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· ARCHÆOLOGICAL SURVEY OF MYSORE.

INSCRIPTIONS AT ŚRAVANA, BELGOLA,

a chief seat of the Jains.

Published for Government.

BY

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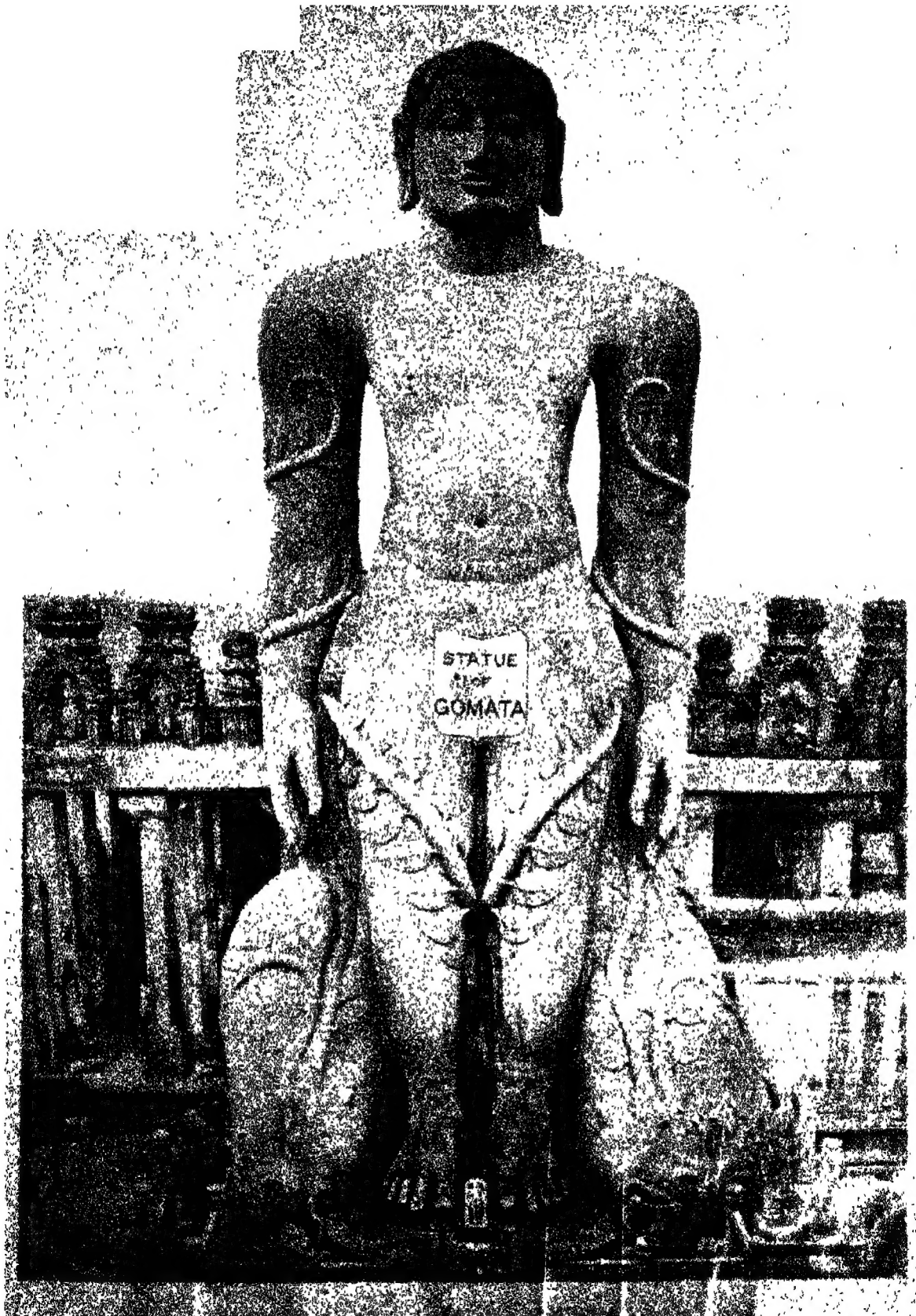
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CONTENTS.

	<i>Page.</i>
Preface
<i>List of Illustrations</i>
Introduction 1—65
Table of the Gaṅga kings. 67—70
Table of the Rāshtrakūṭa or Raṭṭa kings .. .. .	.. 71—73
List of the Inscriptions in chronological order .. .. .	. i—iii
Text of the Inscriptions, in Roman characters,	
arranged to show the composition .. .. .	.. 1—114
Translations of the Inscriptions .. .. .	.. 115—187
Text of the Inscriptions, in Kannāḍa characters,	
arranged as in the originals .. .. .	.. 1—145
Addenda et Corrigenda .. .. .	.. i—iii
Index .. .. .	.. i—xvi



PREFACE.

The inscriptions here collected are of great interest, being entirely Jaina ; and such is their literary merit that the study of them may be pronounced an education in itself, for poets of repute, among whom are named Sujanôttamasa, Arhad-dâsa and Maṅga Râja, have taken part in their composition. They cover a very extended period, even from the remote time of Chandra Gupta, the earliest authenticated date in Indian history, down to the modern year 1830. Next to the unique inscription No. 1, which introduces us to Bhadrabâhu and Chandra Gupta, and relates the story of the first settlement of the Jains at Sravana Belgola, there is none of higher interest, whether from its style or from the fullness and novelty of its contents, than No. 54. And the information therein contained regarding the Jaina hierarchy and literature is well supplemented by Nos. 105, 108 and others. For purposes of history we have inscriptions giving us fresh details of great importance relating to the rise and growth in power of the Gaṅga kings, the death of the last of the Râshtrakûṭas, the establishment and expansion of the Hoysala kingdom, the supremacy of the Vijayanagar empire, and lastly the reign of the Mysore royal house.

The work has given far more trouble and been much longer in hand than I anticipated when first undertaking it in 1885. But owing to the untrustworthy nature of the copies supplied to me, which were made for the local District authorities in 1872, everything had to be done afresh. With very few exceptions the inscriptions are in Hale Kannaḍa characters, and are engraved either on the rough horizontal face of the rock, where they remain exposed to every vicissitude, or on prepared slabs or pillars of black hornblende, protected from the weather by maṇḍapas erected over them. As usual the inscriptions run on with few breaks or indications of stops from end to end in one unbroken expanse of type. To facilitate reading, the verses and half verses have been marked in the copies, and in those in Roman characters the contents have been arranged so as to show the style. In combined letters the anusvâra and nasals are used indiscriminately without any rule in the originals. The Kannaḍa copies show them as they are, but in the Roman characters the nasal has been uniformly employed, as otherwise ambiguous or strange looking words result, such as *ninna* for *ninna*, *Gaṅga* for *Gaṅga*, &c., which are apt to mislead.

My sincere thanks are due for assistance received from Brahma Sûri S'âstri, distinguished as the most learned Jain in the South ; also to Sahukâr Barmmana, ever ready to help strangers. The drawings are by Namassivâyam Pillai, and the photo-lithographs by J. D. P. Chinnappa, both of my office.

BANGALORE, August 1889.

LIST OF ILLUSTRATIONS.

1.	Colossal statue of Gômatêśvara, front view. Photograph by Appavu Pillai from his original	.. ..	.. Frontispiece.	
2.	Plan of Śravana Belgôla	.. ..	Introduction, page	1
3.	Plans of Vindhya-giri and Chandra-giri	.. ..	..	2
4.	Chandra Gupta basti, east side	.. ..	..	17
5.	do north side or rear	.. ..	..	"
6.	Façade of Chandra Gupta basti, showing the central doorway, and its perforated side screens, sculptured with scenes from the lives of Bhadrabâhu and Chandra Gupta	.. ..	..	18
7.	Kukkuṭasarpa, from the statue of Padmâvatî in the guru's maṭha	..	..	26
8.	Upper part of the colossal statue of Gômatêśvara, side view. Drawn by Rungasvami Pillai from a photograph	.. ..	..	30
9.	Sculptor's scale, with English and French scales for comparison	..	..	"
10.	Tyâgada Brahma Dêva pillar, south side	.. ..	..	33
11.	Plans of Kattale basti and Chandra Gupta basti	.. ..	..	38
12.	Châmuṇḍa Râya basti, south side	.. ..	..	50
13.	do enlarged view of sculpture on frieze and cornice	..	..	"
14.	Plan of Bhaṇḍâra basti	.. ..	..	52
15.	Yakshi dēvatt	.. ..	..	55
16.	Plan of Akkana basti	.. ..	..	57
17.	One of the pillars in the raṅga maṇṭapa of Akkana basti	..	..	58
18.	Bhadrabâhu inscription, No. 1.	.. ..	Roman Text,	1
19.	Rock inscriptions on Chandra-giri, Nos. 15, 17 and 19	.. ..	..	3
20.	do No. 26	.. ..	..	4
21.	Inscription in Mahanavami maṇṭapa, No. 42	.. ..	..	12
22.	Inscriptions at foot of the colossal image of Gômatêśvara, Nos. 75 and 76	..	..	62
23.	Supplementary inscriptions, on the pavement	.. ..	..	114
24.	Perforated screen in the façade of Chandra Gupta basti, enlarged view, west side	.. ..	Translations,	116
25.	do do east side	.. ..	..	118
26.	Plan of Châmuṇḍa Râya basti	.. ..	..	149
27.	Châmuṇḍa Râya basti, east side or front	.. ..	..	150

INTRODUCTION.

The eye of the traveller who is passing along the trunk road leading from Bangalore to the Western Coast through the Manjarābād ghāt, is arrested on approaching Channarayana by a conspicuous hill a few miles to the south, bearing on its summit what appears at first to be a column, but which on drawing nearer proves to be a colossal statue in the human form. This striking and unusual object, which is visible for miles around, marks the site of one of the most interesting spots in the south of India, and one whose epigraphic records carry us back to the very earliest authentic period of Indian history, anterior in fact even to the famous edicts of Aśoka, the oldest inscriptions in the country. This noted place is moreover the chief seat of a religious sect at one time foremost in power and influence, whose origin is of higher antiquity than that of Buddhism.

S'rayana Belgola, or Belgola of the Jains¹, the place in question, derives its name from Haje Kannaḷa *be*, white, and *koḷa* (by euphony *goḷa*), pond, in allusion to the splendid large tank in the middle of the place. The name also appears in the forms Belgula, Belugula and Belugula, which are merely variants of the same. The Sanskrit equivalents are Dhavaḷa-sarōvara (as in No. 108), Dhavaḷa-sarasa and Sveta-sarōvara (as in No. 54). The tank is also said (in No. 141) to be called Bhū-dēvi-maṅgalādarsa-kalyāṇi, the mirror of good fortune to the Earth goddess. The place is further designated Suranagara or Surapura, city of the god², (No. 105)³; and Gommatapura, the city of Gommatā (No. 137). It is also called a *tirtha*, or holy place (No. 136).

It is a large village situated in 12°51' north latitude and 76°33' east longitude⁴, in the Channarayana Taluq of the Hassan District of the Mysore State. The village lies, towards their eastern bases, between two prominent rocky hills, on the highest or southern of which, 3,347 feet above the level of the sea and about 470 feet above the plain at its foot, stands the colossal image of Gommatāśvara, besides many sacred buildings. On the lower or northern hill, 3,052 feet above the level of the sea, are the most ancient inscriptions and the most numerous bastis. The maṭha or monastery of the Jaina guru and several more bastis are in the town below.

The two hills are commonly spoken of as the *doḍḍa beṭṭa*, or big hill, and the *chikka beṭṭa*, or little hill, but they have the names Vindhya-giri and Chandra-giri (see No. 141). Through some popular misconception the former is called Indragiri, due, it is said, to a rhyme about an Indragiri and a Chandragiri with a shining lake between, which applies to a place in the neighbourhood of Gerasoppe but was supposed to indicate Belgola. The smaller hill derives its name of Chandra from the fact that Chandra Gupta was the first of the pishis who lived and performed penance there⁵. The name Vindhya given to the larger hill is said to be derived from *vim*, spirit, and *dhyā*, meditation, as being the spot consecrated by pishis absorbed in meditation on the Supreme Spirit.

On the evidence of inscriptions the original occupation of the place was due to Bhadrabāhu, who, while leading a migration of Jains to the south, became conscious that his end was approaching and remained here (on the smaller hill) to die, ministered to in his last moments by one single disciple,

¹ *S'rayana* = *s'rayana*, a Buddhist or Jain name. Probably the same as the Saranana of the Greek writers. This name prefixed to Belgola distinguishes it from two other Belgolas in the same neighbourhood, namely Haje Belgola and Kōṭi Belgola.

² And Coorg Inscriptions, No. 16.

³ Entered as *Suran Bellacoll* in Indian Atlas sheet No. 60.

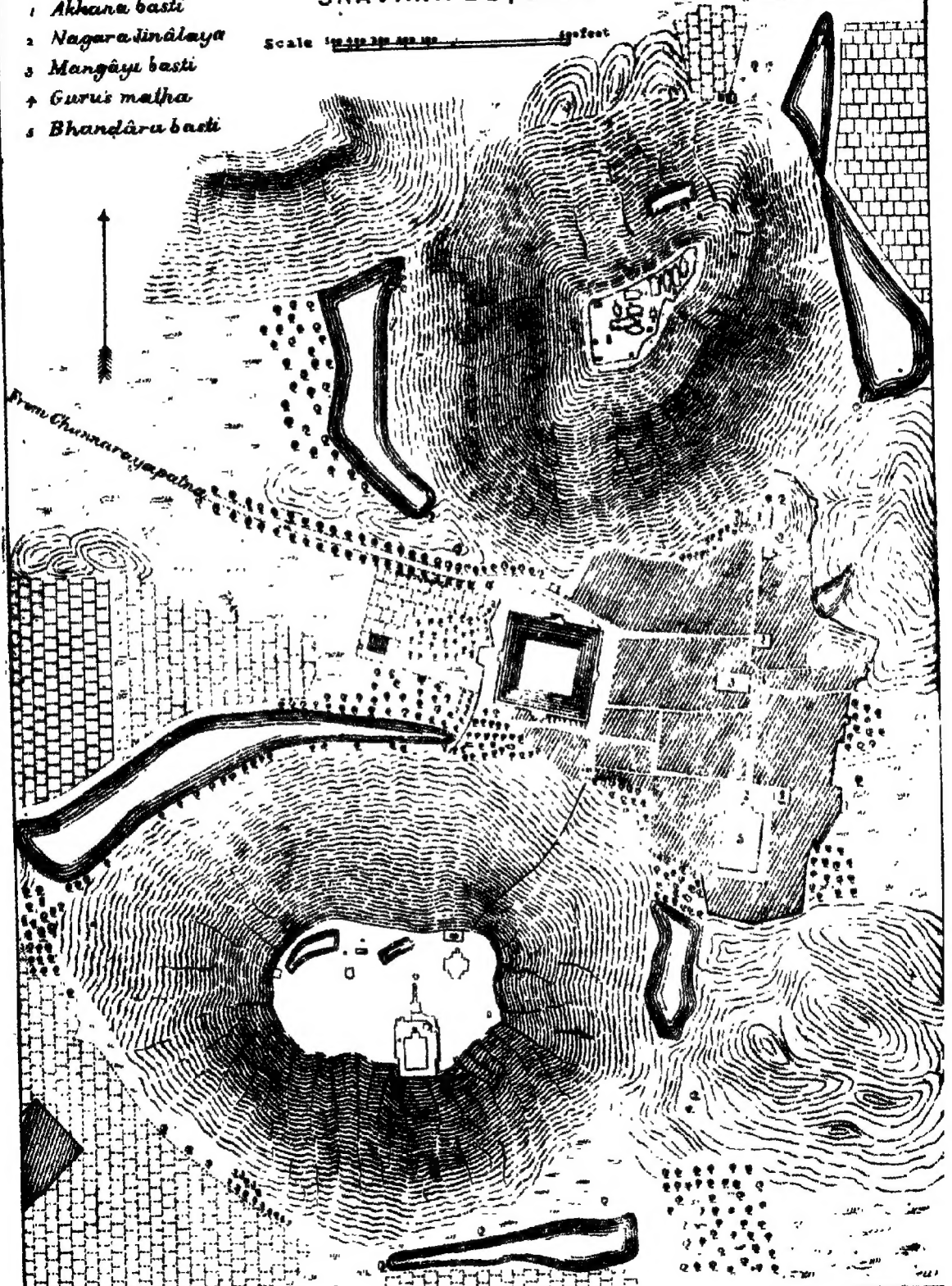
⁴ Channarayana, in the play named *Mudrā-Rākṣasa*, is often called simply Chandra. See Wilson's *Theatre of the Hindus*, II, 131.

SRAVANA BELGOLA

Jinanāthapur

- 1 Akhara basti
- 2 Nagaraśinālaya
- 3 Mangāyi basti
- 4 Gurur mālha
- 5 Bhandāru basti

Scale 1/2 1/4 3/8 1/2 3/4 1 foot



Chandra Gupta. As Bhadrabâhu is alleged to have been the last of the *Śruti-kēnôis* and Chandra Gupta no other than the celebrated Maurya emperor—the Sandrokottos of the Greek historians—who reigned from 315 to 291 B. C., these events must be assigned to a date somewhere about 290 B. C.

The earliest record of occurrences so interesting from their connection with that most important period when India first came into contact with Europe is found in inscription No. 1⁶, and is supported by the statements in Nos. 17, 40, 54 and 108, as well as by tradition and by inscriptions elsewhere. A cave on the same hill, called Bhadrabâhu's cave, is also pointed out as the place in which he died, and his footprints therein are an object of reverence (see No. 71). It is further evident that the small and centrally situated Chandra Gupta basti, which fronts straight to the Bhadrabâhu inscription (No. 1), is the most ancient of the various temples and buildings on the hill, and that towards it as to the sole object of attraction there at that time were directed the eyes of those holy men and women the memorials of whose penance form the series of early rock inscriptions Nos. 2 to 21, 23 and 26 to 35, all of which require to be read with the face directed towards it. They are in short the links connecting the remote antiquity of Bhadrabâhu and Chandragupta with the 10th century A. D. when Sravaya Belgola under the Gaṅga kings emerged into that greater publicity and distinction it thereafter enjoyed under the Hoysala and succeeding dynasties.

In proceeding to give an account of the history and antiquities of the place as derived from its monuments and epigraphical records the most convenient plan will be to follow the inscriptions, taking them as nearly as possible in their chronological order.

The oldest, as already stated, are the rock inscriptions which have been grouped together as Nos. 1 to 35.⁷ All these are in Pūrvaḍa Ilāḷe Kannaḍa characters from a few inches to a foot or more long. Nos. 1, 15 and 29 are in the Sanskrit language, the remainder in Ilāḷe Kannaḍa. They are scored about in all directions on the surface of the rock, but chiefly in a rough semi-circle at various distances from the south-west to the north-east of the Chandra Gupta basti, facing which they must be read. From their contents it is evident that with two or three exceptions they mark the spots where Jaina devotees procured death by fasting, in performance of a vow for that purpose called by the singular name of *sallekhaṇa*.

Before these inscriptions were deciphered by me no one had succeeded in reading them nor was even the object with which they were engraved known, so completely had all knowledge of the ancient alphabets been lost, although the Jains to this day write in what would be called an old form of character. The first I managed to decipher was No. 26, and this gave the key from which some of the shorter ones among Nos. 4 to 16 were made out.⁸ Of No. 1 no copy had been attempted⁹ and several of the others were so jumbled up into one another that a visit to the place was necessary in order to inspect the originals. Then it was that I discovered No. 1 and no little excitement, I remember, was occasioned as the contents began to slowly unfold themselves.

⁶ Originally published by me in 1874, in the *Indian Antiquary*.

⁷ Repeated by two inscriptions of the 9th century, found near the Guttem: *holētra of the river Hārēti at Srīngapatam*, which contain the following phrases,—one, *Bhadrabâhu-Chandragupta-munipati-śaraṇa-mudhāḥita-ṭṭa-śa-s'.....māḥita-s'it Kaḷḷappu-ṭṭa-ṭṭa śa*; and the other, *Bhadrabâhu-Chandragupta-munipati-śaraṇa-ḥita-ḥita dēḥita nōḥ a-s'ira-Kaḷḷappu-ṭṭa śa*—both being testimony to the publicity of the facts.

⁸ Nos. 22, 24 and 25, which are later.

⁹ Published by me in the *Indian Antiquary* in 1877.

The copies I had of others were made in 1872, under the direction of the local authorities. With well-intentioned (but unfortunate)

ones) and the numbers of the groups copied were cut into the rock in English figures. For the benefit of visitors who may be misled or puzzled by these figures the corresponding numbers of the actual inscriptions as now deciphered are here given.

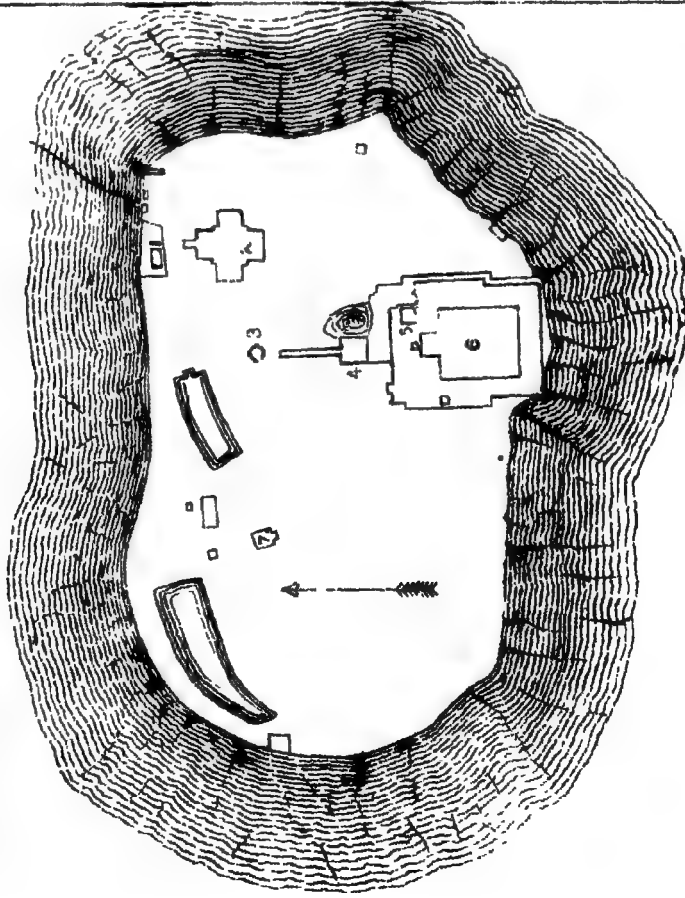
Figure cut in the rock.	Corresponding number of inscription in present work.	Figure cut in the rock.	Corresponding number of inscription in present work.
1	28	9	9, 10, 11, 12
2	2	8	13
3	3	7	14
4	4, 5	10	15
5	6	11	16, 17, 18
6	7, 8		

It is to be hoped that the inscriptions will not be subjected to further disfigurement.

- 1 Chavāśārthantara basti
- 2 Wodegal basti or Trīkūta basti
- 3 Tyāyada brahmadēva kambha
- 4 Akhanda bhāgīla
- 5 Siddara basti
- 6 Gommaśśvara basti
- 7 Channanāna basti

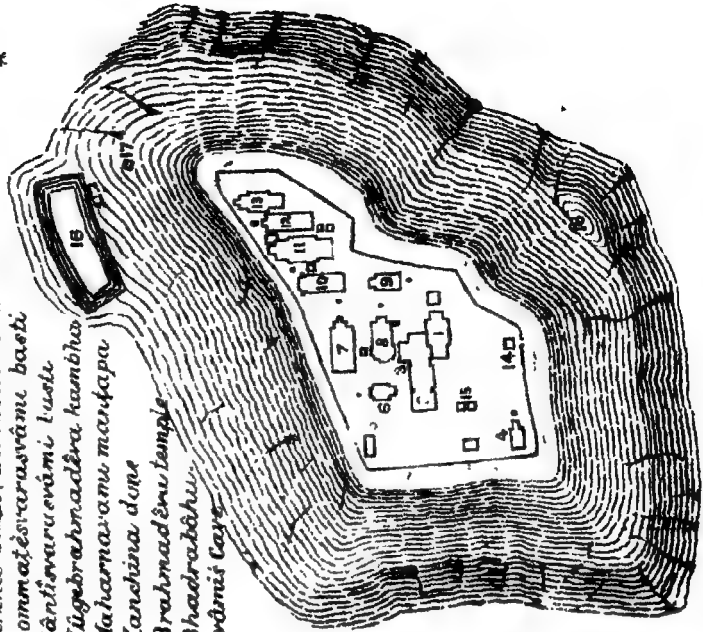
VINDHYA GIRI

Scale 100 200 300 feet



CHANDRA GIRI

- 1 Pāśvanāthasvāmī basti
- 2 Kattale basti
- 3 Chandra-gupta basti
- 4 Śāntināthasvāmī basti
- 5 Sūpārśvanāthasvāmī basti
- 6 Chandra-uprahārasvāmī basti
- 7 Chānundarāya basti
- 8 Śāśana basti
- 9 Mūṣṇama basti
- 10 Eraḍṭhakaṭṭe basti
- 11 Śāvatī-paṇḍavārāna basti
- 12 Tēma laṣṭi, Bāhubali basti
- 13 Gommaśśarasvāmī basti
- 14 Śāntīvarasvāmī laṣṭi
- 15 Kūṣabrahmadēva kambha
- 16 Mahanāyama manḍapa
- 17 Kanchana dūpa
- 18 Brahmadēva temple
- 19 Bhadrabāhu-svāmī cave



This inscription No. 1, being the oldest and relating to the origin of the settlement, we may now first proceed to consider. It states that Bhadrabāhu svāmi, descended in the line of the guṇadhara Gautama in common with thirteen others named, having foretold in Ujjayini, also called Āri-Viśālā, the approach of a dreadful famine which would last for twelve years, the whole saṅgha or Jaina religious brotherhood forsook the northern regions and under his leadership migrated to the south. They had reached a populous and prosperous region, evidently the north-western districts of the present Mysore country, when on approaching a wild mountain named Kaṭavapra¹⁰ (the smaller hill) the ṛishi felt his end drawing nigh. He therefore sent on all his followers and, remaining behind with only one disciple, performed the last rites of a saṃnyāsī and there died.

This seems a very circumstantial account and Bhadrabāhu is an illustrious name in the Jaina annals. The following traditions regarding him, which throw light on the events mentioned in this inscription, are taken from the *Rijidraṭi-katha*, a compendium of Jaina history, legends and chronology, drawn up early in the present century for Dēvīrāmma, a lady of the Mysore royal family, by Dēva-chandra, of the Jaina establishment at Malcyūr. The work is in the Kannada language and written on palmyra leaves.

The birth and education of Bhadrabāhu were on this wise:—While Padmaratha was reigning in the city of Kōṭikapūra, in Pundra Varddhana² in Bharata Khaṇḍa, his queen Padmaśrī had for her parohita a Brahman named Sōma S'armma, whose wife, named Sōmaśrī, bore a son. His father, from an inspection of the child's horoscope, perceiving that he would become a great upholder of the Jaina faith, named him Bhadrabāhu, and performed the initiatory ceremonies of *chaula* and *upanayana* according to the Jaina ritual. One day when Bhadrabāhu, being then seven years of age, was at play with other children, Gōvarddhana Mahāmuni—who, accompanied by Viṣṇu, Nandimitra and Aparājita, all four being śruta-kēvalis, and with five hundred disciples, had come to Kōṭikapūra in order to do reverence at the tomb of Jambusvāmi—passed by. Looking on Bhadrabāhu, the muni discerned from his lucky marks that he was destined to be the last of the śruta-kēvalis. He therefore took the boy by the hand and conducting him to his father, offered to take charge of him and bring him up in all wisdom. Sōma S'armma, prostrating himself, consented, relating how he had perceived at the boy's birth that he would become a distinguished Jaina. But his mother Somaśrī begged that before the *diksha* was performed she might see her son again. To this Gōvarddhana-svāmi agreeing, took Bhadrabāhu with him, and made arrangements for his board and lodging in the house of Aksha S'rayaka.

¹⁰ Having its sides metted with grass. The name appears in Hale Kannada as Kaḷhappu and Kaḷhappura (see Nos. 3, 23, 34 and 35).

² The author at the beginning of his work states that he will write in Hosa Kannada. But at the end of the work, he has the following verses:—

Hale-Kannada b-i-u-Kannada |
vaḷa-Kannada a-cha-Kanna dān-jat-embuḷu |
teḷu-Kannada nūḷaḷa hā- |
n ilayaḷa aṭ-paraḷaḷa ḷeḷi-ḷeḷiḷa :stam |

'This, in which old Kannada, white Kannada, local Kannada, pure Kannada, and that which now are mingled into clear Kannada,—may good men in the world over read and listen to.'

'Hale-Kannada or Hale Kannada is the ancient and early form of the language. Teḷu-Kannada or white Kannada seems to refer to a belief of the Jains who attribute salutariness to sound and say that it is white. (See Kōṭi ḷiḷāḷa S'ardana ḷidraḷa, a. v. 9.—S'ardana-dravyaḷa janiḷaḷaḷa :stam, v. 24.—S'ardana janiḷaḷaḷaḷa dāna-s'arḷaḷa aḷaḷaḷa-rāḷaḷa) Vaḷa-Kannada or oḷa-ḷaḷa Kannada refers to the words called dāḷaḷa or to local pronunciation and dialects.'

Acha-Kannada is the well-known term for pure Kannada; the call of Kannada undefiled. Pasa-Kannada or Hosa Kannada is the new or modern Kannada. Teḷu-Kannada, clear, transparent Kannada (conf. derivation of the name Teḷugu from the same root te!).

Since the above was written an old work named *Subhāḷaḷa* or *Niḷa kanda* has been obtained, which gives a somewhat similar account of the composition of Kannada.

oḷu-Kannada b-i-u-Kannada |
teḷu-Kannada a-cha-Kannadaḷa Sakinḷaḷaḷa |
ele-Kannaḷa hāḷa-Kannaḷa |
ale ḷeḷiḷa ḷeḷiḷa ḷeḷiḷa Kannadaḷa ilayaḷa |

* Local (or, home) Kannada, white Kannada, clear Kannada, pure Kannada, and that which comes from Sanskrit, young (or, new) Kannada, old Kannada, being included in the language of the country, is there any equal to Kannada in the world?

² Identified by General Cunningham originally with Pulina in Bengal, *Ann. Geog. Ind.*, 1873, but subsequently with Mahāsthāna, to the north of Bāgri in the same country. *Arch. Surv. Ind.*, XV, p. 104 and 110.

Through the svāmi's instruction he acquired a knowledge of the four great branches of learning—*yōgini*, *saṅgini*, *prajñāni* and *prajñapti*—of the veda of the four *anuyōga*,³ of grammar and the fourteen *pūrvas*. Then, feeling a strong desire for renunciation of family, body and pleasure, he begged for *dīkṣhe*, on which the svāmi sent him first to see his father and mother. While he was at the court, the king showed him a writing which no one could understand and he at once interpreted it⁴, thus giving a satisfactory proof of his learning and discernment. Having obtained the consent of his parents, he took *dīkṣhe* and by the practice of *jñāna*, *dhyāna*, *tapas* and *saṃyama* became an *ācārya*. And Gōvarddhana S'ruta-Kēvali went to the world of gods/

The next appearance of Bhadrabāhu in the history brings us to the events mentioned in the inscription :—And Chandra-Gupta, the king of Pātaliputra, on the night of full moon in the month Kārttika, had sixteen dreams. He dreamed that he saw :—1. The sun setting. 2. A branch of the kalpa-vriksha break off and fall. 3. A divine car descending in the sky and returning. 4. The disk of the moon sundered. 5. Black elephants fighting. 6. Fireflies shining in the twilight. 7. A dried up lake. 8. Smoke filling all the air. 9. An ape sitting on a throne. 10. A dog eating the *pāyasa* out of a golden bowl. 11. Young bulls labouring. 12. Kshattriya boys riding on donkeys. 13. Monkeys scaring away swans. 14. Calves jumping over the sea. 15. Foxes pursuing old oxen. 16. A twelve-headed serpent approaching.

The king arose next day much troubled in mind on account of these visions. After performing the morning ceremonies, he entered the council-hall, when the keeper of the royal garden appeared with the intelligence that Bhadrabāhu Muni, travelling over many countries, had arrived there. The king with all his councillors immediately went forth to do him reverence, and after receiving religious instruction, informed him of the dreams.

Bhadrabāhu's interpretation of them was, in short, as follows :—1. All knowledge will be darkened. 2. The Jaina religion will decline, and your successors on the throne will not take *dīkṣhe*. 3. The heavenly beings will not henceforth visit the Bharata kshētra. 4. The Jainas will be split into sects. 5. The clouds will not give reasonable rain and the crops will be poor. 6. True knowledge being lost, a few sparks will glimmer with a feeble light. 7. Āryakhaṇḍa will be destitute of Jaina doctrine and falsehood increase. 8. The evil will prevail and goodness be hidden. 9. The vile, the low-born and the wicked will acquire power. 10. Kings, not content with a sixth share, will introduce land-rent and, demanding twice and thrice the amount, oppress their subjects. 11. The young will form religious purposes, but forsake them when old. 12. Kings of high descent will associate with the base. 13. The low will torment the noble and try to reduce them to the same level. 14. Kings will assist in oppressing the people by levying customs-duties and other unlawful taxes. 15. The low, with hollow compliments, will get rid of the noble, the good and the wise. 16. Twelve years of dearth and famine will come upon this land.

³ The literature of the Digambaris is divided into four *lōkas*, viz. —

(1) The *Pratīkhaṇḍiyōga*, which comprises all works on their *Itihāsa*, their legends and history; to this division belong the twenty-four *Purāṇas*, which give the lives of the twenty-four Tīrthiṅkaras, the *Uttara purāṇa*, *Harivamśa-purāṇa*, &c.

(2) The *Karandavyōga*, which includes the works describing the origin and the order of the universe, e.g. *Trilōkaśāstra*, *Trilōka-bhāṣa*, &c., *Jñānaśāstra*, *Bija-gayitā*, *Chandrarajprajñapti*, *Bārya-prajñapti*, &c.

(3) The *Darśanavyōga*, which treat of their doctrines or philo-

sophy. Some of the chief works belonging to it are the *Gōma śāstra*, *Pravachanaśāstra*, *Aśīnashāstrī*, *Prasādyakamala-Mārtan ja*, *Kā-javarttika*, &c.

(4) The *Charaṇḍānyōga*, which treats of the *dohāra*, customs, worship, &c. To this subdivision belong the *Trivartakāra*, *Māla-śāstra*, *Jyauṇḍia*, *Ak'apthūka*, *Padmānanda-pachchāsi*, &c. (Dr. BÜLLER, *Ind. Ant.* VII, 28.)

⁴ *Rāja bhavmadotsya padārambhanamaj madidat aṭan ārggaya mēdint naryadi tral aṭan Bhadrabāhu nē'e tijid uayādopā*

One day soon after, when Bhadrabāhu had despatched his disciples in various directions to beg for alms, himself went and stood before a house where was an infant crying in its cradle. So loud were its cries that although he called out twelve times no one heeded. From this sign he knew that the twelve years' famine had commenced. And the king's ministers offered many sacrifices to avert the calamity, but Chandra-Gupta, to atone for their sin in taking life, abdicated in favour of his son Sīṃha Sēna and taking *dīkṣa*, joined himself to Bhadrabāhu.

Sīṃha Sēna's ministers advised him to send for Nannāśva Bhaṇṭika and to perform a great yajña. But the Mūla (Jaina) Brahmins were called and a long discussion ensued regarding the innocence or sinfulness of animal sacrifices, when the advocates of the latter doctrine prevailed.

On the other hand, Bhadrabāhu, predicting that all rain and cultivation would cease from the Vindhya mountains as far as the Nilagiris; that the people would die of starvation; and that those who remained there would have their faith corrupted—collected a body of twelve thousand disciples and went southwards.

On coming to a certain hill he perceived that his end was approaching. He therefore gave *upadeśa* to Viśākha muni, and committing all the disciples to his care, sent them on under his guidance to the Chōḷa and Pāṇḍya countries. Chandra-Gupta alone received permission to remain, who, on his master's death, performed the funeral rites in a cave and there abode, worshipping his footprints.

Meanwhile Viśākhaśāhārya, taking with him all the people, worshipping the Jaina *vimba* (or images) of the various Jinālayas in the villages and towns on the way, and milking the udder of *dharma* to the Jainas in those places, dwelt in *vihāras* in the Chōḷa maṇḍala.

The narrative then returns to the scene of the famine and describes the sufferings of the Jainas who had remained behind under Śthūlabhadra muni and others. Religious observances were neglected and scruples about food disregarded. All the grain was consumed; no leaves, flowers, fruit, berries, roots, bulbs, or seeds were left; and the people, wandering here and there in search of food, perished.

And when the twelve years of famine were ended, Viśākhaśāhāri, with the twelve thousand disciples, turned northwards, and entering the Karpātaka country, journeyed to the cave in which his guru Bhadrabāhu had expired. There he found Chandra-Gupta muni engaged in the worship of the footprints, his hair grown into a great mass. The latter, on seeing Viśākha muni, rose and coming forward did obeisance, which he did not return, considering that Chandra-Gupta was corrupted by feeding on roots and berries during the famine. But accepting the obeisance, he learned from him the particulars regarding Bhadrabāhu's end. Fasting that day, they prepared next morning for a long journey, as they could not get food in that uninhabited country. But Chandra-Gupta offered to conduct them to a town in the forest close by. They wondering followed, and were entertained with the best of food by the Ś'ravakas there. But on their way back to the cave a Brahmanāchāri, discovering that he had left his pot behind in the town, returned to fetch it. What was his surprise to find the town vanished and his pot hanging on the branch of a tree! Viśākhaśāhāri then perceived that Chandra-Gupta had resorted to magic to supply them with food; so, after extracting the hairs of Chandra-Gupta's matted locks, he gave him absolution (*pratyākṣitta*). And absolving himself and his disciples for partaking of that magical food, all went their ways.⁵

And after a time a king named Bhāskara, the son of Sīṃha Sēna, came with all his forces for the purpose of worshipping at the place of Bhadrabāhu's decease, and doing obeisance to Chandra-Gupta, his guru and grandfather. There he set up some *chaityallayas* and, remaining for many days, built near the hill a city, which was named Belgola.

⁵ A similar narrative of all the events relating to Bhadrabāhu and Chandra-Gupta is given in a well written Sanskrit work called *Bhadrabāhu Charita*, by Ratnānandī, whose guru was Tālita.

Mitl. If, as seems likely, the latter was the same as is mentioned in connection with the image at Kāriak (see further on), this book would belong to about 1456 A.D.

The death of Chandra-Gupta at the same spot is subsequently related.

Such is the tradition as regards Bhadrabāhu and his connection with Belgola. It appears therefore that he was the last of the Śruta-Kēvalis, and No. 108 asserts the same. This statement is supported by several authorities.

Wilson says—"The succession of Jaina teachers is always deduced from Mahāvira, through his disciple Sudharma. Of the rest, all but Gautama died before their master, and Gautama survived him but a month, which he spent in penance and fasting. Sudharma, therefore, was the only one who remained competent to impart instruction. His pupil was Jambuvāmi, the last of the Kēvalis, or possessors of true wisdom: six teachers follow, termed *Śruta-Kēvals*, or hearers of the first masters, and then seven others, *Dakṣiṇis*, from having been taught the works so named. These are common to all the lists when correct."⁶ In a note to the above extract is given a list of the six Śruta-Kēvalis, the last two being Bhadrabāhu and Sthūlabhadra. It is evident that the Śruta-Kēvalis were contemporary; slight variations may therefore be expected in the order of naming them. Now we learn from the narrative of the *Rājivartī-kathā* that Gōvardhana, Vishṇu, Nandi-mitra and Aparājita were the names of four of them who visited in company the tomb of Jambuvāmi. Also that Sthūlabhadra, whom we will suppose to be a fifth, stayed out the famine in the north. Bhadrabāhu is therefore consistently called the last, that is, the sixth. The names occur in the same order in the inscription, but Sthūlabhadra is there omitted, the reason for which may be that those who remained in the famine-stricken districts were considered to have fallen from orthodoxy through forced neglect of religious observances.⁷

Professor Jacobi says—"According to the Thêravalis, Bhadrabāhu was the sixth *thêra* (or *sthāvira* in Sanskrit) after Mahāvira. . . . In the Rishimandala-sūtra only one verse is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:—

dasa-kappa-vyavahāra
mjjhūlā jēṇa navama-purvāo |
vandāmi Bhaddabāhup
tam apacchima-sayala-saya-nāpi ||

'I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and vyavahāra from the ninth jīva.' *Apacchima* might be translated 'not the last', but as it has usually the sense of 'the very last' I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the Śruta-Kēvalis, Sthūlabhadra being the last who knew all the fourteen pūrvas. . . . But this interpretation is rather laboured, and I should therefore prefer to believe that the older tradition made Bhadrabāhu the last Śruta-Kēvalin, and that in later times Sthūlabhadra, of whom so many stories are told, was included in the number of those privileged sages."⁸

To return to our inscription. The occurrence of the twelve years of famine we may perhaps admit as real. There is nothing improbable moreover about the emigration to the South arising out of the famine, for there is evidence that Jainas were settled in great numbers throughout Southern India in the earliest times of which historical records exist. That Bhadrabāhu was the leader of the pilgrims

⁶ *Works*, Vol. I, p. 338.

⁷ From No. 105 it would appear that only five Śruta-Kēvalis are admitted by the Jainas here, Sthūlabhadra being omitted altogether. Bhadrabāhu would therefore in any case be the last.

⁸ Petunand states that the disciples of Sthūlabhadra were so incensed at the strictness of his doctrines that they put him to death

by burying him alive, and formed themselves into the Arthajala or Arthapālaka sect, from whom eventually the Śākhajains arose.

⁹ Introduction to *Kalpa-sūtra*, p. 11.

In the verse devoted to Bhadrabāhu in inscription No. 108 there is a play upon these very words *pacchima* and *apacchima*.

and that he died at Sravaya Belgola there seems no reason to call in question. For, apart from the existence of the inscription there, the cave in which he expired is still pointed out. That he was attended to the last by a disciple named Chandra-Gupta may also be allowed, on the evidence, first of inscription No. 17, and then on that of the two inscriptions at the Gautama kshêtra near Seringapatam, already quoted (p. 2, n. 6), which speak of 'the broad summit of Kalbappu-giri, marked with the foot-prints of the great munis Bhadrabâhu and Chandra-Gupta.' But it is further confirmed by No. 108, which says that 'the greatness of his penance caused his fame to be spread into other worlds (or lauds),' and by No. 54, which says that 'through the merit obtained from his discipleship (to Bhadrabâhu) that (i.e. the famous) Chandra-Gupta was for a long time served by the forest deities,' the notice of him in No. 40 being to the same effect. According to No. 1 he appears to have taken the clerical name of *Prabhâchandra* on retiring from the world, and it was the usual custom so to change the name on such an occasion.⁹ But his original designation of Chandra-Gupta was too distinguished to be set aside and therefore he continued to be so called in spite of the requirements of orthodoxy.

We have now to consider the tradition that Chandra-Gupta was the celebrated king of Pataliputra, the Sandrakottos of the Greek historians. Of the religious sects existing among the Hindus at that period, Wilson remarks :— "It has been supposed that we have notices of the Jainas sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracottus, and that these notices are recorded by Strabo and Arrian."¹⁰ (Colebrooke, who examined the passages referred to, thus states the conclusion at which he arrived :— "The followers of Buddha are clearly distinguished from the *Brachmanes* and *Sarmanes*. The latter, called *Germanes* by Strabo and *Sunamæus* by Porphyrius, are the sectaries of a different religion, and may have belonged to the sect of Jains, or to another."¹¹

Mr. Thomas says :—"That Chandra-Gupta was a member of the Jain community is taken by their writers as a matter of course and treated as a known fact, which needed neither argument nor demonstration. The documentary evidence to this effect is of comparatively early date and apparently absolved from suspicion The testimony of Megasthenes would likewise seem to imply that Chandra-Gupta submitted to the devotional teaching of the *Sramanas* as opposed to the doctrines of the Brahmins."¹²

The same writer goes on to prove that the successors of Chandra Gupta were also Jains. That the celebrated Asôka was a Jain at first and afterwards became a Buddha or Buddhist, he deduces from the statements of that monarch's well-known edicts inscribed on rocks and pillars in various parts of India ; and also from the statement by Akbar's minister, Abul Fazl, in the *Ain-i-Akbari* that Asôka introduced Jainism into Kashmir. This is confirmed by the *Râja-tarânginî* or Brahmanical history of Kashmir, which states that Asôka 'brought in the Jina dîsana.' In the earlier edicts, dating from the 10th and 12th years after his mounting to the throne, he styles himself *Dêvânampiya Piyadasi*, 'king Piyadasi beloved of the gods', but in the Bhâbra edict, which is the latest, dating from the 27th year of his reign, and which contains a positive profession of Buddhism, the epithet *Dêvânampiya* is dropped, for not only was this inconsistent with Buddhist belief but it appears to have been a specially Jain title.

Professor Kern, after an elaborate examination of the edicts of Asôka, also makes the following admission :—"At fitting time and place (Asôka) makes mention, in a modest and becoming manner, of the doctrine he had embraced ; but nothing of a Buddhist spirit can be discovered in his State policy.

⁹ An instance of this occurs in No. 41, where Hâgira Râja's name was changed to Sâmbhadrabâhu-jati. On the other hand, the Guha Râja, mentioned in No. 40 and several other inscriptions, retained his designation, as *Udhârâhrya*.

¹⁰ *Works*, Vol. I, p. 374.

¹¹ *Essays*, Vol. II, p. 208. Conf. Lassen, *Indische Alterthumskunde*, Vol. II, pp. 706, 710.

¹² *Jainism, or the Early Faith of Asôka*, p. 23. See *Journ. E. A. S.*, Vol. IX.

From the very beginning of his reign he was a good prince. His ordinances concerning the sparing of animal life agree much more closely with the ideas of the heretical Jainas than those of the Buddhists."³

As regards the relative priority of Jainism and Buddhism we may here incidentally state the conclusion arrived at by some of the latest authorities. Jacobi shows that Buddha and Mahāvira were two distinct persons but contemporaries. In conjunction with Bühler, he has discovered that Mahāvira is mentioned in Buddhist and Jaina writings as Nigantha-nātha or Nigantha Nātaputta or Nāyaputta, that is, the Nirgrantha (a common name for the Jains) Jñāti-putra, a name given to him, as stated in Jaina works, because his father was a Jñāti Kshatriya or 'belonged to the Rajput tribe called Jñāti or Jñāti. He further inclines to the opinion, mooted by Colebrooke,⁴ that Mahāvira was not the founder but only the reformer of the sect, and that the origin of the Jaina faith may be traced back to Pārśvanātha, the tirthāṅkara who preceded him,⁵ if not farther.⁶

Thomas adds :—"The juxtaposition of the last representative of the one faith (Jainism) with the first exponent of the other (Buddhism) which took over so many traditions that it retained in common . . . is a point of marked importance. Eclipsed for a time by the energy of the reformers, whose missionaries carried the Buddhist doctrines over so large a section of the globe, non-proselytizing Jainism has survived in its simplicity—as the natural outcome of the ideas and aspirations of a primitive race—still undisturbed in the land of their common birth; while Buddhism, with its fantastic elaborations, retains scant honour, and no place within the limits of its *nidus* in India proper."⁷

Sir Monier Williams, speaking a few months ago at a meeting of the Royal Asiatic Society, said : "Most scholars in the present day are of opinion that the Jain Teacher Vardhamāna Mahāvira Nātaputta and Gautama Buddha were contemporaries, and that the Jainas were an independent sceptical sect, probably a little antecedent to the Bauddhas. At any rate it seems certain that Niganthas or Digambara Jains, that is, a sect of naked ascetics, existed before the Buddha's time, and that the Tripitaka (besides the inscriptions) alludes to them."⁸

The history of Chandra-Gupta's accession to the throne of the Nandas has been dramatized in the Sanskrit play named *Mudrā-Rākshasa* by Viśākha-datta,⁹ which has been translated by Professor Wilson.¹⁰ In his introduction to the work the latter has included an exhaustive statement of the accounts of Chandra-Gupta contained in Hindu literature, such as those given in the *Bhāgavata* and *Vishnu Purāṇa*, and by Vararuchi in the *Vijñāna-kathā*¹¹, as well as of the accounts of Sandrocottus¹² (identified with Chandra-Gupta) in the classical writers—Diodorus Siculus, Strabo, Quintus Curtius, Arrian, Justin and Plutarch.

For our purpose we may resort to the *Rājardhi-kathā*, already quoted, for the story as here current, which except in some minor details is substantially the same as other Hindu versions. It proceeds as follows :—"There was a king called Nanda in Pāṭaliputra who had four ministers—Bandhu, Subandhu, Kumbhāra and Sakatāla—of whom the last named was the most skilled in the arts of government. On one occasion, when the Mlechhas had invaded the country, Sakatāla, being consulted by the king, advised that they should be bought off, as being too powerful to withstand. The king thereupon

³ *Ind. Ant.* V, 275.

⁴ *Essays*, II, 212.

⁵ He was 250 years before (i.e. 213), which would bring us to the 8th century B.C.

⁶ *Conf. Ja. ob.*, Introduction to *Kaṭpa-sūtra*, pp. 5, 6; Bühler, *Indian Antiquary*, VII, 143; Colebrooke, *Essays* (Cornell's edition) II, 578; Weber, *Hist. Ind. Lit.* 203; Barth, *Relig. of India*, 130.

⁷ *Ind. Ant.* VIII, 81.

⁸ *R. A. S. J.* XS, 277.

⁹ According to some Jain accounts identical with Viśākha-datta above named (p. 5), who accompanied Bhadrabāhu and Chandra-Gupta to the south and succeeded the former in the sacred office.

¹⁰ *Theatre of the Hindus*, II, 125.

¹¹ This work appears to be known here as *Brihat-kathā-mañjari*.

¹² Athenæus, as first noticed by Wilford (*As. Res.* vol. V, p. 262), and subsequently by Schlegel (*Indische Bibliothek*), writes the name, Sandrakottus, and its other form, though more common, is very possibly a mere error of the transcriber, i.e. 132.

empowered Śakataśāla to conclude a treaty with them, giving him an open order on the treasury. The minister accordingly distributed a large sum of money among the invaders and thus restored peace to the country.

Some time after, the king, on visiting the treasury, discovered that it had been emptied by Śakataśāla in purchasing peace. Being much incensed thereat, he ordered the minister and all his family to be at once cast into a subterranean dungeon, only a handful of grain and a measure of water being let down to them daily through an air-hole. As this would barely suffice to keep even one person alive, Śakataśāla put it to his family that whichever of them felt confident of ability and destiny to work the overthrow of Nanda should take the nourishment and live. They unanimously replied that he was the only one qualified for the task, and leaving the food for him, all the others starved to death.

Meanwhile, the foreign kings, hearing that Nanda no longer had the aid of his powerful minister, again invaded the country. The king, at a loss what to do, bethought him of his old minister, and having released him from the dungeon, expressed regret for his treatment and requested him to free the country from the invaders. Thus the minister accomplished by stratagem, and on his return the king offered to restore him to his former position in the State. But Śakataśāla declined, and engaged himself as the agent of a chatram or inn, where he remained meditating the ruin of Nanda. One day he noticed a Brahman named Chāṇakya, who, because a spike of grass had pricked his foot, rooted up the clump, burnt it and scattered the ashes to the wind. A man so irascible and vindictive seemed to him a proper agent to carry out his schemes of revenge. He therefore invited him to the chatram and showed him great courtesy, but suddenly changing his behaviour, insulted and treated him with gross contempt. Chāṇakya, under the impression that this had all been done at the instigation of the king, vowed to be revenged, and conspiring with the foreign princes, succeeded in dethroning Nanda and setting up the aged (*vriddha*) Chandra-Gupta in his place.

This monarch, after reigning some time, appointed his son Bindusāgara as his successor, and retired to the forest with Chāṇakya to do penance. Bindusāgara, after a short reign, made over the throne to his son Aśoka and went to do penance.

Aśoka had a son Kunāḷa, whom, when the country was invaded by foreign powers and the king went forth to oppose them, he left under the tuition of a master (*upādhyāya*), having appointed the minister Kapila to conduct the government in his absence. The war having continued a long time, the king sent a message to the minister as follows:—*upādhyāyā kārṇaṁ dātva kumāraṁ maṇḍam aḍhyagatān*. (Having given a feast to the tutor, let the prince be taught gradually.) But the minister misread the latter part, as *kumāraṁ aṇḍam aḍhyagatān*, 'let the prince be blinded', and accordingly had his eyes put out.³ On the king's eventually returning home triumphant, he discovered what had been done and immediately ordered the minister's eyes to be put out and his banishment from the kingdom.

The prince Kunāḷa was subsequently married to a princess named Chandānane, who gave birth to a son Chandra-Gupta. When this boy had attained his majority he was put on the throne. Aśoka and Kunāḷa receiving dīkṣa and retiring to do penance.

Then follows the account already given of the 16 dreams that Chandra-Gupta had, the visit of Bhadrabāhu and the prediction of the twelve years' famine.

³The Buddhist accounts of Aśoka (see Burnouf's *Int. à l'Hist. Buddhisme Ind.*, p. 407) also contain the story of the blinding of Kunāḷa, but assign a different reason for it, namely, revenge for the slighted advances of one of the king's wives. The order for the deed is said to have been sealed with an ivory seal. But the Rev. S. Beal (*Orientalist*, Oct. 1875; *Int. Arch.* IX, 86) has pointed out that it was

probably sealed with the tooth, and quotes some interesting lines, proving a parallel case in England, which occur in the gift of lands by William III to the Rawdon family (Marquis of Hastings.) The two lines specially referring to the seal are—

And in token that this thing is sooth,
I hit the whyle wax with my tooth.

The only point to be noticed is the introduction of two Chandra-Guptas, which seems to be due to some confusion in the traditions and is an unnecessary variation: perhaps intended to conceal the defection of Aśoka.

Having examined the accounts of Bhadrabāhu and Chandra-Gupta, we may now consider the period fixed for the death of the former, and ascertain how far it synchronises with the close of the latter's reign.

The *Rājvaṇī-kuthe* supplies the following chronology:—Vira Vardhamāna, after a ministry of 30 years, obtained *Nirvāṇa* in the pleasure garden of Pāvāpura, on the 30th of the month Āśvīja, in the year Kālayukti, 2,438 years of the Kali yuga having passed.

After the death of Vardhamāna, Gautama and the other Kēvalis occupied the priestly throne for 62 years.

Then Nandi-mitra and the other S'ruta-Kēvalis for 100 years.

Then Viśākha and the other Daśapūrvīs for 133 years.

Then Nakshatra and the other Ekadaśāṅgadharas for 223 years.

Then was born Vikramāditya in Ujjayini; and he, by his knowledge of astronomy, having made an almanack, established his own era from the year Rudhīrōdgāri, the 603th year after the death of Vardhamāna.

All Jaina chronology turns upon the disputed period of the death of Vardhamāna. From the first and last of the above statements we obtain for that event the date 662 B.C., and for the death of the last S'ruta-Kēvali 499 B.C.

Jacobi says, "The traditional date of Mahāvira's nirvāṇa is 470 years before Vikrama according to the Svētāmbaras and 605 according to the Digambaras.* The interval of 135 years between the dates of the nirvāṇa as recorded by the two sects, being equal to that between the Samvat and S'aka eras, makes it probable that the Vikrama of the Digambaras is intended for Śālivāhana, who is always con-

*The Svētāmbaras, 'clad in white,' and the Digambaras, 'clad with space,' i.e. nude, are the two great divisions of the Jains, the former being in the north of India and the latter in the south.

The following remarks by Sir Monier Williams on these two sects may here be quoted:—"The Jains, like many other sects, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions, by keeping under the body and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of clothes was to get rid of sin; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*ākāśa*) as his sole covering. In the Kalpasūtra of the Jains we read that Mahāvira himself began his career by wearing clothes for one year and one month, and after that he walked about naked.....

In process of time a party seems to have arisen, even among the Digambara Jains, opposed to strict asceticism in this particular. This party ultimately formed themselves into a separate sect, calling themselves Svētāmbaras, that is, 'clothed in white garments'..... It appears probable that the strict Digambaras preceded the more lax Svētāmbaras, though each sect claims to be the oldest. The two Jain sects have remained separate to the present day, and do not intermarry or I believe eat together, though in all essential points of doctrine and discipline they agree. (R. A. S. V. XX, 278.)

In older times the Digambara ascetics used to go naked, and from this custom they derive the names Digambara, 'sky-clad,' Nirgranthas,

'without a knot,' Nagnāthas 'naked mendicants.' Now they make a compromise with the spirit of the times and the British law. They maintain, as formerly, in theory that a man can only attain salvation when he is perfectly nirvratas, free from all possessions and all desire to possess, and that hence clothes ought not to be worn by a true ascetic. But the pandits (or common ascetics) wear the usual dress of the country, and even the Dattārakas (or high priests) cover themselves with a *chaddar*, which they put off when eating. At their meals they sit perfectly naked, and a papli rings a bell to keep off all strangers. (Dr. BUNTER, *Ind. Ant.* VII, 28.)

Bāṭmanandī, in the work already referred to (p. 5), written, as he says, specially to explain the origin of the Svētāmbaras, gives the date 836 after Vikrama for the rise of the sect, in the following verse:—

मरिचं विक्रमाब्दोपादं शत-त्रिंशद-अधिकां सप्तं ।

असौ शतानाम् अष्टौ लोकं मत्तमं स्वतन्त्रादभ्युदयम् ॥

According to him, Lohajō's, king of Vallabhi-para in Saurāṣṭra, at the request of his wife Prajāvatī, who was a daughter of the king of Ujjayini, sent for her gurus from Kāvyakabhi. And as they drew nigh to the city, headed by Jinachandra, he went forth with his retinue to meet them and receive them with all respect: But seeing them from a distance, he was disgusted at their nudity, and returned saying they were not fit to appear at court. The queen therefore sent them some white cloths, which they put on before they could enter the city. From that time began the Svētāmbara sect, at the date above given, being composed of the Ardhakāśas or Ardhapāṇḍitas, (regarding whom see p. 8 above.)

founded with the older Vikrama . . . That the Svētāmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvāṇa and the beginning of Vikramāditya's era is embodied in many books of the Svētāmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Marutunga's *Vichitrakāvya*, and specify the interval between Vikramāditya and the Nirvāṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler who first published them. (*Ind. Ant.* II, 362.)

jaṃ rayañṇi kālagaṃ
arihā tithāṅkaro Mahāvira ;
taṃ rayañṇi Avāṇṭi-vai
ahisitto Pālago rāyā || 1 ||
Saṭṭhi Pālaga-ranno
paṇavaṇṇa-sayaṃ tu hoi Nandāna ;
aṭṭha-sayaṃ Muriyāṇaṃ
tisaṃ chia Pūsamittasa || 2 ||
Balamitta-Bhānumittā
saṭṭhi varisāṇi chatta Nahavahane ;
taha Gaddabhilla-rajjana
terasa varisā Sagassa chau || 3 ||

(1.) Pālaka, the lord of Avantī, was anointed in that night in which the Arihat and Tirthāṅkara Mahāvira entered nirvāṇa. (2.) Sixty are (the years) of king Pālaka, but one hundred and fifty-five are (the years) of the Nandas ; one hundred and eight those of the Mauryas, and thirty those of Pūsamitta (Pushyamitra). (3.) Sixty (years) ruled Balamitra and Bhānumitra, forty Nabhōvāhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of S'aka.

'These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology.'

"The sum of years elapsed between the commencement of the era of Vikrama and the reign of the Mauryas, as stated in the verses just quoted, is $255 = 4 + 13 + 40 + 60 + 30 + 108$. By adding 57, the number of years expired between the commencement of the Samvat and Christian eras, we arrive at 312 B.C. as the date of Chandragupta's abhishēka. The near coincidence of this date with the date derived from Greek sources proves that the Vikrama of the third verse is intended for the founder of the Samvat era (57 B.C.) and not for the founder of the S'aka era (78 A.D.), because on the latter premiss Chandragupta's abhishēka would date 177 B.C. The reigns of Pālaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Chandragupta and the Nirvāṇa ; adding 215 to 312 B.C. we arrive at 527 B.C. as the epoch of Mahāvira's nirvāṇa.

"There is also a different statement of the interval between the Nirvāṇa and Chandragupta's coronation. For Hēmachandra says in the *Parīśiṣṭa-parvan*,—

ēvaṃ cha īri Mahāvire muktō varsha-satē gatē |
pañcha-pañcāśād-adhikē Chandraguptō 'bhavaṇ nripaḥ ||

And thus, 155 years after the liberation of Mahāvira, Chandragupta became king.

"Adding 155 to 312 B.C. we find that the Nirvāṇa of Mahāvira would fall 467 B.C."*

For various reasons, stated at length, he considers the latter to be the correct adjusted date. Accepting this, and deducting 162 for the number of years after the nirvāṇa to which the *śruta-kēvalis* continued⁵, we obtain 305 B.C. as the date of the death of Bhadrabāhu, the last of them.

* Introduction to *Kaṭha-sūtra*, pp. 8 & 9.

The same period is given in a supplementary note by Jacob from a Gervāvali obtained by Dr. Bühler in Sept. 88, p. 30.

On the other hand, Jacobi says "The date of Bhadrabāhu's death is placed identically by all Jaina authors, from Hēmachandra down to the most modern scholiast, in the year 170 A.V." Hēmachandra is quoted as follows :—

1 bra-mōkshād varaha-satō saptaty-agrē gatē sati |

Bhadrabāhur apī svāmi yayau svargam samādhiṇā ||

'After a hundred and seventy years from the liberation of Mahāvīra had elapsed, Bhadrabāhu svāmi also reached svarga by profound meditation.' This latter calculation would give us 297 B.C. at the exact date of Bhadrabāhu's death.

We have already seen that 312 or 315 B.C. are given as the dates of Chandra-Gupta's accession. But according to other statements it fell in 316⁷ or in 318 B.C.⁸ He reigned 24 years, and thus might have joined Bhadrabāhu in some year between 288 and 294 B.C. There is a difference of only three years between the latter period and the death of Bhadrabāhu as above given, and this cannot but be regarded as a remarkably near coincidence for events which occurred at a time so remote and regarding which there are so many varying authorities.

But, whatever may be the case as regards Bhadrabāhu, are there any grounds, it may very naturally be asked, for supposing that the celebrated Chandra Gupta, the Maurya emperor ruling in Pātali-putra or Patna on the Ganges, ever had any connection with the south of India. The following evidence therefore is of special interest.

We have first to notice the line of Gupta kings who ruled in the north. The latest information regarding them is contained in Mr. Vincent A. Smith's article on their coinage.⁹ His historical introduction is based on the researches of Mr. Fleet¹⁰, who has determined, a question so long in dispute, that the Gupta kāla or era, in which their coins and inscriptions are dated, began in 319 A.D.¹ as stated by Albīrūl.

The conclusion now arrived at is that Northern India was governed during the first three centuries of the Christian era by Indo-Scythian dynasties, which were displaced in the fourth century by the Guptas, except in the Panjab, where the former continued. The seven kings who so ruled, the crown passing from father to son, were the following, with their capital city at Pātali-putra

Gupta	.. Dates A.D.
Ghaṭōtkacha	..
Chandra Gupta I	..
Samudra Gupta	..
Chandra Gupta II	.. 401—415
Kumāra Gupta	.. 414—451
Skanda Gupta	.. 452—480 ?

The first two, styled Mahārājās, probably ruled in Magadha (or Bihār) under Indo-Scythian suzerainty. Chandra Gupta I married Kumāra Dēvi of the Lichchavi family ruling in Nepāl, and assumed the title of Mahārājādhirājā, significant of independence. Samudra Gupta extended his authority over the greater part of Northern India, and the extent of his dominions appears from the inscription on the pillar of Aśōka in the Fort at Allāhābād. His queen was Datta Dēvi. Chandra Gupta II ex-

¹ Hunter's *Indian Empire*, p. 167.

² *Report Arch. Surv. W. Ind.* 1886, p. 43.

³ *The Coinage of the Early or Imperial Gupta Dynasty of Northern India*.—(*Journ. R. A. S.*, XL, 1)

¹⁰ To appear in his forthcoming volume on the Guptas.

⁸ *Ind. Ant.* XV, 186, 278. As they were formerly referred to the Śaka era of 78 A.D. by Mr. Thomas (in *Rep. Arch. Surv. W. Ind.* for 1876, p. 70), and to other dates by various Orientalists, this makes a great difference in the period covered by the records.

tended his empire westward to Gujarat and Kathiawād and, in addition to the previous gold coinage, struck silver coins based on those of the Satraps of Saurāshtra in imitation of Græco-Bactrian hemi-drachms. It is with his reign that the dated records begin. His queen was Dhruva Dēvi.

Kumāra Gupta had a long reign and was succeeded by Skanda Gupta, whose dominions extended from the borders of Eastern Nepāl to the shores of the Gulf of Kachchh. But he was disturbed by the inroads of a tribe of foreigners named Hūnas, which eventually broke up the Gupta empire. Skanda Gupta was succeeded in a portion of his western dominions by Budha Gupta, probably his son, who was ruling in the Sāgar District of the Central Provinces down to 500 A.D., but appears to have been succeeded in the west by the Hūna chiefs Toramāṇa and Mihirakula.

In Eastern Magadha the successor of Skanda Gupta was Kṛishṇa Gupta, no doubt a son or near relative. Ten princes of this line followed, ending with Jivita Gupta, who came to the throne about 720 A.D. During the same period Western Magadha was governed by the rival, and often hostile, dynasty of the Maukharī or Mukhara kings, whose names generally ended in Varmā. Traces of other minor Gupta dynasties are met with in Orissa, in Mahā Kōsala and Western Gauḍa of the Central Provinces, and elsewhere. During the reign of the great king Harshavardhana of Kanauj (A.D. 606—648) all Northern India including Magadha with its local chiefs was subject to his suzerainty.

But, to come further South and nearer to our object, there is the following testimony of Gupta connection with Mysore itself. "The Mauryas are mentioned in connection with (the Chalukya king) Kirttivarman², who was the father of Pulikēśi II and whose reign terminated in S'aka 489 (A.D. 567). They were a reigning family in the Konkana. It is not at all improbable that their capital was the Puri, or 'the city, the goddess of the fortunes of the western ocean,' which is mentioned in the verse immediately following that in which their subjugation is recorded, and that this is the same town as the Puri which in the eleventh century A.D. was the capital of the Silāhāras of the Konkana.³ These Mauryas were perhaps descendants of the Maurya dynasty of Pāṭaliputra, which was founded by Chandragupta, the Sandrocottus of the Greeks, in the fourth century B.C. and of descendants of which we seem to have some still more recent traces in the twelfth and thirteenth centuries A.D. in the mahā-maṇḍalēśvaras or great feudatory nobles of the Gutta family, or the lineage of Chandragupta, whose inscriptions are found at Chaulādinpur in the Dharwad district, and at Halēbēd in Mysore, and who were feudatories of the Western Chalukya kings and their successors."

"The family is called sometimes the Gutta-kula, and sometimes the Chandragupta-varma, (Chandraguptānvaya, or Chandragupta-mahārājādhirāja-kula; and it is deduced from, or through, the great Vikramāditya, king of Ujjayini in Mālava, whom one of the inscriptions appears to represent as a descendant of Chandragupta. The family is also attributed to the Sōma-varma or lineage of the moon. The members of it all had the family-title of *Ujjani-puravarādhīśvara*, or *Ujjani-puravarādhīśvara*, 'supreme lord of Ujjayini, the best of cities,'—and in one instance also of *Pāṭalipuravarādhīśvara*, or 'supreme lord of Pāṭali, the best of cities,' which was the city of Chandragupta. They also had the title of *Pamirka-gaṇḍa*, or 'the punisher of the Twelve'; but the meaning of this is not quite clear, though it appears to refer to the conquest of twelve Maṇḍalikas or Maṇḍalēśvaras who attacked them. And they carried the banners of a sacred fig-tree and of Garuḍa, and used the mark or signet of a lion. Their family god was Śiva under the name of Mahākāla of Ujjayini."⁴

² The references are—in inscriptions at Yāśa and Mīrā. *Mauyya-nāyikā*, conqueror of the Mauryas; *Mauyya-nāyikā-kula*, name of the title of the Mauryas. *Jour. Asiat.* VII, 12, 13. There may be a punning allusion to marriage in the last.

³ I would point out that Puri=poṭi, loṭi or voṭi. See Gutta-voṭi further on.

⁴ *First, Dynasties of the Kanaree districts of the Bombay Presidency*, p. 6.

The following are the inscriptions referred to :—

At Chaudādāmpur ⁶ ;	Góvinda of the Gutta family, governing the Banavase Twelve-thousand under the Chálukya king Vikramāditya.
At Balagānve ⁸ ,	in S'aka 1101, ? Sampakara of the Gupta family, under the Kalachurya king Sañkama.
At Halébid ⁶ ,	in S'aka 1103, Vikramāditya of the Gutta family, governing the city of Guttavolal ⁷ under the Kalachurya king Ahava-malla.
At Halébid,	in S'aka 1109 } the same Vikramāditya, governing the Banavase Twelve-
„ Chaudādāmpur	„ 1113 } thousand at his capital of Guttavolal.
„ Halébid	„ 1135 }
At ? Guttal,	in S'aka 1159, Joyi Dēva of the Gutta family, under the Yādava king Siñghana.
At Chaudādāmpur,	in S'aka 1181, Guttarasa of the Gutta family, governing at his capital of Guttavolal under the Yādava king Mahādēva.

We have thus at length given grounds for accepting as true the statement of the inscription that Bhadrabāhu died at S'ravāṇa Belgōja. We have also found that he was one of the S'ruta-kēvalis. Chandragupta, stated to have been his disciple, we have shown reasons for identifying with the celebrated Maurya emperor, and may further add that as a Jaina it was incumbent on him to take dīkṣhe and that no more distinguished professor of the religion at that time existed than Bhadrabāhu under whom he could place himself.

Having got thus far, it remains to discuss the probable date of the inscription. The events recorded in it belong, as already shown, to somewhere about 297 B.C., but is there any evidence as to when it was engraved, for hitherto the edicts of Aśōka, dating about 250 B.C., have been generally received as the oldest specimens of writing yet found in India. On this point we can only approximate to a probable date than which it must be earlier. Yet, on the one hand, if Bhadrabāhu died in the year after the end of Chandragupta's reign or (say) 290 B.C. and the latter survived the twelve years' famine which followed, which would bring us to 278 B.C. and the inscription was engraved by his grandson, who is said to have erected chaityālayas and founded the town, this would carry us at least to the same period of 250 B.C. (for Aśōka was also a grandson of Chandragupta) as the earliest date to which it could possibly be assigned. On the other hand, by the aid of certain allusions in the associated inscriptions we are enabled, as this undoubtedly preceded them, to arrive at a period than which it is not later. Probably among the last engraved of them is No. 24, which records a gift by a son (*magandir*, a very old form) of the great king S'ri-Ballabha, that is, S'ri-Vallabha. Now this was the name of the Gaṅga king Bhū-Vikrama, whose reign would fall in about 650 A.D.⁸ There was also a S'ri-Vallabha, son of Kṛṣṇa, probably of the Ratta family, ruling the South in S'aka 705 (A.D. 783).⁹ But it is more probable that we have here the Gaṅga king, for the son's name is given as Nava-Lōka. Now the Nāgamañjala plates give us Nava-Kāma for this king's successor, more correctly known as S'ivamāra, while the Suradhōnupura plates give his name as Nava-Choka. It is true he is described in those as the younger brother, but this is not an insuperable difficulty and all are in agreement in attributing to him some name combined with Nava, which in the absence of fuller information we may accept as a

⁶ In Dharwad.

⁸ In Mysore.

⁷ Mr. Fleet says, "This place may be either the modern Guttal near Chaudādāmpur in the Karugi taluka of the Dharwad district, or the

modern Hōdi in the Ballāri district, about six miles to the east of Guttal, and on the opposite bank of the Tungabhadra river."

⁹ See *Coyne Inscriptions*, letter p. 2.

⁸ Fāhien on the Jain *Harivamśa*, *Ind. Ant.* XV, 162.

clue to the person indicated. Going a step back, from the note to No. 2 it will be seen that the district therein named appears in the same form in a Pallava grant which is assigned to the 4th or 5th century A.D.¹⁰ Again in No. 13 we have a reference to Talekād spelt in the oldest form of the name. Now this place first came into notice as the capital of the Gaṅga kings under Hari-Varmā who reigned about 247 A.D.

For comparison of characters of a similar type reference may be made to some of the excellent fac-similes published in the Indian Antiquary, but it is not easy to find any of sufficiently early date, and allowance must be made for the difference between inscriptions on copper plates or prepared stone tablets and inscriptions on the bare rock. In Vol. VIII, p. 168, is a Pallava grant of the 4th or 5th century A.D. from copper plates; in Vol. III, p. 305, is a Chālukya stone inscription on a pillar at Bādāmi dated Śaka 500 (A.D. 578); in Vol. VIII, p. 241, is a Chālukya stone inscription dated Śaka 556 (A.D. 634); in the same volume, p. 44, is a Chālukya copper plate grant from Nêrūr, of the 6th century A.D.; in Vol. IX, p. 304, is a Chālukya copper plate grant of the 7th century A.D. But reference may perhaps be better made to the Pallava grant of about the 4th century A.D. in Burnell's South Indian Palaeography, plate 24; and to plate V in Vol. IV of the Report of the Archaeological Survey of Western India. On the whole the resemblance seems to me the closest to the characters of the early Kadamba grants on copper plates of the 5th century A.D. (See Ind. Ant. Vol. VI, p. 22ff; VII, p. 33ff.) I have recently obtained one dated in the 7th year of the reign of Kṛṣṇa-varmā¹, son of Siṃha-varmā, son of Viṣṇu-varmā, which corresponds pretty nearly in several of the letters. Now we know that Kṛṣṇa-varmā's sister was married to the Gaṅga king Mādhanva, whose reign ended in 425 A.D. Also that their grand-son, who came to the throne in 478, had had for his preceptor the celebrated Pājyapāda, which upholds the accuracy of these dates². We further know that the Kadambas were lords of the ancient city of Banavasi, on the north-west frontier of Mysore, and that this city is mentioned by the same name both in the Mahawanso as a place to which a Buddhist missionary was sent in 245 B.C. and also by Ptolemy in his Geography in about 130 A.D. Wilks also mentions that Pārvata Hala Kanunda or the Primitive Old Canarese, the earliest form of the language, and that in which the present Assutal rock inscriptions are written, was the language of Banavasi.

In fine, a consideration of all that has been advanced on the subject may, it seems to me, be sufficient to warrant the conclusion that if this interesting inscription did not precede the Christian era, it unquestionably belongs to the earliest part of that era and is certainly not later than about 400 A.D.

We are now in a position to proceed with an examination of the inscriptions Nos 2 to 21, 23 and 26 to 35. It will be observed that they are all somewhat similar in character, being brief records of the death of Jains, both clerics and laics, male and female, who had given themselves up to fasting with the express object of quitting the body. In other words they committed religious suicide as a meritorious act, and in many cases the time they held out is mentioned.

The vow in performance of which they thus starved themselves to death is called *sallekhana* (see No. 54 and other places) and the following is the description given of it in the *Ratna Karaṇḍaka*, a work by Āyita-varmā :—

upasargē durbhikṣhē jayasi rujāyān cha nishpratīkārē |
dharmāya tanu-vinnōchanam āhuḥ sallekhanāny āryāḥ ||
antahkriyādhikarapam tapah-phalap sakala-darśinas tu gatē |
tasmiād yāvad-vibhavaṃ samādhi-maraṇē prayatitavyaṃ ||

¹⁰ See *Ind. So. Ind. Pal.*, 36; *Flot. Kan. Dyn.* 10.

¹ The date is expressed as follows:—*varḥmaṇa-vijaya-rājya-saptarātrē septamē Kṛṣṇa-māse āṣṭmīyamaṣa-śuklē pañcma-*

myām 13, śukla nakṣatrē. It is doubtful whether these elements would suffice to identify the year.

² See Dr. Bühler in *J. d. As.* XIV, 355; and *Coorg Ins.* Int. 8.

sānām vairam saṅgam pūgraham chāpalāya buddha-maṇāḥ |
 sva-janam pari-janam apīcha kṣāntvā kṣamayēt priyair vachanāḥ ||
 āśe'ya sarvam śnaḥ-kṛta-kāritam anumataṁ cha nirvyājam |
 ārūpayēn mahā-vratam ā-marapa-śthāyi nīḥśeḥam ||

‘When overtaken by portentous calamity, by famine, by old age, or by disease for which there is no cure, to obtain liberation from the body for the sake of merit the Āryās call *sallēkhana*. He who is perfect in knowledge possesses the fruit of all penance, which is the source of power, therefore should one seek for death by the performance of some meritorious vow, so far as his means will permit. Having purified his mind by renunciation of friendship, hatred, ties and acquisitions; having forgiven his relations and dependants, and with kind words sought forgiveness from them: Viewing with a strong mind impartially (or with indifference) all that he does, consents to be done or desires; should a man enter upon the performance of the great vow, not to be completed save by his death.’

The mode of performance is further thus described :—

āhāram parihāpya kramasāḥ snigdham uivartayitvānām |
 snigdham cha varjayitvā karapānam pūrayōt kramasāḥ ||
 karapānahāpanam api kṛtvā kṛtvōpavāsam api śuktyā |
 pañcha-namaskāra-manās tanuṁ tyajēt sarva-yatnōna ||
 jivita-marapāśaspaḥ-bhaya-mitra-smṛiti-vidhāna-nāmānaḥ |
 sallēkhanātichārāḥ pañcha-Jinēndraiḥ samuddishtāḥ ||

‘He should by degrees diminish his food, and take only rice seasoned with milk. Then, giving up the milk, he should gradually reduce himself to only a handful of water. Then, abandoning even the handful of liquid, he should, according to his strength, remain entirely fasting; and thus, with his mind intent upon the five kinds of reverence³, should by every effort quit his body. Desire of life or of death, remembrance of fear or friendship, action, these five are transgressions of *sallēkhana*—thus say the five Jinēndras.’⁴

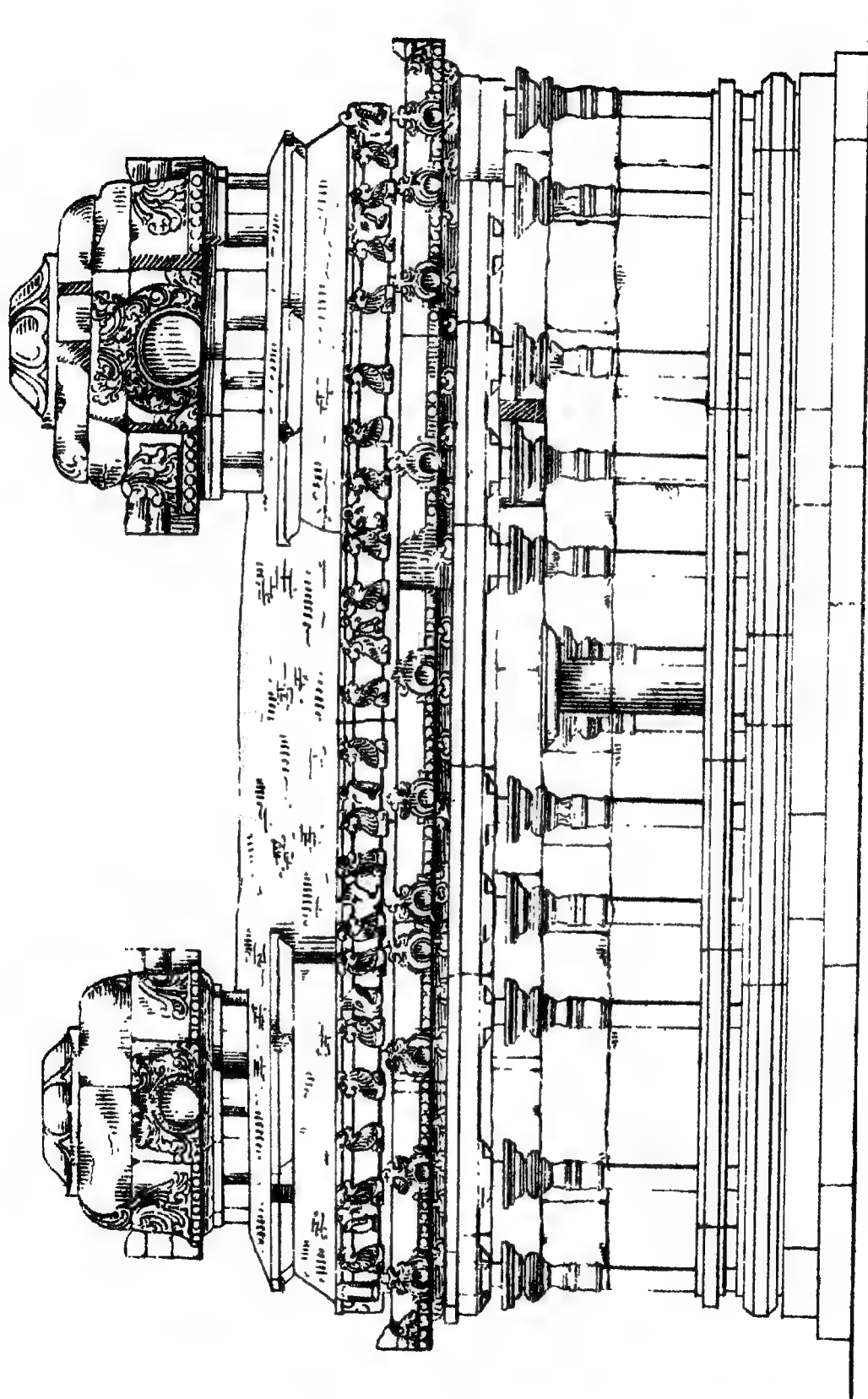
All the inscriptions ending in *muṣippidar* indicate the completion of this vow of *sallēkhana* or religious suicide. The derivation of the term *sallēkhana*, evidently *sat + lēkhana* or *saṁ + lēkhana*, is difficult to account for, but is said to be equivalent to *saṁyak-lēkhana*. It is not found in the dictionaries and is a term peculiar to the Jainas. It seems necessary here to take for *lēkhana* its meaning of scarifying, or scraping off, and to understand its application as referring to divesting the body of all its trammels, or getting rid of it as the serpent of its slough, ‘shuffling off this mortal coil.’

The term *muṣippidar* is also peculiar to the Jainas. In the *Dhātuprakaraṇam* of the *S'abala-manidarpana*, the root *muṣi* is explained as *kṣa-bandhanē*, to tie the hair; *nirvahanē*, to end. On the analogy of *muṣi*, *marayē*, to die: *muṣipi*, *maraya-kartṛē*, to kill or cause death—*muṣipu* would be a causal form of *muṣi* and therefore mean ‘to bring to an end, or cause to end’ (in this case one’s life). *Nirvahanu* is derived from *nirvah* to which Benfey gives the meanings ‘to extricate oneself, to pass away’—the first on the authority of Lassen. It has an evident relation to the Buddhist term *nirvāṇa*, derived from *nirvā*, to be extinguished. The *Amarakōśa* explains the latter thus :—*nirvāṇo muni raṅgy ddaṁ*, which means ‘blown out or gone out, applied either to a sage or to fire’; extinct. Proceeding on these analogies I have translated *muṣippidar* in every case as ‘expired’.

Of the contents of these inscriptions it is unnecessary to say anything. They are painfully plain as to the main object for which they were recorded. The bitterest satirist of human delusions could

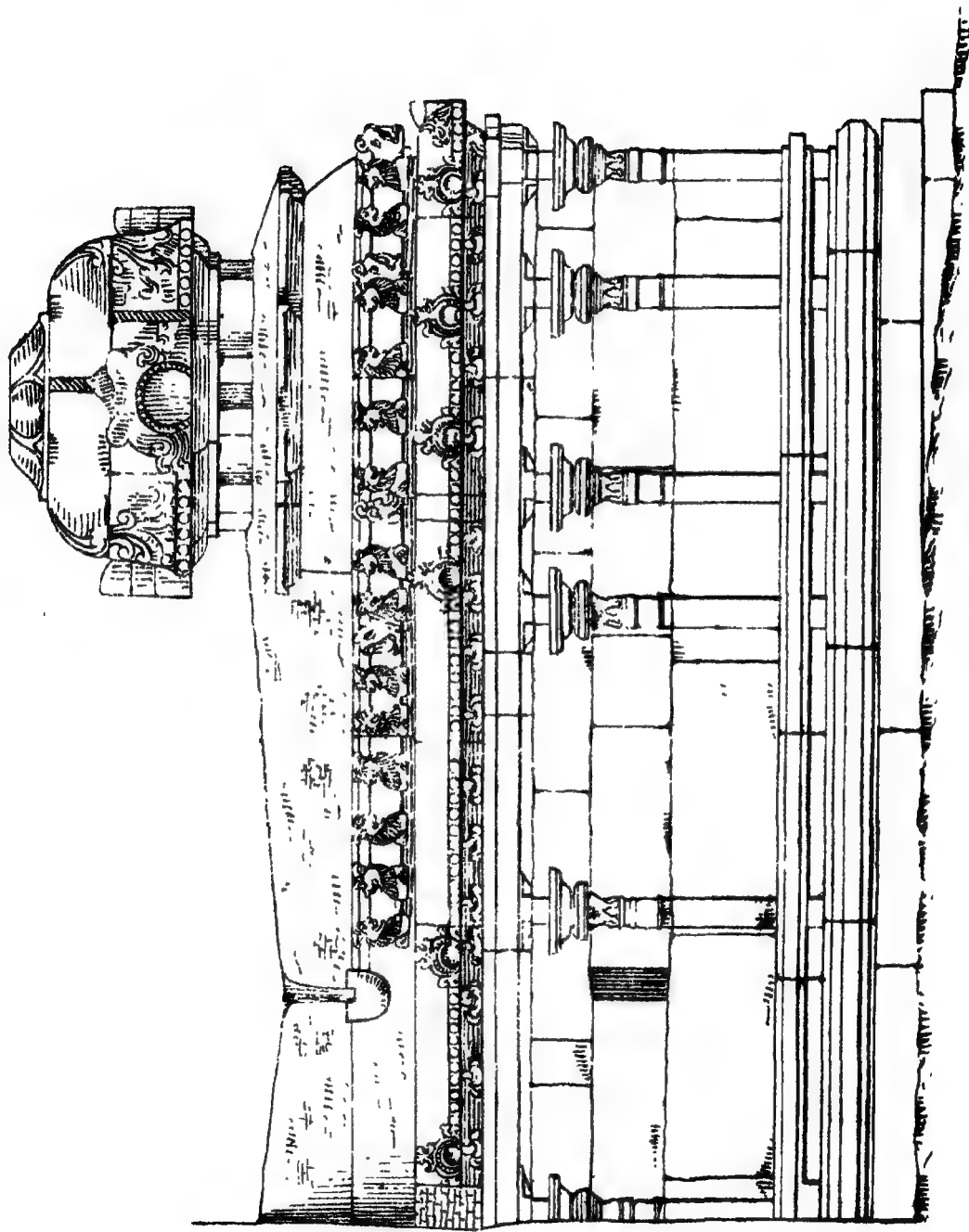
³—these are the Triratnas, p. 125, note 4.

⁴—Perhaps the S'abalaśāstra are meant.



CHANDRAGUPTA EAST: NORTH SIDE

Scale $\frac{1}{2}$ inch = 1 foot



CHANDRAGUPTA BASTI EAST SIDE

Scale $\frac{1}{2}$ inch = 2 feet

hardly depict a scene of sterner irony than the naked summit of this bare rock dotted with emaciated devotees, both men and women, in silent torture awaiting the hour of self-imposed death. The irony is complete when we remember that avoidance of the destruction of life in whatever form is a fundamental doctrine of the sect.

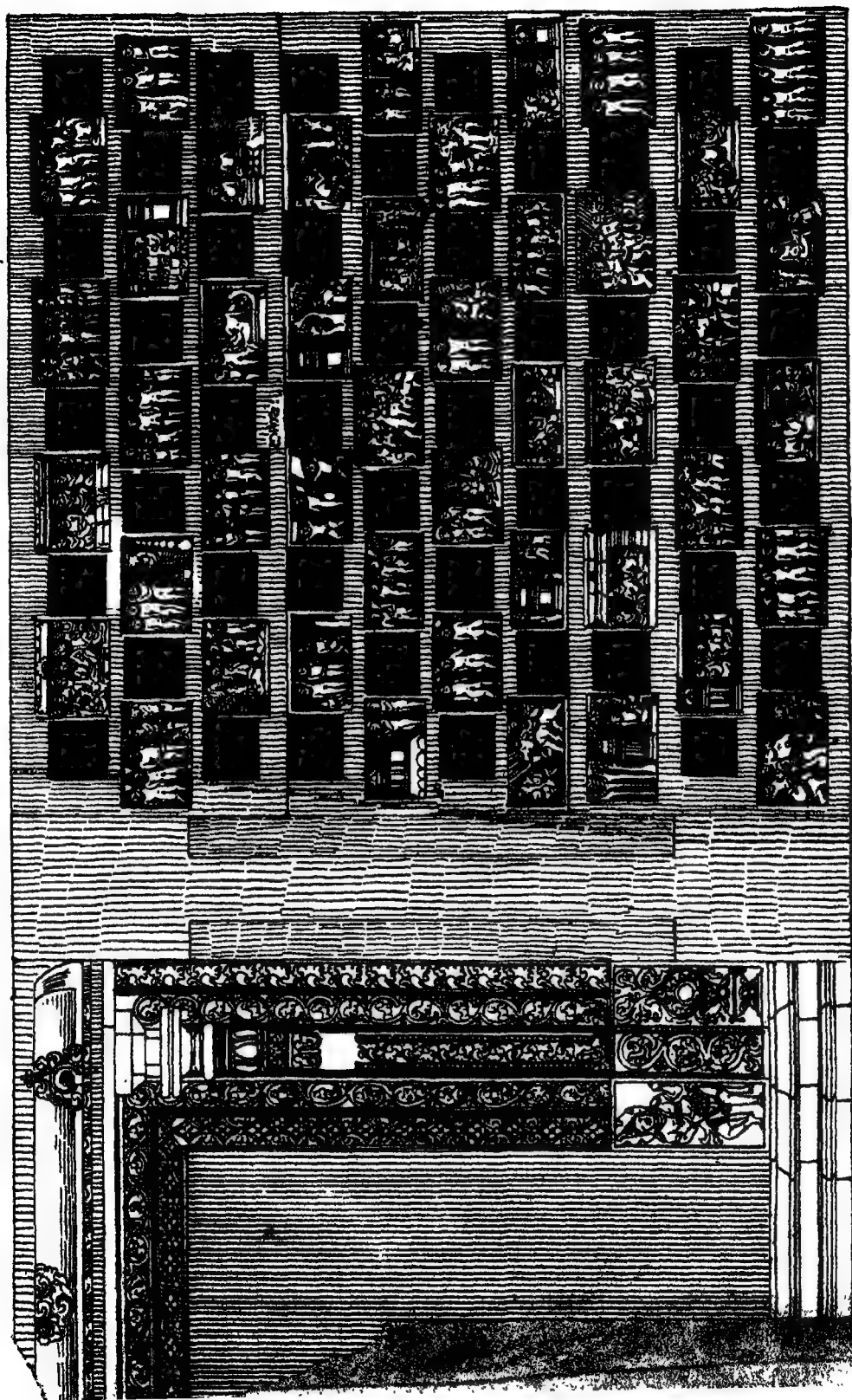
It need scarcely be pointed out that these views regarding the release of the soul from the body were not altogether peculiar to the Jains or to India. Writing of the Pagan Empire of Rome, Mr. Lecky says⁵—"The conception of suicide as an euthanasia, an abridgement of the pangs of disease, and a guarantee against the dotage of age was not confined to philosophical treatises. We have considerable evidence of its being frequently put in practice." "The act was committed under the most various motives . . . Most frequently however death was regarded as 'the last physician of disease' (Sophocles), and suicide as the legitimate relief from intolerable suffering."

Referring to a later time he says—"We find among the Albigenses a practice, known by the name of *Eadura*, of accelerating death, in the case of dangerous illness, by fasting and sometimes by bleeding."

The instances recorded in the later inscriptions of the performance of the vow of *sallākhana* show that it was in vogue at all periods, even down to 1809, the date of No. 72. The question may well be asked whether it is still put into practice. On this point it is not easy to obtain information, but it seems to be the orthodox mode of quitting this life for Jainas and is admitted to be resorted to in the case of persons whose death seems near. Their end is hastened by withholding nourishment, just as in other sects persons borne to the banks of the Ganges to die are sometimes suffocated with the holy soil. In the case of persons too weak to perform the requirements of the vow, the proper ritual is recited in their hearing, and this is done, I am told but do not vouch for the truth of it, even for domestic cattle and other animals at the time of their decease.

A few words may here be devoted to the Chandragupta basti, which, as already stated, must be the oldest in the place and facing in the direction of which the above rock inscriptions must be read. It is situated almost exactly in the centre of the temple area and at its highest point. The temple is a very small one, only 19 ft. by 15 ft. outside measurement, and faces south. It consists of three cells, containing—the middle one an image of Pārśvanātha, the one on the west side Padmāvati and the one on the east side Kāshmāṇḍini. A verandah about 4 feet wide runs along the front, with the figure of a Kṣētrapaḥa at each end. The outer walls are about 8 feet high, pilastered, and a frieze of the heads and trunks of mythical lions runs round the top. Above are two small pinnacles of Dravidian style, one over each of the side cells. Such was probably the whole of the temple as originally built. But an ornamental doorway was subsequently placed in front, with a perforated stone screen on both sides of it, thus closing up the former open verandah. The screen, each half of which is 5 ft. 10½ in. by 5 ft. 5½ in., is pierced with square or rectangular openings in regular rows and on the spaces between are minutely sculptured scenes from the lives of Bhadrabāhu and Chandragupta, 45 on each side, or 90 altogether. This work I conclude is of later date than the temple and made for its protection. On one part, near about the middle of the eastern half of the screen, is the name Dāsōja, in small Hale Kannada characters. This may possibly be the name of the sculptor or it may have no connection whatever with the work. It is the only inscription on it. I should have been inclined to attribute the screen to a time subsequent to the erection of the Kūge Brahma Dēva pillar at the entrance to the temple area, or A.D. 973 as will appear from No. 38. But on examining the irregularity in the alternate rows of the eastern portion it is evident that the three stones of which it is composed have at some time,

⁵History of Europe in Six Ages, I, 281, 292, 298; II, 52.



ANDRAGUPTA BASTI

—foot—

is coming with speed to fight you ; give up pride in an armed array of elephants and horses, no match for the enemy's force ; prepare to depart across the Ganges : and thus he did."⁹ The Chôlântaka king must have been Kṛishṇa Rāja¹⁰; and the meaning of the phrase must be that as the Gāṛjjara king virtually surrendered his country to Mārasimha the latter was entitled to take his name or rank.

Satya-Vākya is next credited with certain victories over a powerful opponent named Dalla, and over the Kīrātas of the Vindhya forests. He is then described in some connection (which, owing to parts defaced, is not clear) with the army of the emperor dwelling at Mānyakhēṭa. This city has been identified by Dr. Bühler with Mālkhed in the Nizam's Dominions and was the Raṭṭa capital. The Indra Rāja dwelling at Mānyakhēṭa, at whose coronation he rejoiced, indicates a Nitya-Varsha and he is thus identified with Kōṭṭiga, the elder brother of Kṛishṇa Rāja. An inscription dated S'aka 893 (A.D. 971) describes Mārasimha as ruling over the Gaṅgavāḍi 96,000, the Purigere 800 and the Bolvoḷa 300, during the reign of Nitya-Varsha.¹

Among the further descriptions in our present inscription Mārasimha is said to have destroyed the fighting power of the king of all the Nōlambas, who was flushed with pride on account of receiving obeisance from the son of a Rāja whose name is gone but who was of the Māṭūra varṇa. He is further said to have been revered through fear by the king of the Vanavāsi country, no doubt a Kadamba king. Also to have ground to powder the Uchchāṅgi hill fort : this is Uchchāṅgi-durga in the south-west of the Bellary district, just over the Mysore border, and was the capital of the Nōlambavāḍi 32,000 province. From the other inscriptions of this collection it will be seen that most of the distinguished kings boast of attacking this place. He is further said to have slain the S'abara minister Naraga. And finally to have been revered on account of his valour by Chēra, Chōḷa Pāṇḍya and Pallava.

The second and third sides are nearly all gone, but the designations Ganga-Chūḍamaṇi, Guttiya Ganga, and śri Mārasimha occur. Also at the end it is stated that this Ganga prince was born to be a wild fire to the lion the warlike Chālukya prince Rājāditya, of whom I have met with no other notice. Naraga, above described as the S'abara minister, whom he slew, is here called an Asura (a play upon the name Narakāsura) from whom he freed the earth as formerly it had been freed from the Daityas Madhu, Kaiṭabha, Mura and others.

The fourth side is all in Hale Kannada, and repeats some of the above exploits, winding up with a list of places he had distinguished himself in and a string of complimentary titles. The places he had either taken or gained renown in were the regions in the Vindhya forests, the city of Mānyakhēṭa, Gōṇār, Uchchāṅgi, the Banavāsi country, the Parise fort &c. Finally he is said to have erected basadis and māna-stambhas² in many places.

⁹ The original as given by Mr. Fleet is—*Adēśā Dēva Chōlāntaka-dharaṇipātē Gāṅga-chūḍāmaṇi itāṇ vāḷēl abhiyēti yēddhump tyāḷa gāḷa-turaga-vyāḷa-munnāḷa-darj pōṇa Gāṅgāṇ uttēya gantum pāra-balam atupāṇa kaljyēty āpa dēśāḷa vīṇāṭāṇ Gāṛjjarādēva pātē akṛiti tathā yatra jitra-prayāḷa ṇ*

¹⁰ Mr. Fleet, relying on the genealogy in the Lakshmana-vara inscription, suggests Hari-Varma, but this is impossible, and is disproved by the context here. Moreover an inscription at Atakūr specially mentions Kṛishṇa Rāja as having fought against the Chōḷas in S'aka 873 (A.D. 950), and being in alliance with the Gāṅga king. It runs as follows—*S'vati fāṇa-ṣṭya-kāḷāṭṭa-mūṇa-vat-ara-mahāṭṭa] eṣṭu-nāḷ-eggaḷa-ṇaḷaṇaṇa Sāṇṇyaṇa eṇḷa vāṇaṇa pāra-vēṭṭi | S'vati Amā-ga-vāṇaḷa-Dēva-S'ī-priṇṇa-t-tāḷāḷa-paṇṇa-vāṇa-paṇṇa-tāṭṭāṇa*

ka-jāḷa-pāḷaḷa-bharaṇa-nā(ṇa) Triṇēṭra vāṇa-gāḷa-māḷa Kṛishṇa-Rāja S'rimat-Kaṇṇara-Dēva vāḷi Chōḷa-Rājādityaṇa mēḷe (vāṇḍa tāt-tāḷaḷa) kāḷiḷoṇḍu kōṇṇam geyyattāṇḍu S'vati Satya-Vākya Kōṅṇaḷ-Varmaṇa dharmma-mahāṭṭāḷiḷiṭṭa Kōḷaḷa-pāra-vāṇa-s'vāṇa Nandagiri-tēṭṭa S'rimat-Teramaṇaḷiḷa] nāṇṇya-Gāṅga jayāḷ-uttarāṇḍu Gāṅga-Chōḷāḷa Gāṅga-Nārāyaṇa &c....

¹ *Ind. Ant.* XII, 255. Mr. Fleet, in his preface to it, says—“There being no probability of Kōṭṭiga leaving any issue, first his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Kakka.”

² *Mānasastambha* is the name given to the elegant tall pillars with a small pinnacled canopy at the top erected in front of the Jaina temples. See the interesting discussion regarding them in Ferguson, *Ind. & East. Arch.* 276.

At the end is the subsequent addition already referred to, in which it is said that he continued to support works of merit at Belgoja and to rule the kingdom for one year longer, when he died in the Jaina orthodox manner at the feet of Ajitasēna-bhaṭṭāraka in Baṅkāpura. A satirical verse is added bidding Chōja and Pāpāja dismiss their fears now that Gaṅga who was about to conquer them had gone to the world of gods.

We next have to take up Nos. 60 and 61, which are two Viragal or memorial stones for braves killed in battle. They are not dated but the references enable us to assign them to about the same time as the above. They are put up against the Tērina basti or Bāhubali or Gominaṭṭēvara basti, which is therefore for this and other reasons probably the oldest on the hill, excepting of course the Chandragupta basti. It is near the north-east entrance to the temple area and faces north. It is called Tērina basti or Temple of the Car on account of its having a tower which is in tiers and supposed to resemble a temple car.

No. 61 is the older, as will appear from the examination of No. 60, which it is necessary to make first in order to explain the other. It is the record of the death in Gaṅga's war of a chief called Bāyiga, who was one of the household of Rakkasa-maṇi or the prince Rakkasa, the Gaṅga diamond (*vajra*), praised in poetry as *aṇṇana-baṇṇa*, elder brother's warrior. Now in an inscription in Coorg³, dated S'aka 899 (A.D. 977), we have an account of this Rakkasa, with the same title of *aṇṇana-baṇṇa*, ruling on the banks of the Bed-doge (here the Lakshmantirtha) under his brother Rācha-Malla. In the present inscription Rakkasa was evidently much younger and apparently under Bāyiga as his guardian or ward, for the latter sends him away for safety before going into the battle. We cannot for the above reasons be far wrong in putting down A.D. 975 as the date. As for Bāyiga, he is stated to have been a scion of the Kakka line. This was the last of the Ratta or Rāshtrakūṭa kings, also called Karka, Kakkala, &c., and styled Amōgha-varsha, whose reign ended in A.D. 973, when the dynasty was overthrown by Taila, the restorer of the Western Chālukya supremacy.

No. 61 was erected by Bāyiga (the Bāyiga of No. 60) as stated in the first verse, and is therefore older. It was set up to the memory of Gunti, his wife's sister. Their parents were Māduvara of Poḷalu and Dēyilamma, and they had a brother Jābayya. Gunti, also it seems called Sōyibbe, was married to Iōka-Vidyādhara, and had a son Udaya-Vidyādhara. From the continuation of the inscription round the top, which is almost illegible, we gather that out of affection for her husband she accompanied him to battle and fell fighting at his side. The sculptured figures at the top represent her as an amazon, nude and riding on a horse, flourishing a sword: opposing her is a man on an elephant, apparently aiming at her with some weapon held at the level of his waist. Iōka-Vidyādhara, her husband, was perhaps the Goṅka chief of that name who assisted Taila in gaining the successes above mentioned. See note, p. 148.

We have next to notice No. 57, an important and interesting inscription both on account of its contents and the style of its composition. It is all in Hale Kannada verse, except the two opening lines, which are in Sanskrit. The obscurity of the allusions and the unusual metres have presented serious difficulties in certain parts, and the best Kannada scholars in Bangalore, Mysore and other places have

³Coorg Inscriptions, p. 7. I may take this opportunity of explaining an obscurity in the date, guided by information since received from a Jaina. The day on which the grant was made is stated to be *Nandivara tulpa-darasan*, and no satisfactory meaning was forthcoming. It now appears that Nandivara is the name of an island in the Jaina cosmography being the eighth in Jambū-dvīpa. A plan of it on stone or brass is kept in many Jaina temples, and a Nandivara temple in conformity with the plan has lately been erected by the Jains in Delhi.

From the 8th of the bright fortnight in the month Aśvadhya,

Kārtika and Pūṣyama, till full moon is the time of the Nandivara puṣṭi, or observance of the seasons when certain deified beings—Saudharmāndira, Iśānāvara, Channara and Vairāṭhama—are held for worship at the island of Nandivara, which has 12 Jaina temples on it. These are also the approved times for the commencement of any religious work. The authorities may be found in *Trikāvachāra* and in *Nandivara-bhakti*.

The date of the Coorg inscription referred to must therefore be taken as Pūṣyama s'ukla 8, the beginning of the Nandivara days in that month.

tried in vain to satisfactorily explain them. Though the greater part of the inscription seems to be of an allegorical character, its main purport is perfectly clear. It is a record of the death, in Saka 904, the year Chitrabhāna, (A.D. 982), of Indra Rāja, and is engraved on four sides of a high pillar erected in a nyanṭapa near the front of the same Tērina basti. The opening couplet is very effective, as giving the key-note to the whole, and the simile is as appropriate as it is simple, in fact it reminds one more of European than of Indian poetry. The carpenter Death (or Yama), it says, spies out and fells the tallest and soundest of the human trees standing in the midst of the forest of family cares, which seems to imply that the subject of the memorial died before his time, in the prime of life.

The second verse informs us that he was called Rāja-Kandarppa, that he was the son of the son of Kṛṣṇa Rāja, the daughter's son of Gaṅga Gaṅgeya, and the son-in-law of Rāja-Chūdāmaṇi. From other verses we learn that among his titles were those of Rāja-Mārtāṇḍa, Chalud-anākāra, and Kirtti-Nārāyaṇa.

Kṛishṇa Rāja, his paternal grandfather, was no doubt the Rājā king already noticed in No. 38, and we have here probably the memorial of the last representative of the Rājā or Rāshtrakūṭa dynasty of Mānyakhēṭa. So far as the history of this period is known, Kṛishṇa Rāja was succeeded by his son Kakka or Amoghavarsha. The latter was defeated and probably slain by the Chālukya king Taila, which put an end to the Rājā dynasty and restored to power that of the Western Chālukyas. Moreover the one line was absorbed into the other by Taila's marrying Jākabhī or Jākala Dēvi, the daughter of Kakka.⁴ From the present inscription however it would appear that she was not the only representative of the Rājā family.

We have next to consider who Gaṅga Gaṅgōya, his maternal grandfather, was. We have to choose between the Gaṅga dynasty of Mysore and the Gaṅgōya vamsa of Kalinga. As regards the former, the title Gaṅga-Gaṅgōya, it will be seen, is expressly given in the Âtakûr inscription already quoted (p. 19), to Satya-Vākya Kōṅṇi-Varmma who was ruling in Saka 872 (A.D. 950) and was in alliance with Kṛishṇa Rāja called Kannara Dēva, the son of Amōgha-varsha, of the Raṭṭa family. Moreover, from a subsequent addition engraved at the top of the same inscription, we learn that this Gaṅga king was Rācha-Malla, the son of Ereyappa; also, that he defeated a rival named Bātuga, who then proposed to Rājāditya, the Chōla prince mentioned in the previous part of the inscription, to join him in attacking Kannara Dēva. His treachery becoming thus known, he was defeated and slain, and the provinces of which he was governor absorbed into the Gaṅga territories.* I think there can be little doubt, considering the intimacy that thus existed between Rācha-Malla and Kṛishṇa Rāja, and also between Rācha-Malla's successor Mārasimha and the same Kṛishṇa Rāja as disclosed in No. 38, that it was the daughter of the Gaṅga king Rācha-Malla (ruling A.D. 921 to 963) who was married to the son of the Raṭṭa king Kṛishṇa Rāja (ruling A.D. 945 and 956), and that the Indra Rāja here deceased, who was the offspring of this union, was destined to be the last of his race.

For the Gāṅga or Gāṅgeya kings of Kalinga we have no reliable dates, as the era in which their grants are dated has not been identified. The only actual date given for one is A.D. 985 by Dr. Burnell¹⁶, on what authority is not known. However, this is near about we want and a princess from that line may have been married to Kṛishṇa Rāja's son. But I think that the other hypothesis is much the most likely to be correct.

It is difficult to decide who Rāja-Chāḍāmāni was whose daughter was the wife of Indra Rāja. He may have been the prince of that name mentioned in the next inscription, but the title is too common and indefinite to be identified with certainty.

¹ Fleet, Kan. Dyn. 82.

The text is as follows:—*Svami Śrī Pṛayappaṇa meṣu m Rācā-
Mallanṇu Hṛṣṭyāgā Rācāgāṇṇa tumbāṭṭāgā-śāstramūṇṇa ājittir
Kṛṣṇa-Īṣṭa-volāṇṇa kāṇṇa sūṭu Hṛṣṭyāgā Rācāṭṭyāṇṇa bhaṅṇa*

காலை எரி முடி; இது லீடி கெட்டு நவமே-பன்னிருகலாவதும்
 இவ்வு-மு-நீர்ப் பித்திரி-எழும்பும் பித்திரி-எழும்பும் நித்திரி-
 கன்ன-பெரும் மெல்லி எழும்.

So Ind. Pol. 53.

Inscription No. 56 is of a similar character to the above and of the same period, being dated in the same cycle year, Chitrabhāra. The pillar on four sides of which it was engraved has been at some time thrown down and broken; and what remains has been built upside down into the side of steps leading up to the same Tērina basti. It is in Hale Kannada and commemorates the death of Pilla, who, besides that of Rāja-Chūḍāmaṇi, had the title *māvana gandha-hasti*, father-in-law's rutting elephant or a rutting elephant to his father-in-law. It is difficult to conjecture who either he or his father-in-law may have been.⁷

We now come to consider the inscriptions Nos. 75 and 76, and it is impossible not to admire the original grandeur of their simplicity, so well befitting the completion of a stupendous work of devotion and art, the bold sculptor of which has not so much as left a record of his name. They are engraved on the rock representing an ant-hill which supports the lower part of the colossal image of Gommatēśvara and are immediately below its right and left hands. The upper line on one side, in Nāgarī characters, and the two upper lines on the other side, the first in Pūrvada Hale Kannada and the second in Grantha and Tamil characters, are all three similar in their contents and contain the announcement in three languages that Chāmūṇḍa Rāya caused the image to be made. They are undoubtedly of the period when that work was completed.

The remaining two lines, the last on each side, one in Nāgarī and the other in Hale Kannada characters, are also alike in their contents, and state in imitation of the foregoing, in two languages, that Gaṅga Rāja had the enclosure or cloisters which surround the image erected. These are certainly data from the time when the work to which they refer was completed.

The date of the older lines is therefore that of Chāmūṇḍa Rāya, and he, according to Nos. 85 and 137 as well as tradition, was the minister of the Gaṅga king Rācha Malla (or Rāja Malla). It will be shown that this was the successor of Mārasimha (of No. 38): he therefore came to the throne in Śaka 896 (A.D. 974). From inscriptions in my possession yet to be published it is also known that his reign ended in Śaka 900 (A.D. 984). Between these dates therefore must the great statue have been erected. But we can get much nearer to the actual date, for Chāmūṇḍa Rāya composed a work called *Chāmūṇḍa Rāya Pūrvana*, containing an epitome of the history of the 24 Tirthankaras, and at the end its date is given as Śaka 900, the year Īśvara (A.D. 978). Now in the account with which it opens and closes of Chāmūṇḍa Rāya's achievements no mention is made of the statue of Gommatēśvara. It is incredible that so great a work should have been unnoticed if then in existence. It is evident therefore that it was erected after A.D. 978. But as according to tradition it was completed during the reign of Rācha-Malla, which ended as above stated in A.D. 981, we may in the absence of any more precise information put down the date of the colossus and therefore of these inscriptions of Chāmūṇḍa Rāya's as Śaka 905 or A.D. 983.⁸

It would be strange however if no claim were made to a much higher antiquity for so remarkable a monument. Accordingly, Wilson states that "an inscription is said to exist on a rock at Belligola, recording a grant of land by Chāmūṇḍa Rāya to the shrine of Gommatēśvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamaṇa. This inscription therefore, if it exists, was written about 50 or 60 years before the Christian era."⁹ No such inscription has been found, though the local priests believe it to be among those on the pillars in front of the image. The tradition of this date however is perpetuated in the following verse which

⁷ Compare S'antala's title of *Sarvā-gandha-vraja* in No. 56.

⁸ It will be seen from what follows that tradition gives the year Vābhava as that of the erection of the great statue, but to get Vābhava we must either go back to Śaka 899 (A.D. 969) or forward to Śaka

950 (A.D. 1028) neither of which will suit the date of the work, as above given.

⁹ Works, I, 332.

is known to most of the Jains and is said to be always inscribed at the head of the mandates issued by the Jain gurus of the place :—

Kaly-abdē shachi-ohhatākhyē vinuta-Vibhava-samvatsarē māsi Chaitrē ;
pañchamīyāp śukla-pakṣhē Dinamāpī-divasē Tvaṣṭri-yōgē su-Jaghnē ;
saṁbhāgyē Hanta-nāmnī-prakāṣata-bhagaṇē su-prasāsthāp chakāra ;
śrīmach-Chāmūṇḍa-lājō Beluḡuḷa-naḡ aḡ Gōmatēṣa-pratishṭhām ॥

his is
the
no. 77 in
the
—

The lines in No. 77, being an ascription of praise engraved on the rim of the pedestal on which the image stands, may also probably belong to the time of its erection, or 983 A.D., as it is natural to suppose they were engraved on the completion of the work.

Of Chāmūṇḍa Rāja we shall have more to say later on in connection with No. 109. Of Gaṅga Rāja, who had the clusters around erected, we have abundant information in the inscriptions. Nos. 90 and 137 inform us that he was the minister of the Hoysala king Viśnu-variddhana, and from an inscription at Halebidu we know that his death occurred in Śaka 1055 (A.D. 1133). We are able to state with precision that these two lines relating to him belong to A.D. 1116, for No. 47, dated in 1115, while describing his erections makes no mention of the *suttālayam*, which would certainly have been referred to had it been in existence, whereas, on the other hand, No. 59, dated in 1117, expressly mentions it.

A word is necessary as to the language of the two lines in No. 75 in the Nāgarī character. They should be in either the sacred language of the Jains called Arddha-Māgadhī or in Jaina Mahārāṣṭrī. The following account of these is taken from Jacotin¹⁰—"The language which Mahāvīra and his immediate disciples, the Gaṇadhara, spoke, was, of course, the vernacular dialect of Māgadhā. For it is not likely that Mahāvīra used Sanskrit. But the Jaina Prākṛit has very little affinity to the Māgadhī either of Aśoka's inscriptions or of the Prākṛit grammarians. Nevertheless it is called Māgadhī by the Jains themselves. In a half stanza quoted by Hémachandra (Prākṛit Grammar, IV, 287) it is said that "the old sūtra was exclusively composed in the language called Arddha-Māgadhī."

porāṇam : arddha māgaha-
bhāṣā-niayam havi suttam ॥

Hémachandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhī. It must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of commentators and poets. The latter entirely conforms to the rules which Hémachandra gives in the first part of his Prākṛit Grammar for the Mahārāṣṭrī. But the Mahārāṣṭrī of Hémachandra is not identical with the Mahārāṣṭrī of Hāla, of the *Sēṭuhapadha*, and of the dramas. The Jaina Mahārāṣṭrī it may be appropriately called The language of the older Sūtras I shall call Jaina Prākṛit I believe that the Jaina Mahārāṣṭrī nearest approached the language of Surāṣṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhi. It might therefore more appropriately be called Jaina Saurāṣṭrī. But as it shares the general character of the Prākṛit commonly called Mahārāṣṭrī, and it is thus called by Hémachandra, I dare not introduce a new name. The Jaina Prākṛit . . . is on the whole the same language as the Jaina Mahārāṣṭrī, from which it differs merely by the retention of archaic forms; we may justly look upon it as an older or archaic Mahārāṣṭrī. Hémachandra calls it *dravap*, the language of the Bṛishu, and treats it together with the Jaina Mahārāṣṭrī. The only Māgadhism which he discovered in Jaina Prākṛit is the nominative singular in a formed from masculine bases in a I therefore do not hesitate to declare the Jaina Prākṛit to be Mahārāṣṭrī, as has already been done by Lassen in his *Institutiones Linguae Praecriticae* p. 42. In those cases in which Jaina Prākṛit differs from the Mahārāṣṭrī, it has usually retained the older forms."

Before proceeding further it is necessary to enter upon the inquiry as to who Gômatā or Gommatā was, and how this remarkable statue of him came to be erected here, with such descriptive details of the image as have been obtained.

The name Gômatā is said, according to one statement, to be derived from *gô*, the earth, and *ma*, to wander, or *maśh*, to go. According to another account, it is derived from *gô*, speech, and *mat* (for *ma*)¹, to gladden, he who gladdens with his words. It is evident that these are merely forced derivations to account for the name, which also appears in the forms Gommatā and Gummata, said to be *śailbhāras*. The Jains, to whom everywhere the images of their Tirthankaras are the only objects of worship, can give no explanation of the worship of Gômatā, who is not one of them, further than that he is worshipped out of respect for the first Tirthankara as being his son.²

So far as I am aware the name does not occur throughout Hindu literature except in connection with this Jaina image and two others in South India like it but more modern and of smaller proportions, to be mentioned hereafter. The name Gomati occurs in Fah Hian's travels 400 A.D. in connection with Khoten in Turkistan. It is there said—"The ruler of the country located Fah Hian and his companions in a Saṅghārāma, which was called Gômati (Ku-ma-ti)."³ The only other occurrence of such a name that I have met with is in connection with the ancient history of Persia. In the celebrated cuneiform inscription of Darius Hystaspes at Behistan⁴ it will be seen that Gomates (in the original Persian, Gaumātā) is given as the name of the Pseudo-Bardes or Pseudo-Smerdis, the Magian who usurped the throne of Cambyses by personating his brother. The deception was at length discovered and Gomates slain by Darius. A general slaughter of the Magi followed, and the day was observed ever after as a great festival, called the Mago-phonia, or Slaughter of the Magi.⁵ I merely point out the seeming coincidence with the singular name Gômatā, and there it appears Jaina traditions connecting the tirthankara Pārisuāth or Pārsvanātha with Persia.⁷

¹ Compare *śaṃpā* used for *śaṃpāpā*.

² Ferguson says—He is not known to the Jains in the north. All the images on the rock at Gwalior are of one or other of the Tirthankaras, and even the Uṇar colossus, Nan Gāg, can hardly be identified with these southern images. *Ind. and East. Arch.* 267.

³ There is the Gômatā or Gumatī river in Ouhā; also a Gômatā mountain in the Western Ghats, where Krishna is said to have defeated Jarasandha.

⁴ Beal's *Records of Buddhist Countries*, p. 2.

⁵ Rawlinson's *Herodotus*, Vol. II, pp. 464 ff.; Vaux's *Ancient History of Persia from the Monuments*, p. 26.

⁶ The following is the passage referred to, according to the translation by Sir H. Rawlinson. The inscription itself belongs to the 5th year of Darius, or B.C. 516.

Says Darius the king—Afterwards there was a (certain) man, a Magian, named Gomates. He arose from Paesiciāle, the mountain named Aracadeire, from thence. On the 14th day of the month Viyakhana, then it was that he arose. He thus led to the state:—"I am Bakes, the son of Cyrus, the brother of Cambyses." Then the whole state became rebellious. From Cambyses it went over to him, both Persia and Media and the other provinces. He seized the empire. On the 5th day of the month Oartamaia, then it was he seized the empire. Afterwards Cambyses having killed himself, died.

Says Darius the king—The empire of which Gomates, the Magian, dispossessed Cambyses, that empire from the olden time had been in our family. After Gomates the Magian had dispossessed Cambyses both of Persia and Media and the dependent provinces, he did as wishing to his desire: he became king.

Says Darius the king—There was not a man, neither Persian, nor Median, nor any one of our family, who could suppose that Gomates the Magian was of the crown. This state feared him exceedingly. He slew many people, who had known the old Bakes; for that reason

he slew them, "lest they should recognize me that I am not Bakes, the son of Cyrus." No one dared to say anything concerning Gomates the Magian, until I arrived. Then I prayed to Ormazd; Ormazd brought help to me. On the 10th day of the month Bagynadish, then it was, with my faithful men, I slew that Gomates the Magian, and the chief men who were his followers. The fort named Sichelotes in the district of Media called Nimes, there I slew him. I dispossessed him of the empire. By the grace of Ormazd I became king; Ormazd granted me the empire.

Says Darius the king—The empire which had been taken away from our family, that I recovered. I reestablished it in its place. As (it was) before, so I made (it). The temples which Gomates the Magian had destroyed, I rebuilt. I reestablished for the state both the religious customs and the worship, and (gave them) to the families which Gomates the Magian had deprived of them. I reestablished the state in its place, both Persia, and Media, and the other provinces. As (it was) before, so I restored what (had been) taken away. By the grace of Ormazd I did (this). I recovered until I had established our family in its place, as (it was) before. Thus I recovered, by the grace of Ormazd, that Gomates the Magian should not oppress our family. Rawlinson's *Herodotus*, Vol. II, pp. 394 ff.

The usurpation of the Pseudo-Bardes affected for a while the carrying out of the decree of Cyrus for the rebuilding of the Temple of Jerusalem; and the Samaritans were able to persuade the usurper to countermand these works; but to make the decree good, by force and power" (Euseb. *Ev. 1. 9. 33*). Vaux's *Ancient History of Persia from the Monuments*, p. 29.

Cyrus had extended his dominions so far as the Indus, but Darius Hystaspes it was who first crossed that river and added the Punjab to Persia under the name of India as it is still called today, and the conquest continued until the overthrow of the Persian monarchy by Alexander the Great in 336 B.C.

According to Nos. 85 and 105 Gômaṭa is identified with Bāhubali or Bhujabali. He was the son of Puru and the younger brother of Bharata.⁸ There was a struggle for empire between the two, which resulted in Bāhubali resigning his claims and retiring from the world in order to do penance. He thus became a Kēvali, and attained such eminence by his victory over *karma*, or action, that Bharata erected at Pôdanapura an image in his form, 525 bow-lengths in height, which came to be known as Kukkuṭāśvara. In course of time the image became invisible to all except the initiated. Dut Chāmunda Rāya, having heard a description of it, set out with the desire of seeing it. Finding however that the journey was beyond his power, he resolved to erect such an image himself, and by his own efforts succeeded in getting this statue of Gômaṭa made and set up.

The account given in the *Bhujabali Charita* is substantially the same, with some variation in the details. It states that Bharata and Bhujabali were sons of Nābhi. At a city in the north, called Pôdanapuri, the rājāshi Bharatēśvara, son of Ādi Brahma, set up a *vimba* or image of Bhujabali, in the form of a man, 525 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujabali received the new (*abhinava*) name of Gummaṭa. A merchant who visited the court of Rāja Malla gave such a description of this image that Chāvunda his minister resolved to go and see it. He set out, with his mother Kālikāmba and their guru Sipa Naudi, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they met with unexpected difficulties, and while resting one night at a Jinālaya near a small hill, each of them had the same dream, in which a muṇi appeared and informed them that an image of Bhujabali, set up by Rāvana, was on that very hill, 10 palm-tree (*tāle*) trees in height, or 20 bow-lengths. They accordingly found the image; and in the year 600 of the Kali yuga, the year Vibhava, Chaitra sūddha 5, Sunday, under the Mṛgāśīra nakshatra, Saubhāgya yōga and Kumbha lagna, Chāvunda consecrated this Gummaṭēśvara, who thus appeared to him in Beḷagūla in the Kūśumāṇḍārnava, endowing it with lands to the value of a lakh and a half of pagodas. The king Rāja Malla, on hearing of his munificence, gave him the title of Rāya.

The *Rājāvalī Kathā* has the same story but in a different version. After relating the defeat of the Daudhās by Akalaṅka at the court of Himasītala (see No. 54)⁹, it goes on to say—"And after that, in the Yada kula, there was Rāja Malla, who was in Dakṣiṇa Madhura (the southern Madura). He, having subdued Karpāṭa, Drāviḍa, Mahārāṣṭra, Taurushka and other countries, was celebrated as Vira Mārtāṇḍa Dēva.¹⁰ While his great feudatory (*maḥa sāmanta*) Chāmunda Rāya, a Yama to the Nogaṃba family (*Nogaṃba-kulāntaka*), ornament of the Gaṅga race (*Gaṅga-vamśa-lalāṃba*), was ruling in peace and wisdom,—his mother hearing it read in the Ādi Purāṇa (or an early purāṇa) that in Pôdanapura there was an image of Bāhubali Dēva, 500 bows in height; he, with his mother Kālikā Dēvi, set forth in order to see it, vowing not to taste milk or fruit until they did. They went by marches, attended by their forces, and at each camping-ground where they halted they set up a Jinālaya. Thus they arrived at the hill where Bhadrabālā svāmi's tomb (*nis'ādhā*) was. On the night before they left it, Padmāvatī Dēvi appeared in a dream to both mother and son and said,

⁸ More properly the half-brother, as they were sons by different wives: Bharata's mother was Yamaevati, and Bāhubali's mother was Samudra.

⁹ Wilson places this event in A.D. 768.—*McK. Coll.* I, lxxv.

¹⁰ This would seem to imply that Rāja Malla was a king of the Pāṇḍya country, of which Madura was the well-known capital. Of his rule extending thus far we have no other information. There is only one Mārtāṇḍa in the list of Pāṇḍya kings.—No. 28 in the Madura Sāhitya-Purāṇa list and No. 15 in Mr. Wilson's list (17).

Madura Country, pp. 30, 74)—and no particulars whatever are given regarding him. Presumably the tradition has arisen out of the fact that a Vira Pāṇḍya (as will be seen further on) erected the image of Kāśinātha, and this, in ignorance of any other origin, has been transferred to the one of Rāvana at Beḷagūla.

But it should be stated that in Java, then the Jain town of Hancu (Paili Pambachapura) in Siāmoga District, where Jendetta Bāla set up a dynasty with which these Pāṇḍyas were connected, is called Dakṣiṇa Madura.

"You are not able to go to Pôdanapura. Here, in the larger hill, is a stone image of Çômanâ Jina, which was worshipped by Râma and Râvana and seen by Maṇôdhari. It is covered up with stones. Purify yourselves, and going to the rock on the smaller hill, shoot an arrow to the south, when, before the sound dies away, the image will rise and appear." At sunrise on the morning after that dream, on shooting an arrow as directed, the image of Bhujabali Yati, which had been hidden by stones, appeared, and proved to be of the height of 13 men.

Erecting a platform round it and building chaityâlayas, Châmunḍa Râya, having collected coconut milk and the five nectars, performed the final anointing four separate times. But the anointing liquid would not descend lower than the navel.¹ Being greatly distressed thereat, he besought all the priests there to perform the anointing. Still it would not go below the navel. At this moment Kûsh-mâṇḍini Dêvi presented herself in the form of an old woman, with a little drop of milk in the half of a *guḷfa kâya*² and said "let my faith be tried" (by anointing the image with the milk she had brought), whereon they all derided her. But some of the priests, taking her offering, poured it on the head of the image, when, instantly, it ran down all over the image and covered the hill and the town; whence the town was named Belgûja.³

After this, Châmunḍa Râya founded many new towns, which he presented for the worship of the god, and bestowing by means of stone inscriptions villages and lands of the value of 1,00,000 *ponn*, he continued to rule the kingdom with justice.

In another place, it further states that Châmunḍa Râya, having established many Jinâlayas and endowed them, brought from his country 64 Jaina Brahmins and made them temple priests (*archaka*). Next follows an event dated in S'aka 780.

In the face of the plain inscription at the side of the colossal image, stating in several languages that Châmunḍa Râya had it made, it is needless to inquire further into the above stories, so far as they pretend it to have existed ages before, from the time of Râma and Râvana, &c.⁴ But both the inscription No. 85 and all the accounts agree in stating that it was a desire to reproduce a certain gigantic image at Pôdanapura, of which he had heard, that led Châmunḍa Râya to have this colossus at S'ravana Belgûja made. We also learn from the inscription that the image at Pôdanapura was known as Kukkutêśvara⁵, from the thick forest which grew up around it being infested with crows (*kukkûṣa*) and serpents (*sarpa*), or *kukkûṣasarpa*, cockatrices.⁶

¹ Owing to his feeling pride in what he had done.

² The fruit of the egg plant, *solanum toro*, Linu.

³ The story as given by Colonel Macdonald is as follows:—

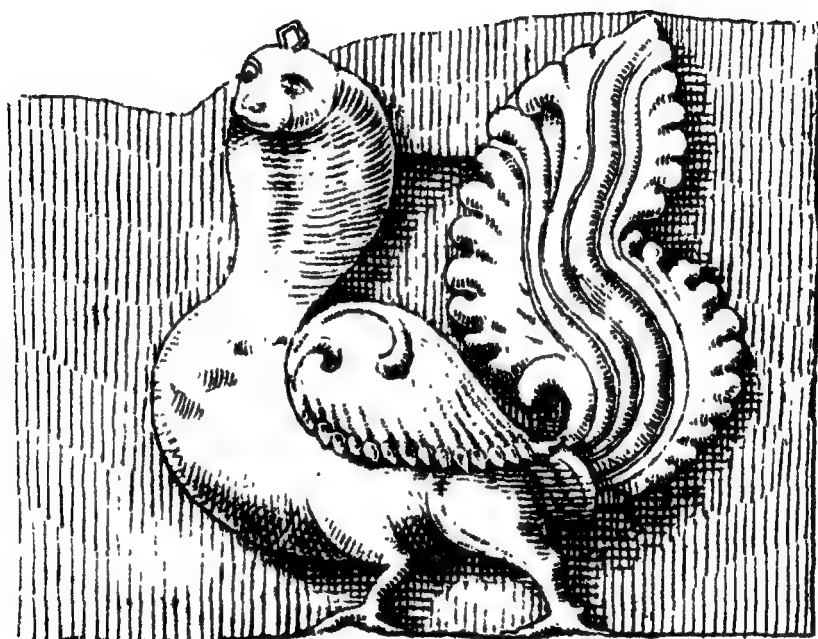
Châmunḍa Râya, after having established the worship of this image, became proud and elated, at placing this god by his own authority, at so vast an expense of money and labour. Soon after this, when he performed in honour of the god the ceremony of *gâṛḍa dâśina śrâda* (or anointing the image with five liquids,—milk, curd, butter, honey and sugar), vast quantities of these things were expended in many hundred pots, but through the wonderful power of the god the liquor descended not lower than the navel, to check the pride and vanity of the worshipper. Châmunḍa Râya, not knowing the cause, was filled with grief that his intention was frustrated of cleaning the image completely with this ablution. While he was in this situation, the celestial nymph Padmâvatî, by order of the god, having transformed herself into the likeness of an aged poor woman, appeared, holding in her hand the five *amṛita* in a *beḷḷiya gola* (or small silver pot), for washing the statue; and signified her intention to Châmunḍa Râya, who laughed at the absurdity of this

proposal for accomplishing what it had not been in his power to effect. Out of curiosity, however, he permitted her to attempt it: when, to the great surprise of the beholders, she washed the image with the liquor brought in the little silver vase. Châmunḍa Râya, repenting his sinful arrogance, performed a second time with profound respect his ablution on which they formerly wasted so much valuable liquor; and washed completely the body of the image. From that time this place is named after the silver vase (or *beḷḷiya gola*) which was held in Padmâvatî's hand. (*Mac. Rep. IX, 206.*)

⁴ But through inability to read the inscriptions accurately, it was popularly supposed at the place that the word "Châmunḍa" was "Râvana," and this was referred to in support of the story that Râvana had made the image.

⁵ In Nos. 85 and 128 the image of Guṇmukhêśvara at S'ravana Belgûja is called the southern Kukkutêśvara.

⁶ The *kukkûṣasarpa* is the emblem of Padmâvatî, and is represented in sculptures at Belgûja as a cock or fowl with a serpent's head and neck.



KUKKŪṬA SARPA

Scale ¹² — 2 — 4 — 6 — 8 — 10 — 12 feet

The latter reference at once directs our attention to the Kukkuṭa-pāda-giri or Cock's-foot mountain near Gayā in Bihār. It is mentioned by Buddhist pilgrims from China, namely, Fah-Hian, who travelled in India 400 to 415 A.D.⁷, and Hsuen-Tsiang, who travelled in India 629 to 645 A.D. It was celebrated as the abode of Kāśyapa, as well as the scene of his death. On this account it was also called Guru-pāda-parvata, or mountain of the master's foot. There was also a monastery, called the Kūkkuṭārāma or Kukkuṭa-pāda-vihāra, near Pāṭaliputra or Patna.

Fah-Hian's account is as follows :—"From this place (Gayā), going south three li, we arrive at a mountain called Kukkuṭa-pāda-giri. The great Kāśyapa is at present within this mountain. (On a certain occasion) he divided the mountain at its base, so as to open a passage (for himself). This entrance is now closed up. At a considerable distance from this spot, there is a deep chasm; it is in this (fastness as in a) receptacle that the entire body of Kāśyapa is now preserved. Outside this chasm is the place where Kāśyapa, when alive, washed his hands. The people of that region, who are afflicted with head-aches, use the earth brought from the place for anointing themselves with, and this immediately cures them. In the midst of this mountain, as soon as the sun begins to decline, all the Rahats⁸ [i. e. Arhats] come and take their abode. Buddhist pilgrims of that and other countries come year by year (to this mountain) to pay religious worship to Kāśyapa; if any should happen to be distressed with doubts, directly the sun goes down, the Rahats arrive, and begin to discourse with (the pilgrims) and explain their doubts and difficulties; and, having done so, forthwith they disappear. The thickets about this hill are dense and tangled. There are, moreover, many lions, tigers, and wolves prowling about, so that it is not possible to travel without great care."⁹

General Cunningham identifies Kurkihār, near this spot, with a Kukkuṭa-pāda-vihāra, which in Hindi would form Kurak-vihār (*kurak* meaning cock) and so Kurkihār. "The remains at Kurkihār" he says "consist of several ruined mounds, in which numerous statues and small votive topes of dark blue stone have been found. The principal mass of ruin, about 600 feet square, lies immediately to the south of the village. A second less extensive mound lies to the south-west; and there is a small mound, only 120 feet square, to the north of the village. The last mound is called Sugatgarh or the house of Sugata, one of the well known titles of Buddha. In the principal mass of ruin, the late Major Kittoe dug up a great number of statues and votive topes; and a recent excavation on the west side showed the solid brick-work of a Buddhist stūpa."¹⁰

This Kukkuṭa-pāda mountain and forest is perhaps the place which inscription No. 85 refers to as the site of the Kukkuṭēśvara imago. Pōdanapura or Pādanapuri may perhaps refer to the name Guru-pāda, which we have seen is another name used for the place. No remains appear to have been found of any statue of such dimensions as the latter is described to have had. Of course Buddhists would never mention such an object, owing to its connection with their inveterate enemies the Jains; and, if it ever existed, the former, having occupied every part of the neighbourhood as consecrated to the memory of Buddha, would have removed all trace of Jaina worship there.

But of gigantic statues of Buddha in those early times we have notices. Fah-Hian says, "On passing this mountain chain (the Tsung Ling or Snowy mountains) we arrive in North India. On the confines of this region is a little kingdom called To-li¹, in which, likewise, there is a congregation

⁷ Beal, *Travels of Fah-Hian*, ch. xxiii: Julien, *Hsuen Tsiang*, III, 6.

⁸ According to the Chinese Forty-two Section Sūtra, "the Rahat [Arhat or Arhan] is able to fly, change his appearance, fix the years of his life, shake heaven and earth."

⁹ Beal, loc. cit.

¹⁰ *Archæological Reports*, I, 14: *Ancient Geography of India*, 460.

¹ Mr. Beal's foot-note is,—"Edmont identifies this with Darada."² Darada, "the capital of the Dard country, situated among the mountains where the Indus takes its rise" (Hsien). But I would suggest the little town still known as IN li, near the river Tel.

of priests belonging to the Little Vehicle. In this kingdom there was, formerly, an Arhat, who, by his spiritual power transported a sculptor up to the Tushita Heavens², to observe size, colour, and general appearance of Maitrêya³ Bôdhisatwa, so that, on his return, he might carve a wooden image of him. Having first and last made three ascents for the purpose of correct observation, he finally completed the image. It was 94 ft. high, and the length of the foot of the image 9 ft. 4 in. On festival days it always emits an effulgent light. The princes of all the neighbouring countries vie with each other in making religious offerings to it. It still exists in this country."⁴

Recently, in connection with the Afghan Boundary Commission, general attention has been directed to the gigantic Buddhist statues at Bâmiyân⁵, which place stands at a height of about 8,500 feet, in a valley of the region occupied by Hazâra tribes, on the chief road between Kabul and Turkestan. The earliest mention of the place is by the Chinese pilgrim Hiuen Tsiang in 630 A.D. It was taken and utterly destroyed by Chinghiz Khân in 1222 A.D.

Hiuen Tsiang's account is as follows :—"To the north-east of the royal city there is a mountain, on the declivity of which is placed a stone figure of Buddha, erect, in height 140 or 150 feet. Its golden hues sparkle on every side, and its precious ornaments dazzle the eyes by their brightness. To the east of this spot there is a convent, which was built by a former king of the country. To the east of the convent there is a standing figure of Sâkyâ Buddha, made of metallic stone⁶, in height 100 feet. It has been cast in different parts and joined together, and then placed in a completed form as it stands. To the east of the city twelve or thirteen li there is a convent, in which there is a figure of Buddha lying in a sleeping position, as when he attained Nirvâna. The figure is in length about 1,000 feet or so".⁷

Captain Maithland of the Afghan Boundary Commission, the latest visitor to Bâmiyân, says, "To the north is a fairly continuous wall of cliffs, averaging about 300 feet in height . . . The cliffs are everywhere pierced with numerous caves . . . and here are also the famous idols, the Bât-i-Bâmiân. . . . They are about a quarter of a mile apart, and supposed to be male and female. Their heights are respectively 180 and 120 feet. Their names are, as reported by former travellers, Sal Sâl for the male and Shâh Mameh for the female figure. The idols are standing figures, sculptured in very bold relief in deep niches The depth of the niches is about twice the thickness of the figures standing in them : the latter are therefore fairly well protected from the weather, and this accounts for their excellent preservation, nearly all the damage done to them being due to the hand of man . . . The idols themselves are rather clumsy figures, roughly hewn in the tough conglomerate rock and afterwards thickly overlaid with stucco, in which all the details are executed. The whole arrangement clearly shows that this was not done at a later period, but is part of the original design of the figures. The stucco appears to have been painted, or at least paint was used in some places. The features of the figures have been purposely destroyed, and the legs of the larger one have been partly knocked away, it is said by cannon shot fired at it by Nadir Shah. Both idols are draped in garments reaching below the knee. The limbs and contour of the body show through, and the general effect of the maslin is excellently imitated in the stucco. The arms of both are bent at the elbow, the forearms

² The Tus-t'ia heaven (from the [Sanskrit] root *tus*, to be joyous) is, according to the Buddhist system of the universe, the second heaven above Mount Sumeru.

³ Maitrêya, possessed of love (root, *maitra*, love or charity), is to succeed the Buddha Sâkyâ muni (the present Buddha), after a lapse of time equal to 5,870,000,000 of years. *Reverend*—The Bôdhisatwa destined to become Buddha, is always supposed to reside in the Tush-

ta heavens from the time of his predecessor's incarnation till his own advent.

⁴ Hsü's *Shih-Hian*, ch. vi.

⁵ See *Journal R. A. S.* Vol. XVIII, pp. 323 ff. Also *Illustrated London News* in 1886.

⁶ Julien translates "bronze."

⁷ Hsü's *Shih-Hian*, i, 50.

and the hands projecting, but the latter are now broken off. The feet have also been battered out of shape."⁸

Gigantic statues therefore were not unknown in the north of India, and of some such Chāmunda Rāya may have heard the account which so powerfully impressed him. But those hitherto brought to notice are exclusively statues of Buddha; none on this scale have been discovered representing a Jina.⁹ The fundamental difference between the two is that the Jaina figures are nude while those of Buddha are always clothed. On the other hand, as the northern Jainas were Svētāmbaras, or those clad in white, while the southern Jainas were Digambaras, or the sky-clad, that is, nude, it does not follow that Jaina statues in the north would be nude. As a matter of fact however it is believed that all statues of Jaina tirthankaras are invariably nude, thus confirming the statements that the Digambaras are the original and orthodox sect. Indeed, Varḍhamāna is expressly said to have been a Digambara: "he went robeless and had no vessel but his hand."

As already stated there are only three of these colossal images of Gomatēśvara known to exist, namely, this one at S'raavana Belgola, and two in the South Kanara district at Karkala and Yēnūr.¹⁰ They are identical in the way in which they are represented, but differ considerably in the features of the face. The Belgola statue is not only the most ancient in date and considerably the highest of the three but from its striking position on the top of a very steep hill and the consequently greater difficulty involved in its execution is by far the most interesting.

The image is nude and stands erect, facing the north or in the direction of the smaller hill. The figure has no support above the thighs. Up to that point it is represented as surrounded by ant-hills, from which emerge serpents: a climbing plant twines itself round both legs and both arms, terminating at the upper part of the arm in a cluster of fruit or berries. The pedestal on which the feet stand is carved to represent an open lotus. On this the sculptor has engraved a scale, which corresponds almost exactly with 3 feet $\frac{3}{4}$ inches English, or with the French metre, which is 39.37 inches English, and is evidently the one employed in the original design.¹ The general aspect and proportions of the figure will be seen from the published illustrations², but, owing to the great height of the image and the want

⁸ Journal of A. S. 1871, 347.

⁹ Weber says (*Ueber das G'otrungaya Idhātmyam*) "It is Vishvakha's image erected by Bāhukī that respects his peculiar sanctity to S'ra-vaṇa-java" (near Pāṭidāna in Kātīyaśāstra or Śuraśāstra) but this is not of colossal proportions.

¹⁰ At S'raavana gutta, about 4 miles north-west of the Yelwal (Hirak-ka) Remidency near Mysore, is an abandoned Jain statue of Gommatā, about 20 feet high, on the top of a small rocky eminence. The image faces east and has a half smile like that of the Yēnūr image. The crookedness of S'raavana Belgola follows round the thighs and arms, while a fully formed column, with hood expanded, forms a support for each hand. The hoodings erected over and in front of it are much more modern. The sloping rock in front, by which the ascent to the image was made, was some years ago split into a great chasm by lightning. But the top can be reached by climbing up a narrow cleft on the north side, with the aid of the roots of the trees growing out of the rock. There are no inscriptions anywhere. A mile to the south there is said to have been a town called Gommatapura of which no traces remain.

There is also a Jain image, 9 feet high, on the summit of a hill called S'raavaṇa gūṭṭa, of about 200 feet in elevation, on the borders of the Chinnarayana and Malavalli taluqs, near

Tippur in the latter. But the image, which faces east, is only in half-relief, carved on a large slab rounded at the top. It is quite deserted and there is no inscription or mark to indicate who it represents or who made it. But at Kuthgere in Malavalli taluq there is an inscription, dated Saka 838 (A.D. 916), of the time of the Gaṅga king Nṛti-mārgga, which shows that Tippur was as far back as that a sacred place of the Jainas, and there are numerous Jaina remains at the place, as well as a fine inscription of the time of the Hoysala king Viśṇu Varḍdhana.

¹ There is an abandoned image, about 10 feet high, on the smaller hill, facing west, which may have been carved to serve as a model and to test the stability of such a figure when erected. For it is complete only to the thighs, from which point it rises from the face of the rock, and may have been cut out of a large upright boulder on the spot where it stands. According to No. 25 it was Arto Nēri who made it *siddha* or in other words demonstrated its feasibility as the monument may be held to imply. The date of the inscription therefore would be about A.D. 980 and Arto Nēri may have been the sculptor of the great colossus.

² Ind. Ant II, 129; Moor's *Hindu Pantheon*, 396, *Suchana's Travels in Mysore* &c. II, 406; *As. Res.* IX, 269.

of any point sufficiently elevated from which to take a picture of it, most of the representations fail to give a good idea of the features of the face, which are the most perfect part artistically and the most interesting. The hair is in spiral ringlets flat to the head, as usual in Jain images, and the lobe of the ears lengthened down with a large rectangular hole.³

The most trustworthy measurements of the different parts seem to be those taken by Mr. Scamlon, of the Public Works Department, in June 1871, and published by Captain Mackenzie in the *Indian Antiquary* for May 1873 (II, 129). Advantage was taken of the platforms and scaffolding erected for the anointing of the god (which is performed only at certain conjunctions of the heavenly bodies at intervals of several years, and at a great cost)⁴ to secure accurate measurements, but unfortunately the priests interfered before the work was quite completed. The following were the dimensions obtained :—

	Ft.	In.
Total height to the bottom of the ear ..	50	0
From the bottom of the ear to the crown of the head (not measured) about ..	6	6
Length of the foot	9	0
Breadth across the front of the foot ..	4	6
Length of the great toe	2	9
Half girth at the instep	6	4
" of the thigh	10	0
From the hip to the ear	24	6
" coccyx to the ear	20	0

	Ft.	In.
Breadth across the pelvis	13	0
" at the waist	10	0
From the waist and elbow to the ear ..	17	0
" armpit to the ear	7	0
Breadth across the shoulders	26	0
From the base of the neck to the ear ..	2	6
Length of the forefinger	3	6
" middle finger	5	3
" third finger	4	7
" fourth finger	2	8

³ The best representation I have seen is a photograph (copyright reserved) by Appavoo Pillai of Mysore, for whom special facilities were provided by the Jain authorities of the place at the time of the last abhisheka, when high scaffoldings were erected level with the top of the image.

⁴ The ceremony was performed in 1887, at the expense of the Kolhapur Svami, who spent Rs. 30,000 for the purpose.

The following account of the ceremony was published by an eye witness, B. Venkatasubramanian Aiyar, B. A., in the *Madras Field* (for May):—"The 14th March last was the day of anointing for the statue of Gomatesvara. It was a great day, in anticipation of which 20,000 pilgrims gathered there from all parts of India. There were Bengalis there, Gujaratis also, and Tamil people in great numbers. Some arrived a full month before the time and the stream continued to flow until the afternoon of the day of the great festival. For a whole month there was daily worship in all the temples, and *puja* *puja* or worship of the feet of the great idol boisterous. On the great day, the 14th, the people began to ascend the hill even before dawn in the hope of securing good places from which to see everything. Among them were large numbers of women and girls in very bright attire, carrying with them brass or earthen pots. By 10 o'clock all available spaces in the temple enclosure were filled. Opposite the idol an area of 40 square feet was strewed with bright yellow paddy, on which were placed 1,000 gaily printed earthenware pots, filled with

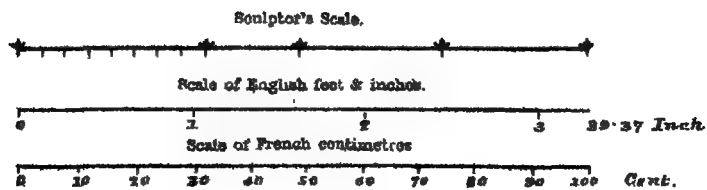
sacred water, covered with cocoanuts and adorned with mango leaves. Above the image was scaffolding, on which stood several priests, each having at hand pots filled with ghee, milk and such like things. At a signal from the Kolhapur Svami, the master of the ceremonies, the contents of these vessels were poured simultaneously over the head of the idol. This was a sort of preliminary bath, but the grand bath took place at 2 o'clock. Amid the horrible dissonance of many instruments the thousand pots already mentioned were lifted as if by magic from the reserved area to the scaffolding and all their contents poured over the image, the priests meanwhile chanting texts from the sacred books. Evidently the people were much impressed. There were mingled cries of 'Jai, jai, Mahadeva,' and 'Ahahe, ahahe,' the distinctive exclamations of Northern and Southern Indians to mark their wonder and approval. In the final anointing fifteen different substances were used, namely—

- | | | |
|------------------|-----------------|---------------------|
| 1. Water. | 6. Sugar. | 11. Currie. |
| 2. Coconut meal. | 7. Almonds. | 12. Sandal. |
| 3. Mustard. | 8. Dates. | 13. Gold flowers. |
| 4. Jaggery. | 9. Poppy seeds. | 14. Silver flowers. |
| 5. Ghee. | 10. Milk. | 15. Silver coin. |

With the gold and silver flowers there were mixed nine varieties of precious gems; and silver coins to the amount of Rs. 500 completed the offering."



UPPER PART OF COLOSSAL STATUE OF GOMMATESVARA.



The extreme height of the figure may thus be stated at 57 feet, though higher estimates have been given,—60 ft. 3 in. by Sir Arthur Wellesley (the late Duke of Wellington) and 70 ft. 3 in. by Buchanan. The difficult problem involved in the execution and erection of such a gigantic form is thus stated by the eminent architectural authority the late Dr. Fergusson—"The images of this king or Jaina saint are among the most remarkable works of native art in the south of India. Three of them are known and have long been known to Europeans, and it is doubtful if any more exist. They are too remarkable objects not to attract the attention of even the most indifferent Saxon. That at Sravana Belgola attracted the attention of the late Duke of Wellington when as Sir A. Wellesley he commanded a Division at the siege of Seringapatam. He, like all those who followed him, was astonished at the amount of labour such a work must have entailed and puzzled to know whether it was a part of the hill or had been moved to the spot where it now stands. The former is the more probable theory. The hill called Indragiri is one mass of granite about 400 ft. in height, and probably had a mass or Tor standing on its summit, either a part of the subjacent mass or lying on it. This the Jains undertook to fashion into a statue 70 ft. 3 in. in height, and have achieved it with marvellous success. The task of carving a rock standing in its place the Hindu mind never would have shrunk from, had it even been twice the size; but to move such a mass up the steep smooth side of the hill seems a labour beyond their power, even with all their skill in concentrating masses of men on a single point. Whether, however, the rock was found *in situ* or was moved, nothing grander or more imposing exists out of Egypt, and even there no known statue surpasses it in height, though, it must be confessed, they do excel it in the perfection of art they exhibit."⁵

Of the two other colossal images of Gomatêśvara previously referred to as being in the South Kanara district, that at Karkala was erected in A.D. 1431 and is stated to be 41 ft. 5 in. in height: the other one at Yêñûr was erected in A.D. 1603 and is about 37 feet high.⁶

Of the former an account has been given by Dr. Burnell⁷, who says "it is on the top of a hill, a rounded mass of gneiss of some elevation, and is visible from several miles' distance. The block from which it has been cut was evidently taken from the southern slope of the hill⁸, and, as the figure is 41 feet 5 inches high and weighs about 80 tons, it almost rivals the Egyptian statues in size, though its artistic merit is not nearly so great. The date is given in an inscription near the right foot of the statue. It is in Sanskrit but in the Hale Kannaḍa character, and is only partly legible owing to the exfoliation to which gneiss is peculiarly subject when exposed to the weather. "It runs":—

S'ri vikhyâtê (maṇḍ)ulêśvaraḥ |

yô 'bhûl Lalitakirtty-âkhyas tan-munîndrôpadêśataḥ ||

Svasti śri-S'aka-bhûpate(s) tri-śara-vahnîndôr Vvirôdhyâdikṛit |

varshê Phâlguna-Saumyavâra-dhava-la-śri-dvâdaśî-sat-tithau ||

⁵ Hist. Ind. & East Arch. 267.

⁶ There is a drawing of the Karkala image in Ind. Ant. II, 353; and of the Yêñûr image in Ind. Ant. V, 36.

⁷ Ind. Ant. II, 353.

⁸ Mr. Walhouse says—"The Karkala statue stands upon a rounded rocky hill some three or four hundred feet high [facing east].....The spot is shown where it was excavated and cut into shape—on the western declivity of the hill—and now appears as a long irregular trench overgrown with herbage and bushes. A considerable depression or hollow runs transversely between this spot and the summit

of the hill; this is said to have been filled with earth, and the colossal, when finished, raised on to a train of twenty iron carts, furnished with steel wheels, on each of which ten thousand propitiatory coconuts were broken, and covered with an infinity of cotton. It was then drawn by legions of worshippers up an inclined plane to the platform on the hill-top where it now stands, the transit taking many days." Ind. Ant. V, 36.

⁹ I have made some additions and corrections from a copy supplied to me, taken by Prabhâ 26ri S'âstri.

śrī-Sōmānvaya-Bhairavēndra-tanuja-śrī-Vīra-Pāṇḍyēśinā |
nirmāpya pratimātra Bāhubalinō jyāt pratishṭhāpitā ||

S'aka varsha 1353 na Virōdhikṛita-saṃvatsarada Phālguna-śuddha 12 Budhavāra-divasa Pāṇḍya-rāya pratishṭhāpitā |

"May the worship-worthy statue of Bāhubalin, consecrated here by śrī Vīra-Pāṇḍyēśin, son of Bhairavēndra, of the Lunar race, on the bright 12th lunar day, Wednesday, in Phālguna of the (cycle) year Virōdhikṛit, in the S'aka prince's year 1353, be victorious.

"The remains of the śloka which commenced the inscription show that this statue was probably consecrated by advice of Vīra-Pāṇḍya's guru, by name Lahtakirti.¹⁰ Its date=1432 A.D. Vīra-Pāṇḍya seems to have been a Jain feudatory of Vidyānagara, at Ikkēri above the ghāts, but his successors seem to have been bigoted Liṅgāits and to have much contributed to the decay of the Jains in South Kanara.

"The purpose of these colossal statues has been questioned, but I am not aware of any explanation having been given. I would suggest the following. The Jain saints are said to have been giants in size, according to the fabulous stature of men in the ages in which they lived, but which has been, the Jains say, gradually decreasing. Bāhubalin, as a son of Vṛishabhanātha, the first Tirthankara, is thus assumed to be of enormous height."

The statue at Yēnūr has been described as follows by Mr. Walhouse¹:—"This statue is not, like the other, placed on a hill, but on an elevated terrace on the south bank of the Gūrpūr river The terrace rises about fifty feet above the river's bed [The statue] resembles its brother colossi in all essential particulars, but has the special peculiarity of the cheeks being dimpled with a deep grave smile. I could get no explanation of this Like its brother at Karkala, the Yēnūr giant looks eastward towards the prodigious slopes of the Kudare-mukh [Horse-face] mountain, the highest part of the Western Ghāts, which rises abruptly more than 6,000 feet, about twelve miles in front The natives say that this statue was cut and wrought at a spot three or four miles distant from where it now stands and on the *other* side of the river: if so, its transport to its present site must have been a marvel of engineering and skill."

The following inscription to the south of the image gives its date &c :—

S'aka-varshēśhv attīśhu viśayākṣhi-śarēndushu |
varttamānē S'ōbhakṛiti vatsarē Phālgunākhyakē ||
māsē 'tha sukla-pakṣiśēddha-dasamyām Indu-Pushyakē |
su-lagnē Mithunē Dēśi-gaṇ'ambara-līlāśituh ||

Belguḷākhyā-purī-paṭṭa-kehirāmbudhi-nisāpatēh |
Chārukirtti-munēr divya-vākyād Eṇūra-pattanē ||
śrī-Rāya-kuvaraśyātha jāmātā tat-sahōdari |
Pāṇḍyakāhyā-mahā-dēvyāḥ su-putrah Pāṇḍya-bhūpatēh ||
anujēndra-su-rājākhyāi Chāmunānvaya-bhūshakāḥ |
asthāpayat pratishṭhāpya Bhujabaly ākhyakam Jinam ||

From this we learn that it was an image of Bhujabali, erected in S'aka 1525, the year S'ōbhakṛit (A.D. 1603), on the advice of Chārukirtti-muni, the guru of Belguḷa, by Indra Rājā, a descendant in the line of Chāmunānda. Indra Rājā it is stated was the son-in-law of Rāya-kuvara, and the son of Pāṇḍyaka mahādēvi, sister of Rāya-kuvara. Also he was the younger brother of Pāṇḍya bhūpati.

¹⁰ This may be confirmed from another m. cr. A. C. (See Ind. Ant. V, 45).

¹ Ind. Ant. V, 37.



TYĀGADA BRAHMA DEVA PILLAR

Scale: ———— 1 foot

Of the accessories of these images it is necessary to notice the ant-hills, with serpents issuing from them, which surround the lower limbs, and the climbing plant which twines round both legs and arms. These details are identical in all three, and are supposed to represent so rigid and complete an absorption in penance that ant-hills had been raised around his feet and plants had grown over his body without disturbing the profoundness of the ascetic's abstraction from mundane affairs, which seems a natural explanation.

But in the traditional stories about Bāhubali it is said that, on his refusing to acknowledge the supremacy of his half-brother Bharata, he wandered away in search of territory belonging to some other in which he might perform penance. But wherever he went he still found himself in Bharata's dominions, for all the land was his (see No. 85). In this predicament a *Vyuntara* or demi-god presented himself in the form of a Nāga or serpent and offered his head as a standing-place on which he would support Bāhubali for the performance of his penance.

However this may have been, the figures are not represented as standing on a serpent's head. But it is impossible not to see in the actual sculptured details some connection with the Tree and Serpent worship whose significance and universality have been so splendidly illustrated in Fergusson's work of that name. He has indeed called attention to this, and says² :—"All (these three figures) possess the peculiarity of having twigs of the Bo-tree of Sakya muni—the *ficus religiosa*—twisted round their arms and legs in a manner found nowhere else, and in having serpents at their feet. In the Jaina cave at Badami a similar figure has two serpents wound round its arms and legs precisely as these twigs are here, and the Bo-tree is relegated to the back ground In that at Yēnār the serpents are three-headed and very prominent beside the statue, on steles alongside the legs. At Karkala they are less so, and at Belgola they are relegated to the base, while the tree with its leaves is there thickly spread over the whole figure." This last statement is a mistake, as the climbing plant winds in precisely the same manner over all three figures, each branch taking one turn over the thighs and two turns over the arms. The leaves may be more numerous or prominent in the Sravapa Belgola statue but they cannot be rightly described as "thickly spread over the whole figure." As regards the plant, again, it certainly is a mistake to describe what is evidently a creeper as a twig of the Bo-tree or sacred fig, much more to call it the Bo-tree of Sakya muni or Buddha, which would be quite inadmissible in a Jaina statue. In fact the plant is explained by the Jains to be the *Mūlhart* or *Guertera racemosa*, a large creeper with fragrant white flowers which springs up and blossoms in the hot weather. It appears to be known in the vernacular as *hida gulaguñji*.

We may now revert to Chāmunda Rāya, who had this colossus made, and examine the accounts given of his achievements, so far as any are available. His own account of himself is contained in No. 109, and if this inscription on the Tyāgada Brahma Dēva kumbha had been left intact we should perhaps have had the exact date of the erection of the great statue and a more precise account of the circumstances under which it was set up. But unfortunately Heggade Kanna, in order to have only two lines and a half inscribed regarding himself (No. 110), appears to have caused three sides of Chāmunda Rāya's original inscription to be entirely effaced, leaving only the one side which is here given in No. 109. So far as this goes, we learn that Chāmunda Rāya was born in the Brahma-Kahatra varṇa : that by order of a king Indra he conquered Vajjala Dēva, the younger brother of Pātāla Malla, putting his forces to flight before the face of king Jagadēkavira, his own lord : that the latter, in the war with Nolamba Rāja and in the war with king Rapa Singa applauded him as equal to any conquest however

² *Dist. Ind. and East. Arch.* 208.

arduous : and that he overthrew an attempt by Chaladanka Gaṅga to seize by force the Gaṅga empire.³

These statements accord with those given in the *Chāmunda Rāya Purāṇa*. It is there said, in the opening chapter, that his lord was the Gaṅga-kula-chūdāmaṇi, Jagadēkavira, Nopamba-kulāntaka-dēva⁴ ; and that he was born in the Brahma-Kshatra varṇa. In the concluding chapter it is said that he was the disciple of Ajita-sēna : also that in the Kṛita yuga he was Shaṇmukha, in the Trēta yuga Rāma, in the Drāpara yuga Gāṇḍhī, and in the Kali yuga Vira-mārttāṇḍa.⁵ The origin of his various titles is then related. From his defeat of Vajra Dēva in the Kheḍaga war he obtained the title *Samara-dhuraṇḍhara* ; from the valour he displayed in the plain of Gōṇḍr in the Nopamba war, the title *Vira-mārttāṇḍa* ; from his fight in the fort of Uchchaṅgi, the title *Rapa-rāga-singa* ; from his killing Tribhuvana-Vira and others in the fort of Bāgalūr and enabling Gōvinda to enter it, the title of *Vairi-kula-Kāladāṇḍa* ; from his defeat of Rāja and others in the fort of king Kāma, the title of *Bhuja-vihrama* ; from his killing his younger brother Nāga-varma on account of his hatred, the title of *Ohhaladanka-Gaṅgi* ; from his killing the Gaṅga warrior (*bhaṇa*) Muḍu Rāchayya, the titles of *Samara-Paratūrama* and *pratipaksha-rākshasa* ; from his destroying the fort of the warrior (*bhaṇa*) Vira, the title of *bhaṇa-Māri* ; from upholding the brave qualities of himself and others, the title of *gunavāṇi hāva* ; from his virtue, liberality &c., the title of *samyaktva-ratnākara* ; from his not coveting the wealth or wives of others, the title of *sauchābharana* ; from his never telling an untruth even in jest, the title of *Satya-Yudhishṭhira* ; from his being the head of the bravest, the title of *Su-bhaṇa-chūdāmaṇi*. Finally, in his composition, he calls himself *Kavi-jana-sēkhara*, the head of the poets.

Of most of these allusions we have no other information, but it is remarkable that among so many distinguished actions no mention is made of a single work of religious merit, such as we should expect to characterise the man who conceived the project of creating the colossal image as an object of worship. On the contrary, there is little more than a record of warfare and bloodshed from beginning to end. On the other hand, in No. 89 Chāmunda Rāya is mentioned simply by his title of Rāya (which is also used in other references), along with Gaṅga Rāja, and Hulla, to be noticed further on, as one of the chief promoters of the Jaina faith, in the following verse :—

sthūra-Jīva-sāsanaōddharanar ādiyoj ār ene Rācha-Malla-bhū- |
vara-varamantri-Rāyane balikke budha-stutau appa Vishṇu-bhū- |
vara-varamantri-Gaṅganane mathe balikke Nṛsiṃha-Dēva-bhū- |
vara-varamantri-Hullane paraṅgi iut ullode pēḷal āgaḍe ||

‘If it be asked who in the beginning were firm promoters of the Jina doctrine (i.e. in Śrāvana Belgoḷa)—(they were) Rāya, the minister of king Rācha-Malla ; after him, Gaṅga, the minister of king Vishṇu ; and after him Hulla, the minister of king Nṛsiṃha-Dēva : if any others could claim as much would they not be mentioned ?’

We may now pass on with our review of the inscriptions, taking up No. 67, which is inscribed at the base of the image in the upper storey of the Chāmunda Rāya basti. It is in Haḷe Kannada, and states that the temple was erected by the son, no name given, of the mantri Chāmunda, and that he was a lay-disciple of Ajitasēna muni. It would appear that it must have been originally built in

³ It is not improbable that the battle referred to in No. 89 was connected with this affair. On the other hand it will be seen that he himself also got the title Chaladanka-Gaṅga.

⁴ A title inherited from his father who preceded him on the throne, and who, so far as we know, was the first to bear it.

⁵ See above, p. 23 and note 10.

memory of Chāvunda Rāja's death. No date is given, but it clearly belongs to somewhere about A.D. 995. This temple is the handsomest in the place, both in style, dimensions and decorative features. It stands at the extreme north of the temple area, towards the middle of the space, and faces east. It does not however in its present form belong to that date, for No. 66, inscribed on the image in the lower temple, shows that the building as it now exists was erected by the son of Gaṅga Rāja, which would be about 140 years later. The only explanation that occurs to me of what took place is that either the original structure was like a maṇḍapa, with the image above it, and that subsequently the present building was erected round it; or that, if the image now in the upper storey were originally on the ground floor, it was removed to its present position on the reconstruction or enlargement of the temple, to allow of Gaṅga's son consecrating a separate image of his own. We shall find another case in which the same difficulty arises when we come to No. 64.

Next in chronological order follows No. 119, a rock inscription in Nāgarī characters. It is the only one dated in the Śaṃvāt or Vikrama era, and it belongs to A.D. 1062 but is legible no further than to give the name Kāśṭha saṅgha. This saṅgha occurs in no other inscription.

Here have been put in two other rock inscriptions, Nos. 36 and 37, whose date is unknown. Of the persons mentioned in them no information has been found.

No. 71 is an inscription inside Bhadrabāhu's cave, on the rock at one of the sides. It is in Nāgarī characters and nearly worn out. It states that Jinachandra worships the feet (i. e. footprints) of Bhadrabāhu. As this may be the Jinachandra mentioned in No. 55 as a *sādharmma* or colleague of Māghanandi who was the father of Mēghachandra, and as the latter according to No. 47 died in A.D. 1115, the date of the present inscription may be about A.D. 1090.

We next come to No. 46, dated Ś'aka 1037 (a mistake, as appears from No. 47, for 1035), the year Vijaya (A.D. 1113).⁶ It records the erection of a pillar, *bīḷa stambham*, (also called at the end *nisiḍḍige*, tomb or monument), by Lakshmi, the wife of Gaṅga Rāja, in memory of Būchana or Būchi Rāja, who was the son of the daṇḍanāyakiti Lakkala-dēmati and a lay-disciple (*gṛhṇa*) of Ś'ubhachandra-siddhānta-dēva, and who ended his life in the orthodox Jaina manner (*sarve-saṅga-parityāga-pūrvvakaṇṇaṃ mūrtipadam*). The inscription is principally in verse, in the Kannaḍa language, and contains some elegant turns of composition.

Although not stated, on comparing this with Nos. 49 and 48, it seems certain that Lakkala and Lakshmi were the same, and that Būchi Rāja was therefore the son of Gaṅga Rāja. It is singular that the father is not mentioned, but perhaps the death of this son, probably in early life, was a painful subject and it was considered politic not to connect the misfortune with the rising prosperity of the king's minister. The wife therefore, who it is stated was very proud of the boy at his birth, takes the calamity all upon herself.

The next inscription, No. 47, is dated in Ś'aka 1037, the year Maṇmatha (A.D. 1115). It records the erection of a tomb or monument (*nisiḍḍige*) by Lakshmināṭi daṇḍanāyakiti, wife of Gaṅga Rāja, minister to the Hoysaḷ king Viśṇu-varḍdhana, in memory of Mēghachandra-trividya-dēva. The inscription is one of those engraved on four sides of a square stone pillar. It is nearly all in verse, partly Sanskrit and partly Kannaḍa, and was composed by Perggaḷe Bhāva Rāja.

The first part is occupied with an account of a succession of distinguished gurus belonging to the Nandi gāṇa, descended in the line of Gautama, the disciple of Mahāvira. First we have mention

⁶ Ś'aka 1037, Maṇmatha, as given in No. 47, is correct according to

the title. Vijaya, which is two years before Maṇmatha, therefore corresponds with Ś'aka 1035.

of Padmanandi, who (so also in No. 46) is identified with Kopḍakundāchārya : then come Umādevāti, also called Griddhṛa-piṣcchha—described as the most learned Jaina of his time,—his disciple Bālāka-piṣcchha, and the disciple of the latter, Guṇanandi. This last had 300 disciples, of whom 72 were specially distinguished. The chief of them was Dēvēndra, whose disciple was Kalādhautanandi, whose son was Madana-śāṅkara, whose disciple was Viranandi.

A king named Golla Dēva, described as of the line of king Nūtua-chandīra (new moon), for some reason (*kin api kāraṇēna*) took dīkṣa under Viranandi, and became Gollāchārya. His disciple was Traikālyā jōgi, whose disciple was Abhayanandi, who overcame in argument Pari Shah (?) and others. His disciple was the lord Sōma Dēva, who became Sakalēndu or Sakaluchandra ; and his disciple was Mēghachandra, whose disciple was Prabhāchandra.

Then follow praises of Mēghachandra, an account of his death, and of the erection of the monument by the wife of Ganga Rāja, at the instance of Prabhāchandra, who was her guru.

At the end is a verse extolling Ganga Rāja for repairing the Jaina temples throughout the Gaṅgavāḍī 96,000 : and a verse in praise of the liberality of Lakṣmīmati.

Next follows No. 55. It is not dated, and consists entirely of a succession of gurus down to Bālachandra. As he was a colleague or fellow-student of Mēghachandra, who, as we learn from No. 47, died in A.D. 1115, this inscription must be of about that the same date. The information it supplies is of much interest.

It is the earliest that commences with the verse praising the *syād vāda*, which subsequently appears at the beginning of almost every Jaina śāsaṇa. The following is Wilson's account of this system, to which so much importance is attached :—"The Jains are known in controversial writings by the title *sapta-vādis*, or *sapta-bhaṅgis*, the disputers or refuters of seven positions : more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions, evincing a sceptical character, which justifies another epithet which they acknowledge, of *syād-vādis*, or assertors of possibilities. The seven positions are the following :

1. A thing is ; 2. it is not ; 3. it is and it is not ; 4. it is not definable ; 5. it is, but is not definable ; 6. it is not, neither is it definable ; 7. it is and it is not, and is not definable.

"Now these positions imply the doctrines of the different schools—the Sāṅkhya, Vēdānta, and others—with regard to the world, to life, and to spirit ; and are met in every case by the Jains with the reply *syād vā*, it may be so sometimes ; that is, whatever of these dogmas is advanced will be true in some respects, and not in others ; correct under some circumstances and not under others ; and they are therefore not entitled to implicit trust, nor are they irreconcilable."

After praise of Varddhamāna and Kopḍakunda (see No. 40 and note), Dēvēndra is mentioned as born in the Mūla-saṅgha and Dēsika-gaṇa. His disciple was Chaturmukha-dēva, a name which he had acquired by fasting for a month, eight days at a time at each of the four points or directions (*chatur mukha*) of the compass.

He had 84 disciples, of whom Gōpanandi gained distinction in the Vakra-gachcha. Of him it is related that he accomplished what had been found impossible by every one else, namely, that he restored the Jina dharma, which for some time had been at a stand-still, to the countenance and prosperity it had enjoyed in the days of the Ganga kings.

His colleague or fellow-student was Prabhāchandra, whose feet were revered by Bhōja Rāja, the king of Dhāra. This famous patron of literature reigned from about 1004 to 1059 A.D.² Prabhā-

¹Headle—"As this reasoning has been opposed by Rādhakṛṣṇa it dates earlier than the 12th century." *Works*, I, 318.

²See *Ind. Ant.* VI, 51 : Weber's *Ind. Lit.* 201, 212.

chandra's colleague was Dāmanāndi, who was a mill-stone in grinding to powder the arguments of an opponent named Viṣṇu Bhaṭṭa : who he was does not appear. Dāmanāndi's colleague was Maladhāri, also called Guṇachandra, who apparently belonged to the temple of S'āntīśa at Balipura (perhaps Balagāmi in the Shimoga District).

His colleague was Māghanandi, proficient in the *syād vāda* ; whose colleague was Jinachandra, compared to Pājyapāda in knowledge of the Jainendra grammar, to Akalaṅka in logic and to Bhāravi in poetry. His colleague was Dēvēndra, described as the muni of Bankāpur (in Dharwar) ; whose colleague was Vāsava-chandra, who had acquired great practice in the *syād vāda* logic, and was known in the Chālukya capital or camp (*kaṭaka*) as Rāla-Sarasvatī. His brother and colleague was Yaśakīrtti, who expounded the *syād vāda* and overcame the Bauddhas, his feet being worshipped by the king of Siṃhala or Ceylon. Who this may have been it is difficult to say, but it appears that Mihindu, who succeeded to the government of Ceylon at his capital Anurādhāpura in A.D. 1023, forsook the throne in 1033 on account of incursions from India. In 1059 he was captured by the Chōlas, who took him prisoner to the mainland and appointed a Chōla viceroys to govern the island. In 1071 the ancient kingdom of Ceylon was restored in the person of Vijaya Bāhu, who in twelve years succeeded with great difficulty in driving out the Chōla usurpers.*

The colleague of the last, and a disciple of Gōpanandi, was Trimuṣṭi, so called because he subsisted on three handfuls (*tri muṣṭi*) of food. His colleague Gaula, had also three other names—Maladhāri, Hōmachandra, and Gaṇḍa-vimukta. His colleague, again, was S'ubhakīrtti, whose colleague was Mēghachandra, the son (or disciple) of Māghanandi. He seems to have had, if the phrase has been rightly interpreted, a celebrated daughter, called Abhaya-chandrikā, but nothing more is said about her. His colleague was Kalyāṇakīrtti, who had power to exorcise the demon Sūkiṇi. His colleague was Bālachandra, who was descended apparently from the Sāgara family. His learning is described as long, and the inscription winds up with a summary of the names of the gurus previously mentioned.

We now come to a series of inscriptions connected with Gaṅga Rāja. The first of them are the last lines in Nos. 75 and 76, which state, in Jaina Mahārāṣṭrī and Haḷo Kannaḍa respectively, that Gaṅga Rāja had the enclosure or cloisters round (*suttālayaṃ*) made for the colossal statue of Gomatēśvara. The inscriptions are on either side the image, immediately below those of Chāmuṇḍa Rāja, and in characters to correspond. Their date, for the reasons already given (p. 23), is fixed as A.D. 1116. The erection of this enclosing parapet wall and other buildings around his certainly detracted from the imposing and picturesque effect the gigantic image must previously have presented when standing alone in its naked sublimity on the summit of the hill. But probably the walls were now required for its protection from injury. For when it was erected the Jains were in the ascendant, and Jainism was the State religion. But, with the conversion to the Vaiṣṇava faith of the Hoysala king Bitti Dēva (subsequently called Viṣṇu-varddhana), in probably this very year, by the reformer Rāmānujāchāri, great animosity was excited against the Jains, albeit they were too powerful to be altogether set aside. There are even stories of Rāmānujāchāri's having mutilated the image, so as to ruin it as an object of worship. No trace remains of such injury, unless it be that the forefinger of the left hand, which is shorter than it should be, had a piece struck off below the first joint and was afterwards sculptured into a perfect finger again. This particular form of revenge would easily have suggested itself if it be true, as one tradition states, that the change of the king's religion was in some degree brought about by the refusal of his Jaina guru to take food with him because the king was mutilated, having lost one of his fingers.

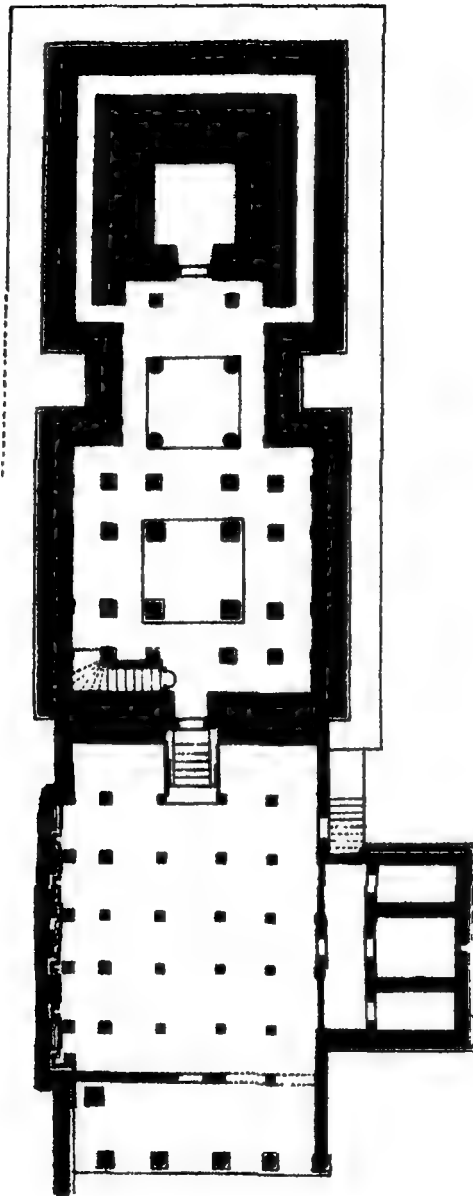
Next follow three inscriptions, Nos. 65, 64 and 63, which record the erection of three more of the bastis on the smaller hill. They are severally engraved on the pedestal of the principal image in each of the temples, except that 64 is on the image in the upper storey, as is the case with No. 67. The first informs us that the Ādiśvara basti, now known as the Sāsana basti, was erected by Gaṅga Rāja; the second, that another Ādiśvara basti, now known as the Kattalē basti, was erected by him for his mother; and the third, that yet another Ādiśvara basti, now known as the Eraḍu-katte basti, was erected by his wife. They are not dated, but they unquestionably belong to about A.D. 1116, as No. 59, whose date is 1117, is set up at the door of the Sāsana basti, (whence the name), and gives particulars of an endowment granted by Gaṅga Rāja for the bastis erected by his mother and wife. Of course it might be argued from this that the Sāsana basti should come last of the three, but from their respective situations I conclude that it was the first. They must however have been under erection almost simultaneously.

No. 65 is in Sanskrit verse, and from it we learn that Gaṅga Rāja's gurn was S'ubhachandra; also that his father was Budhamitra and his mother Pōchāmbikā. As regards the former, No. 45 and other inscriptions give his name as Ēcha or Ēchi Rāja. But as it appears from No. 45 that he was originally a Brahman and then became a Jaina, Budhamitra must have been his Brahman name and Ēcha the name taken by him on embracing the Jaina faith. The Sāsana basti, so called, as above stated, from the sāsana or inscription No. 59 being set up conspicuously at its entrance, is a plain building, situated immediately behind the Chandra Gupta basti, with a narrow passage between, and faces the east.

No. 64 is in Kannada, and merely states that Gaṅga Rāja, the lay-disciple of S'ubhachandra, had the temple made for his mother Pōchavve. We might from this be justified perhaps in concluding that it was built in memory of his mother at her death, but on consideration of the statements in No. 59, already referred to, and of No. 44, taken together with Nos. 63 and 48, it seems more probable that it was erected at this time. The temple, as now seen, is quite plain externally, but rather long. As it has no other opening than the single door in front, and all access of light even to this is prevented by the large enclosed entrance hall to be further described lower down, it is easy to account for the name of Kattalē basti or temple of darkness by which the structure is called. It is also called Padmāvatī basti, probably from its having been rebuilt by some one of that name, when the original image was moved up to the top to make room for a fresh consecration in connection with the enlargement, as suggested in the case of No. 67. The temple is situated to the west of Chandra Gupta basti, but placed more to the south, so that it begins in a line with where the other ends. There seems no doubt that it had a small tower something like that of the Chāmunda Rāja basti, but no tower now exists, though it is shown in a drawing (made in ultra native style) of the place as it formerly was which exists in the maṭha. At some subsequent period a large pillared hall was built in the square space in front of this basti and the Chandra Gupta basti, in such a way that both bastis opened into it, the latter on the north and the former on the west. A flight of stone steps outside, at the north-east angle, led up to the top of the hall, and here, it is said, the ladies of rank used to assemble to witness the great festivals. This hall seems to have given way and been rebuilt in recent times, in a rough fashion, the partially ornamental pillars of the former structure, some fragments of which are lying about the site, being replaced by plain uncut stones, and a partition wall built in front to shut in the whole.

No. 63 is in Sanskrit verse and is filled with the praises of Lakshmi, the wife of Gaṅga Rāja, who built the temple. It is situated to the north-east of Chandra Gupta basti, some distance away

KATTALE-BASTI



CHANDRA-
GUPTA
BASTI

Scale  feet

both from that and the Śāraṇa basti built by her husband, and faces to the north. It is also a plain building, and called *Ēraḍḍi kaṭṭe basti* from having a raised terrace on each side of the entrance. Possibly it was built before the other, but in No. 59 the mother's is mentioned first and then the wife's: I have therefore preserved the same order.

The next inscription, No. 45, is of great importance for the incidental information it supplies. Its date, as appears from No. 59, is A.D. 1117. Its immediate object was to record the grant by Gaṅga Rāja, minister to Viṣṇu-varḍhana, of a place called Parana, as an endowment of the bastis erected by his mother and his wife.

Gaṅga Rāja's genealogy is traced from Māra, whose wife was Mākanāmba, through their son Ēcha, who was a Brahman (*deva*) of the Kaundinya gōtr.¹⁰ He became a devoted Jaina, and his wife was Pōchikabbe. They were the parents of Gaṅga Rāja.

A spirited account is given of how the latter made a night attack at Kaṇṇagūla on the army of the Chālukya emperor Tribhuvana-malla Permmāḍi Dēva (i. e. Vikramāditya, who reigned 1076 to 1127 A.D.), which was there encamped under the command of twelve feudatory chiefs, and completely defeated it, capturing all their stores and vehicles, which he presented to his king. The latter, greatly delighted with his prowess, asked him to name his reward, on which he begged for Parana¹, in order to present it as above stated.

The inscription winds up with a verse which often occurs in connection with Gaṅga Rāja, recounting how he repaired all the ruined bastis throughout Gaṅgavāḍi, and had the enclosures or cloisters made round Gommaṭa dēva; also how he drove the Tigulas (or Tamil people) out of Gaṅgavāḍi and caused Vira Gaṅga (i. e. Viṣṇu-varḍhana) to stand erect—an exploit regarding which we have full particulars in No. 90, to be noticed further on—thus proving himself a hundred times more fortunate than the former Rāja of the Gaṅgas.

The latter reference is unquestionably to Gaṅga Rāja, the last of the Gaṅga kings, who was on the throne from at least 1022 to 1061 A.D. and whose capital was then taken by the Chōlas and the Gaṅga sovereignty brought to an end. The present Gaṅga Rāja, as will be seen further on, had the good fortune to recover the capital of his ancestors from the Chōlas.

The inscription No. 59 is a repetition of the last (No. 45) as far as that goes, but adds important particulars. It also gives the date of the grant as Śaka 1039, the year Hēvaḷambi (A.D. 1117). Gaṅga Rāja it is stated built towns and Jaina temples in every direction. It also introduces a panegyric of his fame, saying that it eclipsed that of Maḍḍurisi for whom (formerly) the Gōḍāvari stood still, for now the Kāvērī, coming down in flood, surrounded him and touched his feet as if in obeisance. There is no information to explain either of these allusions.

Gaṅga Rāja's gift of Parana to the basti erected by his mother was confirmed by his father Ēchi Rāja, and the boundaries of the village are given. The inscription was engraved by Varḍhamānāchāri.

The next inscription is No. 139, dated Śaka 1041, the year Viḷambi (A.D. 1119). It records the death, in the manner of a saṃnyāsi, of Māṅkabbe Gaṇṭi, who had received dikṣha from Divākara-nandi, for whom she had erected a tomb, whence he must have died before she did. There is nothing more to show who she was.

The descent of Divākara-nandi is said to be from Kondakanda, "who moved about leaving a space of four inches between himself and the ground" † (showing his perfection in yōga, see No. 105),

¹⁰ We have distinguished instances in Pāṇḍya, Pōṇḍya, and Māya-varman, of Jains who were of Brahman origin. (See *Kaṇṇakabbe* and *Ēraḍḍi kaṭṭe basti*, Intro: 15, 16, 17.)

[†] This village is a short distance to the north-east of Śāraṇa a Dēva's.

through Dēvēndra. Divākara-nandi's disciple was Maladhāri dēva, whose disciple was S'ubhachandra-dēva. (See No. 43).

We next come to No. 49, dated S'aka 1042, the year Vikāri, (A.D. 1120). It records the death of Dēmiyakka, who was the sister of Būchi Rāja, (see above, on No. 46), and wife of the merchant Chāmunḍa Setṭi. A pillar (*śilā stūmbham*) was erected in memory of her, by Lakshmi, no doubt the wife of Gaṅga Rāja, as mentioned in No. 46. Some parts of the inscription are word for word the same as that. And, if the conjecture there made be correct, Dēmiyakka must have been the daughter of Gaṅga Rāja and his wife Lakkavve, or Lakshmi.

The inscription No. 44, which follows, records the death, in S'aka 1043, the year S'ārvaṛi (A.D. 1121), of Pōchikabbe, the mother of Gaṅga Rāja, and his erection of a tomb (*nīśidhige*) to her memory.

The inscription begins with the genealogy and Jaina devotion of her husband Ēcha, as given above in No. 46, and goes on to describe the virtues and benefactions of Pōchāmbike. She had erected many chaityālayas in Bejuguḷa and other sacred places, and made gifts to them. At length, forsaking household cares and the life of a woman, she became a samyāsī and, with the performance of the vow of sallēkhana, mounted, triumphant over the troubles of this present life, to the throne of the gods above.

Her son Gaṅga Rāja is next praised in a string of titles and epithets, among which he is called "the full vessel for the coronation-anointing of the Hoysaḷa king Viṣṇu-varddhana," the significance and appropriateness of which will come under consideration further on.

The next inscription is No. 48, dated a year later, namely S'aka 1044, the year Plava (A.D. 1122). Gaṅga Rāja had, the year before, lost his mother, he now lost his wife, and the inscription records his erection of a tomb or monument to her memory. Her virtues, beauty and piety are praised at length; and no wives in the world, it is said, could compare with the wife of Gaṅga Rāja. This distinguished general and minister had however his domestic troubles. For we have seen in Nos. 46 and 49 how he and his wife had lost in early life their only son and daughter. That this was the case seems confirmed by there being no mention here of any children. These losses, too, so irreparable to a Hindu, may, one can well understand, have furnished a powerful incentive to the remarkable religious zeal and liberal benefactions of both husband and wife. The prosperity of the former was patent to all; the wife therefore, as we have seen, seems tacitly to admit that the cause of their misfortunes must have been in her. Nothing is said of her family or descent.

The inscription No. 43, which follows, shows that Lakkavve's guru S'ubhachandra died only a year after her, or in S'aka 1045, the year S'ōbhakṛit (A.D. 1123). It is inscribed on four sides of a square pillar, erected to his memory by Gaṅga Rāja, who was also his lay-disciple (*gudḍa*) or adherent. Gaṅga Rāja's sister-in-law, and therefore the sister of Lakkavve, whose name was Jakkapāmbē, is mentioned at the end as also his adherent, and as having apparently devoted herself to a religious life.

The inscription begins with tracing the spiritual descent of S'ubhachandra, and contains much of the information already derived from No. 47. After Mahāvira and Gautama, it mentions Padmanandi, whose second name was Kondakundachūrya; Umāsrāti, whose other name was Gridḍhra-piṇḍha; his disciple Balāka-piṇḍha; and his disciple Gupānandi. The latter had 800 disciples, of whom 72 were specially distinguished, the chief of them being Dēvēndra. His disciple was Kalachandana-nandi, whose disciple was Sampūrṇa-chandra, proficient in solar and lunar astronomy; whose disciple was Dāmanandi, whose eldest son was S'ridhara.

Then is introduced Chandrakīrti, and his disciple Divākaraṇandi. His disciple was Gaṇḍa-vimukta Maladhāri, of whom S'ubhachandra was the disciple, (see No. 139). The death of the latter is related with a despairing wail of grief—'alas ! alas ! the great yati S'ubhachandra Dēva departed to svarga.'

The inscription is well written and was the composition of Heggade Marddimayya, a lay-disciple of Prabhāchandra. It was engraved by Varddhamānāchāri, who had done No. 59 six years before.

We now come to No. 56, which is dated in the same year as the above, namely S'aka 1045, the year S'ōbhakrit, (A.D. 1123). Properly it ought to come first, being issued on New Year's day, four months earlier, but it was thought better to keep Gaṅga Rāja's memorial stones together, as the present inscription is of a totally different character. Its object is to record the erection of a basti by S'āntala Dēvi, the queen of Vishṇu-varddhana ; but incidentally it gives certain information regarding the Hoysala kings.

After praise of Prabhāchandra, the disciple of Mēghachandra, the descent of the Yadu line is traced from Brahma. We then have the story of Sala and the tiger, whence he took the name Poysala or Hoysala which was borne by all the kings of the dynasty descended from him. Next came Vinayāditya, who is said to have subdued the Malapas or hill chiefs. His son was Ereyāṅga, whose son was Vishṇu-varddhana. Among the conquests made by the latter are mentioned Chakragoṭṭi, Talakāḍu, Nilagiri, Kongu, Naṅgali, Kōjāla, Tereyāru, Koyattāru, Kōṅgali, Uchchaṅgi, Taleyāru, Pombuchcha, Vanthāsura-chauka, and Baleya paṭṇa.² He thus brought the whole of the Gaṅgavāḍi Ninety-six Thousand (the central and southern parts of Mysore) into subjection to his rule, and assumed the titles of Tribhuvana-malla, and Bhujabala Vira Gaṅga.

His queen was S'āntala Dēvi, the elder daughter of Mārasiṅga and Māchikabbe. Among the titles or epithets applied to her is the significant one of *Savati-gandha-vāraṇa*, 'a rutting elephant to co-wives,' and this menacing title, strange and inappropriate as it appears for the purpose,³ is the one that she selected for the name of the basti she caused to be erected at Belgoḷa, a name which it still retains, dedicated though it is to S'āntiśvara (literally, lord of Patience), as appears from No. 62, which follows. She also, with the permission of Vishṇu-varddhana, endowed it with various lands, which she presented through her guru Prabhāchandra. And Sahasrakīrti, disciple of the latter, had 818 brass vessels made for it.

The next inscription, No. 62, is from the image in the interior. It is in Sanskrit verse, and relates that S'āntala Dēvi, a lay-disciple of Prabhāchandra and the consort of king Vishṇu, erected the temple and set up therein the image of S'ānti Jina. This tirthaṅkara was perhaps selected because his name was similar to her own. One of the verses describes her attractive qualities in a string of equivoques such as are considered a superlative beauty in Hindu poetry.

The inscription next in date, No. 54, is one of the most learned and interesting of the whole collection. Its object is to record the death, in S'aka 1050, the year Kilaka, (A.D. 1128), of Mallishēṇa muni, but the abundance and detail of the information it supplies regarding the succession of gurus in whose line he was descended are of the highest importance. It is entirely in Sanskrit, and in verso, interspersed here and there with *chārpis* or quotations in corroboration of the narrative.

Commencing with praise of Varddhamāna and his disciple Gautama, it passes on to the S'ruta kēvalis, especially naming Bhadrabāhu and his disciple Chandra Gupta, who, on account of the merit of his guru, was 'for a long time served by the forest deities.' Next follow Kōṇḍakunda, who caused the (Jina) doctrine to be widely established in Bharata (or India), and Samantabhadra, who, by the

² Talakāḍu is on the Kāvēri, in the south of Mysore ; Nilagiri must mean the Nilgiri hills ; Kongu is the northern part of Coimbatore and Salem districts ; Naṅgali is in the extreme east of Mysore ; Kōjāla is Kolar ; Tereyāru is Channarayana ; Koyattāru is in the

south of Bellary district ; Pombuchcha is Harur in Channarayana district ; the other places I am unable to identify.

³ See remarks further on in connection with No. 58.

spell of his own word, summoned Chandraprabha, an allusion which is explained by the following statement in the Rājāvalī-kāthe :—*mohām Padmanandigaṇe Pūjyapādaruṇe tatvārthānandī sandeham bare prayatnuṇim Pārva-Vidhamaṇe sydi santavasaraṇa-darīṇa-tīrthāṅkarāvalbhānāḍim nīḥaṇ-dhām āge bandu virachisila kramadoḥa Samantabhadraśāhāryya-svāmigaṇe Kausambi-nagarādōḥa S'ā-sana-dēvi pratyakṣam āge suvarṇamaya-Chandraprabha-svāmī-pratibimbama kīḍa'charyyam āge tīrīsi vividha-siddhānta śaṣṭ-khaṇḍgama mṛidu-Saṁskṛita-bhāṣā-likhṇa virachisira*. 'As formerly Padmanandi (i. e. Kōṇḍakunda, see No. 47) and Pūjyapāda (see No. 108), having doubts as to the tatvārtha, with great effort reached Eastern Vidōha (Tirhut in Bihār), and by beholding the tīrthāṅkaras, their manifestation and passing, came back with all doubt removed; even so Samantabhadra-svāmī, the S'āsana-dēvi having appeared to him in the city of Kausambi (on the Jumna, near Allahabad) and displayed to him the world-astonishing golden image of Chandraprabha-svāmī, wrote commentaries in soft (or easy) Sanskrit on the various siddhānta and the six branches of āgama.'

Here comes in the first *chitrāi*, introducing a most valuable quotation from Samantabhadra as to his life and travels. He states that he first beat the drum,⁴ inviting to discussion, in Pātālīputra (the ancient Palibothra of the Greeks, the capital of Chandra Gupta; now Patna, on the Ganges). He then went to Mālava (Malwa), Sindhu (Sindh) and the Thakka country (the Panjāb); and even to the out-of-the-way Kāñchi (Conjeveram), but could find no one to oppose him. At length he arrives at Karahātaka (Kolhapur in the South Mahratta country) and reproaches the king, whose name is not mentioned, that no one at his court will meet him in argument. The Rājāvalī-kāthe, in quoting the same statements, introduces Karnāṭa before Karahātaka, and adds some lines referring to his being successively in Kāñchi, ?Lāmbusa, Daśapura (mentioned in the Pampa Rāmāyaṇa, vii, 35, as near Ujjayini) and Vānārasi (Benares).⁵

As I have pointed out elsewhere,⁶ Samantabhadra, with Kaviparimōṣhī and Pūjyapāda, always in this order, is invoked at the beginning of all the principal Jaina works in Haḷo Kaanaḷa. Supposing him to have preceded at a greater or less distance the guru next mentioned, and that is the most natural inference, he might, in connection with the remarks made below, be placed in the 1st or 2nd century A.D. As a matter of fact Jaina tradition assigns him apparently to about S'aka 60 or A.D. 133.⁷ Some further singular accounts about Samantabhadra will be quoted in connection with No. 105.

Then is introduced Simha-nandi, who, with the sword vouchsafed to him of the praise of Bhagavat Arhata, cut through the stone pillar of the hostile army—deadly sin (*ghāti mala*);⁸ and then bestowed it on his disciple, who with it cut through the stone pillar which like a bolt barred the entry of the goddess of empire. These are singular statements, but if I am not mistaken may furnish the clue to a most important identification. The only mention of the feat of cutting through a stone pillar that I am acquainted with is in connection with Koṅḡuni-varma, the first king of the Gaṅga line. Every one of the Gaṅga inscriptions ascribes to him, nearly always in the same words, the acquisition of high renown by cutting through a great pillar of stone with one stroke of his sword.⁹ Now, singularly enough, this

⁴ It appears that a big drum was fixed in a public part of the city, and any learned man who desired to enter into discussion beat the drum as a challenge to whoever would meet him.

⁵ These additional lines run thus; there are obviously errors, but it is difficult to say what the correct version should be.

*Kāñchiyāṇe nagarāṭṭhaṇe ṭhaṇe mālā-mālā-tanore Līlīmāṇe pāṇḍu-pāṇḍuḥ |
pundrōḍḍhāḥ s'āṇa-bhikṣuḥ Daśapura-nagare mṛidha-bhāṣa-parivāṭe ||
Vānārasyāṇi abhāṣam s'asidhanta-bhavaḥ pāṇḍu-rīṇa-tapāḥ ||
rājāṇe pāṇḍu-rīṇaḥ pravāḍaṇe paratō Jaina-utpattanta-vād ||*

Introduction to Kaṇḍa-āṇa-Bhāṣā-Bhāṣya.

⁶ See Pattavālī in Dr. Bhandarkar's Report on the Survey for Sanskrit MSS. in 1893-4, p. 320.

⁷ The Jains it appears recognise two names of *Karnāṭa*, namely, *ghāṭi* and *aghāṭi*. The *ghāṭi* karṇas are *ghāṇḍavaraṇi*, *darśanavaraṇi*, *malāvarāṇi*, and *antāravaraṇi*; the *aghāṭi* karṇas are *vādīṇa*, *śrī-śalya*, *vāṇa*, and *gōṇa*. The removal of both confers *mañjī*; the removal of only the former *kalavāṇa*. Thus in Hāgavāṇa or Alaṇḍa Pampa's Rāmāyaṇa Charita Purāṇa (the Pampa Rāmāyaṇa) we have the following verse (II, 56):—

*ghāṭi-maṇe aghāṭiyam |
ghāṭi Kīrtiṭhara-yōgi muktigē samāṇaḥ |
ghāṭi-bhāṇḍaṇaḥ kīṇaḥ |*

⁸ *ghāṭi-āṇaḥ kīrtiṭhara-yōgi muktigē samāṇaḥ ||*

⁹ See Alaṇḍa Pampa Charita Purāṇa (the Pampa Rāmāyaṇa) Charita Purāṇa.

lent, which in the present inscription is associated with Simha-nandi, is, in a Bāga inscription published by the Revd. T. Foulkes¹⁰, described in connection with both the names in such a way as, taking the several statements together, seems to leave no doubt what the relation was between Simha-nandi and Kōṅṇi-varma, which, owing to a slight probable error in Mr. Foulkes' inscription, was entirely obscured. The following is the statement referred to :—

yasyābhavat pravara-Kaśyapa-varṇājō 'grō
Kāpō mahā-munir analpa-tapaḥ-prabhāvaḥ |
yas Simha-nandi-mahipa-pratīlabdha-vṛddhir
Ggaṅgānyayō vijayatāḥ jayatām varas saḥ ||
S'ri-rāsadhāmnī Kuvalāla-purē viśālō
Kāpāyanas sakala-Gaṅga-kulādibhūtaḥ |
rājā babhāva bhūvi Kōṅṇi-nāmadhēyō
yō Bāga-maṇḍala-jayāya kṛtābhishēkaḥ ||
śilā-stambhō 'nalpaḥ kara-tala-grīhītāsi-latayā
dvidhā chakrē yēna prabala-śiśu-śilēna śiśunā |
prabhārēṣaikēna.....

यस्य अभवत् प्रवरा-काश्यप-वर्णाजो 'ग्रो
कापो महा-मुनिः रत्न-लघु-तपः प्रभा-
वः । सिम्हानन्दि-महोपाधि-प्राप्त-वृद्धि-
गङ्गा-न्याय-विजय-जय-तम-वरा-सः ॥
श्री-रासधाम्नी कुवाला-पुरे विशालो
कापयानसः सकल-गङ्गा-कुल-आदि-भूता-
राजा बभूव भू-वि-कङ्कणी-नाम-धेय-
यो बागा-मण्डला-जया-या-कृत-अभि-
षेका- ॥
शिला-स्तम्भो 'नल्प-कर-तला-ग्रीहि-ता-
सि-लत-या-द्वि-धा-चक्र-ये-ना-प्रबल-शिशु-
शिले-ना-शिशु-ना-प्र-भार-ए-
ष-ए-क-े-ना-.....

'Its founder the great muni Kāpva, distinguished for his great austerities, born in the illustrious line of Kaśyapa ; having obtained increase from the king Simha-nandi ; that Gaṅga dynasty, the chief of conquerors—may it prosper. A king was in the earth in the abode of fortune the great city of Kuvalāla ; of the line of Kāpva ; the first of all the Gaṅga race ; Kōṅṇi by name ; who was consecrated for the conquest of the Bāga territory. By whom, (while yet) a little boy playing at big boy's games, a great stone pillar was cut in two with a single stroke of the supple sword he held in his hand',

Now it seems to me that, in the light of the statements in the S'ravana Belgōla inscription we are now considering, we are justified in altering Simha-Nandi-mahipa in the above lines (no such king being known and nothing more being said about him) to Simha-Nandi-munipa.¹ If this be correct, then it follows that the rise of the Gaṅga dynasty was in some way due to a muni named Simha-Nandi, by whose aid his disciple (i.e. Kōṅṇi-varma) succeeded in cutting through the great stone pillar which for some reason seems to have been an obstacle to the entry of the goddess of empire, in other words, to the foundation of the Gaṅga kingdom. It becomes therefore a question what this śilā-stambha or stone pillar was. I have elsewhere² thrown out a conjecture that the term may be a very natural corruption of the peculiar name *śilā-stambha* (virtue-pillar) which it appears was given by Aśoka to the pillars on which he inscribed his edicts. None it is true have been found so far south as Kolar, but no reason appears why one may not have existed there, as Aśoka had relations with the south even as far as Ceylon, whither his own son went as a missionary of the Buddhist faith. We also know that a missionary was at the same time sent to Banavāsi and to Mahisha-maṇḍala or Mysore. But, even granting this, it does not appear how such a pillar would prevent the establishment of a royal line, nor how the cutting of it in two would promote the establishment of the line. At all events a supersession by Jainism of some other faith seems implied.

What then is the date to be assigned to Simha-Nandi? Evidently the same as that of Kōṅṇi-varma, the first king of the Gaṅga dynasty. The only direct information on this point is contained in the Tamil chronicle, the *Kaṅga-śāhi-vijayam*,³ which, according to Dowson, states that he was installed

¹ *Journal of the Indian Museum*, II, 244.

² This is a direct and not a round way of saying that the pillar was the symbol of the power which was associated with the Jain religion, the cutting of which was the first step towards the establishment of the Gaṅga dynasty.

³ *Epigraphia Indica*, vol. xii.

⁴ See Dowson's version, *J. E. A. S.* VIII, 2, and version by the Revd. W. Briggs in *Mad. Journ.* 1841 and 50, LII.

in S'aka 111, the year Pramôdâta, (A.D. 188), and reigned for 51 years.⁴ The nearest dates by which this statement can be confirmed from inscriptions are that the sixth (or ? seventh) king of the line came to the throne in A.D. 425, which is supported by the fact that his mother was the sister of the Kadamba king Kṛishṇa-varma who is assigned to about the same period, and by the fact that his son Durvinita who came to the throne in A.D. 478 had for his preceptor the celebrated Pūjyapāda, who is assigned to the 5th century.⁵ Now if the sixth king began to reign in A.D. 425 and the first king founded the dynasty in A.D. 188 we have 237 years for five kings, or an average of 45 for each reign, which is high: if there were six kings the average would be only 39. But the first king is said to have reigned 51 years; and the fourth king, Viṣṇu Gôpa, from the statement that 'his mental energy was unimpaired to the end of life,' must have lived to a great age and therefore probably had a reign as long; the sixth king Avinita reigned 53 years. The average of 45 is therefore not beyond the bounds of probability nor such as to discredit the history so far as we know it. There is accordingly no reason why Siṃha-Nandi should not be placed at the end of the 2nd century A.D. As regards the Bāna (or Mahāvali) kings we have an inscription⁶ dated S'aka 261 (A.D. 339) which is the 23rd year of the reign and gives at least three generations preceding: this again would bring us to the beginning of the 3rd century.

We now pass on to *Vakra-grīva*, who, apparently by the help of the śāsana dēvatā, composed in six months a work called *Nava-sūda-rāchyn*, which was such as to put to shame the professors of other faiths. Each tirthaṅkara has a śāsana dēvi⁷ but it is not clear here who is meant, nor is anything known of the work that is mentioned. Next are introduced *Vajra-nandi*, who composed a work called *Nava-stōtra*, in which was embodied the whole of the Jaina doctrines, and then *Pātra-kēsari*, who by the aid of *Padmāvatī*,—the śāsana dēvi of *Pāravanātha*, the 23rd tirthaṅkara,—rendered useless the ?tri-lakṣhaṇa. Nothing is known of any of these allusions. So also with *Sumati dēva*, next mentioned, who wrote the *Sumati-saptakam*.

Then comes *Kumāra-sēna* who migrated, presumably from the north, and died in the south of India. He is followed by *Chintāmaṇi muni*, who apparently was the author of a work called *Chintāmaṇi*. There is a commentary of this name on S'akāṭyana's grammar, but the work here referred to was evidently of a different character. In the notes to the Translations is embodied information about the celebrated Tamil work of this name.

Next follows a notice of *S'rivardha Dēva*, stated to be the author of a great poem called *Chūdāmaṇi*. But, what is of the highest importance, he is also said to have been eulogised by *Dapḍin*, a well known Sanskrit poet, in a distich which is quoted. Now *Dapḍin* is placed by the best authorities in the 6th century A.D. It follows that *S'rivardha* lived either at or before that period, and that the various authors mentioned above must be understood to have preceded him. As regards the *Chūdāmaṇi*, it is mentioned by *Bhaṭṭakalaṅka* in his *Karṇāṭaka-S'abdānuśāsanam*⁸ as if the greatest poem in the Kannaḍa language. He describes it as being a commentary on the *Tatvārtha-mahāśāstra*, and containing 96,000 verses, but does not name its author. The work is referred to in the *Rājāvalī-kathe*, and there attributed to the *Tumbulūr āchārya*, its extent being given as 84,000 granthas: the other 12,000, I am told, formed a summary or index. The following is the passage:—*Tumbulūr āchāryar embhatta-nāṭku-sāsira-granṭha-karṭrīgāḍgi Karṇāṭaka-bhāṣayin Chūdāmaṇi-tyādhyaṇam mādīdar*. I have been unable to trace the position of *Tumbulūr* but have an impression of having met with such a name near the *Tuṅgabhadra* in the north-west of *Mysore*.

⁴ Mr. Taylor says these statements are not supported by the original, which merely has "his reign was in S'aka 111", &c. 49.

⁵ For the various references see Intro. to *Coorg Inscriptions*, 2, 3; and Appendix to this Introduction.

⁶ See *Ind. Ant.* XV, 172.

⁷ See *Ind. Ant.* II, 134 E.

⁸ See note, p. 135, under Translations. I have this great work now in the press with its two commentaries.

We next have mention of Mahāvīra muni, 'who was victorious in seventy great discussions which had been otherwise settled': followed by Akalaṅka. He is celebrated for his victory at Kāñchi over the Buddhists, who were in consequence banished to the island of Ceylon. This is the incident here principally mentioned regarding him, with the addition of a quotation from himself, explaining his motives, in a speech addressed to a king named Sāhasatunga, whom I am sorry I have not been able satisfactorily to identify. Wilson's account of the transaction is quoted at foot of p. 186 of the *Translations*. The occurrence took place at the court of a king named Himasītala and is assigned by Wilson to the 8th century, i. e. of the Christian era. But the Jains have for the date the memorial sentence *napta-baṭātri*, which gives 777 S'aka = 855 A.D. Himasītala was no doubt a king of the Pallava line, who were Buddhists and had Kāñchi for their capital.

Akalaṅka's victory is in our inscription associated with the vanquishing of Tārā, 'secretly born in the earthen pot' (*ghaṭa kuṭi*). This allusion is explained in the course of the following history of Akalaṅka as contained in the Rājāvalī-kathā, the Akalaṅka-charita, Akalaṅka-stōtra and other Jain works. It appears that the Bauddhas had completely suppressed the Jain religion in Kāñchi, when Jinādāsa, a Jain Brahman (*Arhat deva*) there, had by his wife Jinamati two sons, Akalaṅka and Nihkalaṅka. There being no one of their sect to educate them, these youths secretly placed themselves under a Bauddha guru named Bhagavad Dāsa, who had 500 disciples in his maṭha (Wilson says it was at Poṭṭaṅgi). According to one account, they made such unusually rapid progress that the guru's suspicions were aroused and he resolved to find out who they were. So one night, while they were asleep, he placed a tooth (? of Buddha) on their chests, when they instantly sprang up ejaculating *Jina siddha*, and thus betrayed that they were Jains. Another account says that, on one occasion when the guru had to leave them for a few minutes, they managed to insert into the manuscript book from which he was teaching them the words that *saṃyag-darśana-jñāna* was the *mōksha-mārga*. The guru, on discovering this interpolation, became aware that they were Jains. Whichever story was the real one, their death was resolved upon, and they fled to escape. Nihkalaṅka allowed himself to be caught and slain in order that his brother might have time to get beyond his pursuers. This he did, being aided by some washermen who hid him under a bundle of clothes, and having taken dīkṣa, became the head of the Dēśi-gaṇa and was in Sudhāpura, Sode in North Kanara.

At this time the professors of various sects having suffered defeat in discussion with the Bauddhas, those of the Vīra S'aiva sect came to Akalaṅka enthroned at Sudhāpura and told him the state of the case, on which he resolved himself to go and encounter the Bauddhas. Concealing his fan of peacock's feathers, by which they would have known he was a Jainayati, he contrived to make them believe he was a S'aiva, and having in this form overcome them in argument, he allowed his fan to be seen, on which they were greatly incensed at finding he was a Jain. With the view therefore of putting an end once for all to the Jains, the Buddhists in Kāñchi induced their king Himasītala to send for Akalaṅka to argue with them, the compact being that whichever was defeated all of his sect should be ground in oil-mills. The preparations for this great controversy on the part of the Buddhists were somewhat peculiar, but are similarly described in all the traditions on the subject. They placed an earthen pot of toddy (the intoxicating fermented juice of the palmyra palm) behind a screen or curtain and having summoned into it their goddess Tārā (this is what the inscription refers to), caused her to reply seriatim to all the arguments advanced by Akalaṅka. This went on according to some accounts for seven and according to others for seventeen days during which Akalaṅka gained no advantage. He now began to feel anxiety as to the result, when Kāshṃāpīnī appeared to him in a dream and told him that if he put his questions in a different order he would be victorious. This

Next is mentioned Pushpasēna, a colleague or fellow-student of Akalaṅka's. And then Vimala-chaandra, who was a source of grief to the professors of other faiths on account of a writing he had fixed up on the door of his house in a very public street, in which he exposed the S'aivas, Pāsupatas, the followers of Tathāgata (or Bauddhas), Kāpālika, and Kāpīla. After this comes Indranandi, and then Paravādi-malla, a quotation from whom is given containing the derivation of his name 'refuter of opponent speakers' as explained to Kṛishṇa Rāja, doubtless a Rāshtrakūṭa or Ratta king. There was one of this name, also called Akāla-varsha, who was ruling in S'aka 797 and 833¹ (A.D. 875—911), and may probably be the one.

Next follows Āryya Dēva, who was so imbued with Jaina principles that when, while performing his vow, his ears were tickled with grass by mischievous people, or he was roused out of sound sleep, he showed no annoyance or forgetfulness of his duty, but, taking it to be some insect, gently fanned it away and turned over on the other side, leaving a space under for the fancied insect to escape. Then we have Chandrakirtti, Karma-prakṛiti and Śrīpāla: followed by Matisāgara.

Then comes Hēmasēna, who binds himself in the king's assembly, what king is not stated, to overthrow the arguments of any one who will venture to oppose him: next Dayāpāla, a disciple of Matisāgara's and a fellow-student of Vādi-rāja. Some verses regarding the latter are quoted 'from the poets' without naming any. From these it appears that he was without a rival in religious discussion in the city (or camp) of the Chālukya emperor (probably either Taila or Satyāśraya).

Next are mentioned Śrīvijaya, Kamalabhadra and Dayāpāla. And then follows Ś'ānti Dēva, who was guru to the Poysaḷa king Vinayāditya and therefore belongs to about A.D. 1040. He received the title of Svāmi from the learned king of the Pāṇḍya country (perhaps Kujja or Sundara Pāṇḍya, known in Tamil as Kūna Pāṇḍiyan, who at one time became a Jaina), and the title of Ś'abda-chaturmunukha in the court of king Āhava-malla, probably the Chālukya king Sōmēśvara or Trailokya-malla, who reigned A.D. 1040 to 1069.

We then have Guṇasēna, who was an ornament to the country around Mullāru (not identified); and Ajitasēna, from whom a quotation is given exhorting to a religious life. His disciples were Ś'āntinātha, called Kavita-kānta, and Padmanābha, called Vādi-kōlāhala. Then follows Kumāra-sēna, and lastly Mallishēna Maladhāri, a disciple of Ajitasēna. After several verses devoted to his praise, his death at Dhavaḷa-sarōvara (i. e. Belgoḷa) is described.

Here comes in No. 69, which is a pillar erected by Chaddikabbe to the memory of her husband, a merchant named Hoyasāḷa Seṭṭi, who died in S'aka 1039, the year Saumya. There must be some mistake in the figures, as Saumya corresponds with S'aka 1051 (A.D. 1129). Hoyasāḷa Seṭṭi seems to have been a distinguished man, as he had the titles *tribhuvana-malla* and *chaladanka-rāva*. The latter title, with the name of Hoyasāḷa Seṭṭi, he procured for the son of a merchant who was in charge of the customs at Ayyāvole, whence it appears likely that he adopted the boy. Ayyāvole, now called Aihole, on the river Malprabhā in the Kalāḍgi district, is a place very frequently mentioned in inscriptions from an early period. There is an important Chālukya inscription in the Meguti temple there, dated as far back as S'aka 556.² At a later period it is a prominent place in Lingāyt works. The serene and devout manner of Hoyasāḷa Seṭṭi's death is described in terms beautiful from their simplicity. His wife, who was of the Pura-vamśa, seems to have had a son named Būchana, whose death is also mentioned. Perhaps he died in early life and hence the necessity for an adoption.

Next we have No. 143. It is not dated, but records a grant during the reign of Vira-Gaṅga Poṭṭaḷa, that is, Viṅga-vaṇḍihana, and of the senior daṇḍanāyaka, probably Gaṅga Rāja, by Chala-danka rāva and other merchants for the service of Gommatēvara:

The next inscription, No. 58, is a very interesting and important one. It is engraved on four sides of a square pillar and contains a record of the death at Sivagaṅga of Ś'antala Dēvi, queen of the Hoysala king Vishṇu-varḍdhana, in Ś'aka 1053, the year Virōdhikṛit, (A.D. 1131), and of her mother Māchikabbe's performing sallēkhana in consequence and dying at Bejaḡula. It was the composition of Bōkimayya, a lay-disciple of Chārukīrti-dōva.

The opening verses give an account of the Poysala or Hoysala kings. Vinayāditya is represented as taking great pleasure in erecting tanks, temples, and other Jaina buildings, and forming populous nāḡs and towns. He had temples built for Jina on such a scale that "the pits dug for bricks became tanks; great mountains quarried for stone became level with the ground; the paths by which the mortar carts passed became ravines." This description naturally carries our thoughts to the splendidly carved temples at Halēbid, the ancient Hoysala capital, namely the Kēdārēśvara³ and Hoysalēśvara. But till Vishṇu-varḍdhana changed the religion of the State the Hoysalas were so completely Jains that no ground exists for attributing the commencement of those Śaiva temples to so early a reign as Vinayāditya's, except that the Hoysalēśvara is a memorial to his predecessor, who was the founder of the line. There are, however, besides, large Jaina bastis at Halēbid, though not sculptured in the florid style of the others, and according to tradition a very large number of others existed which were dismantled to provide stone for embanking the large tank.

Next is mentioned Ereyāṅga, and then 'greater than him' his son Ritti Dēva or Vishṇu-varḍdhana. The epithets applied to the latter are very numerous. One describes him as "seeing further than to-morrow." After styling him "the capturer of Talekāḡu" the inscription says 'he was the sole supporter of the rise of Paṭṭi Perumāla's own kingdom'—a reference which is not understood. He is also spoken of, among other ascriptions, as a forest-fire to Chakragoṭṭa and to the country of the Tonḡa-maṇḡala chief; the capturer of Nolaṁbavāḡi; piercer to the heart of Adiyama (see No. 90); destroyer of the plans of the Baṅgi Rāya; uprooter of Narasiṅga-varma (see No. 90); capturer of Ilānuṅgal; upholder of Nilagiri; a Mūri to the Koṅgas; terrifier of Tereyūru; trampler on Koyatūru; displacer of Heḡjaru; pursuer of Pāṇḡya; capturer of Ucholaṅgi; taker up of Pombuchcha; roller over of Śāvimale; layer waste of the Ghats; dragger along of the Tuḡavas; a terror to Gōyindavāḡi; plunderer of Rāyarāyapur.⁴ Some of these statements occur in other inscriptions and some are new. The string of epithets winds up with saying that he reduced the whole of the Gaṅgavāḡi Ninety-six Thousand as far as Lokkiguṇḡi (Lakkundi in Dharwar) to subjection to his orders.

His queen Ś'antala Dēvi is singularly introduced with the phrase 'the dweller (i. e. like a bee) at his lotus feet' which is always used of an inferior. But as she is at the same time styled 'the senior queen and crowned consort' this must be a piece of humility. Her praises are given at some length, including the epithet 'a rutting elephant to co-wives' which seems to have been one of special significance in her case, showing that she would tolerate no rival. Some details are also given of her family, from which it appears that her father was the senior perḡgaḡe Mārasīṅga, a Śaiva, while her mother was Māchikabbe, a devoted Jaina. The conflict between her own position as a Jaina and as the queen of the new Vaishṇava monarch Vishṇu-varḍdhana is reconciled by the statement that

³ This is the temple which by some strange mistake came to be referred to as the Kaiḡḡvara, a name which Ferguson truly says was inexplicable. I myself, not then knowing better, called it, in my work on Mysore, Kattabbēvara, which at least has a meaning.

⁴ Tonḡamaṇḡala is the country below the Eastern Ghats, west of Madras, and belonged first to the Pallavas and then to the Chōḡas; Nolaṁbavāḡi is the Chitaldroog district and adjacent parts; Ilānuṅgal is in Dharwar; Nilagiri the mountains so called; the Koṅga country

was in Salem and Coimbatore; Tereyūru near Trichinopoly; Koyatūru is Coimbatore; Ucholaṅgi in the south-west of Malabar district; it was the capital of Nolaṁbavāḡi; its capture is always attributed to Vīra Balliḡa; Pombuchcha is Hunjaba in Shimoga District; Śāvimale appears to be in Dharwar, it is mentioned in an inscription at Belur as the northern limit of Vishṇu-varḍdhana's territory; Tuḡava was in South Canara; Rāyarāyapura, was Māḡḡi, on the Kaveri, opposite to Talekāḡ.

Jinanātha was her favourite and Vishṇu her god. Altogether there was a singular mixture of religious creeds in the case of herself, her husband, her father and her mother.

Her death occurred it is said in the holy place of Śivagaṅga. The only place of any note bearing that name is the well-known conical hill some 80 miles north-east of Bangalore. It is exclusively occupied by Śaiva temples and religious buildings and from its form could never have been a Jaina sacred place, as a dome-shaped hill is a *sine quā non* with that sect. No particulars are given as to the circumstances of the queen's death, nor how she came to be in such a place at such a time. The death may therefore have been sudden and unexpected while she was on a visit to her father.

His death is related immediately after, and he seems to have expired in the performance of a vow in consequence of his daughter's death.

The mother Māchikabbe alone was left, and she at once resolved to live no longer, nor survive the loss of her daughter the queen. She accordingly returned to Belgoḷa and, taking the vow of a sannyāsi, fasted for one month and so went to the world of gods. Several verses are devoted to glorifying her act of self-sacrifice and the severity of her sufferings while thus doing penance.

Then follows the genealogy of Māchikabbe and Śāntala Dēvi and an account of a donation the latter had made eight years before her death, in Śaka 1045, the year Ś'ōbhakrit, (A.D. 1123), of a village and certain lands to the Savati-gandha-vāraṇa basti she had erected at Belgoḷa, presenting them through her guru Prabhāchandra, the disciple of Māghachandra.

Vishṇu-varddhana, so far as we know, must have survived his queen Śāntala Dēvi by ten or more years, and it is evident that no heir to the throne had been born to them. This would account for the king's probably desiring to take another queen, and the consequent ferocity with which Śāntala Dēvi gave prominence to the title she had assumed of Savati-gandha-vāraṇa. Moreover, an inscription at Harihar states that the next king, Narasiṃha, was born to Vishṇu-varddhana and Lakuma Dēvi,⁵ and this event would seem, from an inscription at Haḷēbīḍ, to have occurred in A.D. 1136,⁶ or five years after the death of Śāntala Dēvi. The king must therefore have married again.

Here we may put No. 144. It is not dated, but evidently belongs to about A.D. 1135. Its object was to state that Boppa Dēva daṇḍanāyaka, the son of Gaṅga Rāja, erected a monument to his brother (properly cousin) Ēchi Rāja daṇḍanāyaka, and made certain grants for repairing the temple which the latter had built. The inscription is set up near the entrance of a ruined temple in Jinanāthapura (now being rebuilt), but the temple referred to would seem, from the description of it as being in Belgoḷa and so highly sculptured, to be the Chāmunda Rāja basti (see No. 66).

The inscription is remarkable as being the only one which begins with an acknowledgment of allegiance by the Hoysalas to the Chāḷukyas. It professes to belong to the reign of Tribhuvana Malla of the latter dynasty, whose reign was from 1076 to 1127.

Here may be introduced No. 60. It records the erection by Ēchana, son of Gaṅga Rāja, of, presumably, the Chāmunda Rāja basti in which it is inscribed. The statement is repeated in the second verse, adding that Ēchana had another name Boppa. But from No. 144 it appears that Ēcha or Ēchi Rāja was Gaṅga Rāja's elder brother's son, and thus first cousin to Boppa, though, as is often the case among Hindus, he calls him his elder brother. That this was not the case literally is evident from the genealogy and also from Boppa being described as Gaṅga Rāja's eldest son. Moreover, from an inscription at Haḷēbīḍ, it is ascertained that Boppa was the son of Gaṅga Rāja and Nāgala Dēvi. Gaṅga Rāja must therefore have married again after the death of his wife Lakṣmī in 1122 as recorded in No. 48. We also learn that Gaṅga Rāja died in Śaka 1055 (A.D. 1133) and that Boppa erected

a temple to his memory in Dorasamudra, that is Halṣbiḍ. We must therefore suppose from this No. 66 that Boppa, Gaṅga's son, rebuilt on a larger scale the Chāmunda Rāya basti which had been originally erected by the son of Chāmunda Rāya, as recorded in No. 67. Moreover, that in order to perpetuate the name of his and his cousin's common grandfather Ēchi Rāja, he represented himself as being also called Ēchana, which was really the name of his first cousin, the offspring of the elder branch, who was then dead. The inscription is not dated, but from the above considerations must belong to about 1135. This basti is the handsomest on the hill, being fully completed with upper storey and tower, and with numerous statues and sculptured ornaments round the cornice of the outer wall. Externally it is of rectangular form, 85 feet long by 37 feet broad. The entire space between the outer wall and the garbha-grihaṇ at the back, or about 12½ feet, seems to be filled up solid with earth and stones as a foundation or basement for the upper storey and tower.

As this is one of the finest specimens of the Jaina temples at Sravana Belgola, and from the illustrations given in his work the one which chiefly influenced the opinion of Fergusson regarding them, the following extract from him may be quoted here. "On a shoulder of the hill called Chandra-giri stand the Bastis, fifteen in number. As might be expected from their situation, they are all of the Dravidian style of architecture, and are consequently built in gradually receding storeys, each of which is ornamented with small simulated cells. No instance occurs among them of the curvilinear skṛn or spire which is universal with the northern Jains, except in the instance of Ellora . . . Their external appearance is more ornamental than that of the generality of northern Jaina temples. The outer wall of those in the north is almost always quite plain. The southern ones are as generally ornamented with pilasters and crowned with a row of ornamental cells. Inside is a court, probably square, and surrounded by cloisters, at the back of which rises the Vināyaka over the cell which contains the principal image of the Tirthaṅkar, surmounted by a small dome.

"It may be a vain speculation but it seems impossible not to be struck with the resemblance to the temples of southern Babylonia. The same division into storeys, with their cells; the backward position of the temple itself; the panelled or pilastered basement, are all points of resemblance it seems difficult to regard as purely accidental. The distance of time would seem to bar such an idea, but the combinations of men with bulls and lions, and the many similarities between the Pantheons of Babylonia and India, render the fact of the architecture of the one country influencing that of the other far from being impossible, though by some it may be considered improbable. I have long tried to shake off the idea as an untenable hypothesis, but every time I return to the study of the subject, its likelihood recurs with increasing strength."

The inscription No. 115 has been placed next, as, although it is not dated, it seems to belong to this period. It is engraved on the rock at the side of the stone steps leading to the enclosure erected around the great statue, and is a record of the construction of the temples of Bharata and Bāhubali or Gummata which are one on each side at the foot of the steps, and of the erection of the grand stairs, by the general Bharata, the younger brother of Mariyāna dardanaṇyaka. From an inscription at Sindigere⁸ we know that there was a very long-standing intimate relation between this family and the Hoysalas. Vinayāditya's queen had in A.D. 1039 married a lady of rank, perhaps her sister, to Mariyāna, conferring on him the lordship of Sindigere. In a later generation, in 1108, the prince Ballala, the elder brother of Viṣṇu-varḍhana, married in one day the three accomplished daughters of Mariyāna. And he and his brother Bharata held high office under Viṣṇu-varḍhana, being described in 1188 as judges, treasurers and chief advisers. Some of the names given to his erections at Belgola

⁸ Ind. & East. Arch. 359.

⁹ Mys. Ins. p. 329.

mentioned in the present inscription are not understood, nor have I succeeded in getting any explanation of them. Besides these, he is credited with having erected eighty virgin (? new) bastis throughout Gangavāḍi and repaired two hundred that were in ruins.

The next inscription, No. 52, records the death, in S'aka 1061, the year Siddhārthi, (A.D. 1139), of Siṅginayya, the son of Bala Dēva and Bāchikabbe. From No. 53 we know that he was uncle to S'āntala Dēvi, Vishṇu-varḍhana's queen. His daughter and his wife, lay-disciples of Prabhāchandra, erected a tomb in his memory.

Inscription No. 57 is similar in character and relates how, a month later in the same year, Bala Dēva, son of Nāga Dēva and grandson of Bala Dēva, expired in the manner of a saun'yāsi at the Moringere tīrtha. His mother and his sister erected a paddi-śāle, the meaning of which is not clear, in his memory, and endowed it with a tank and lands, through his guru Prabhāchandra. This Bala Dēva must have been S'āntala Dēvi's cousin.

We next come to No. 40, which is engraved on four sides of a square pillar, and was composed by Gaṅganna. It records the death in S'aka 1068, the year Krōdhana, (A.D. 1146), of Prabhāchandra, who was guru to the queen S'āntala Dēvi and her mother. The first part of the inscription corresponds almost exactly with No. 47, described above, and contains the same succession of gurus down to Mēghachandra. His colleague was S'ubhakirtti, the son of Bālachandra. Mēghachandra's disciple was Prabhāchandra, whose colleague was Viranandi, the son of Mēghachandra. It is not stated who erected this monument.

We now come to No. 138, which is an important inscription, dated in S'aka 1082 (1081 having expired), the year Pramādi, (A.D. 1160). It contains an account of the erection at Belgoḷa of the Bhaṇḍāri basti (now generally called Bhaṇḍāra basti) by Huḷḷa, the treasurer (*bhaṇḍāri*) and chief minister (*sarvādhipātri*) of the Hoysala king Narasiṃha.

The opening account of the Hoysala kings gives us information regarding Ereyanga which I have nowhere else met with, as he is generally dismissed with little more than the mention of his name and some conventional praises. He is here stated to have burnt Dhārā, the city of the ruler of Mālava; to have struck fear into the camp or city of Chōḷa, who was eager for war; to have laid waste Chakragoṭṭa, a name which has already occurred in connection with Vishṇu-varḍhana; and to have broken the king of Kaṇṇiga. These statements imply a range of victorious expeditions or raids which extended far beyond what are generally supposed to have been the limits of the Hoysala power at that early period. (But see the remarks farther on in connection with No. 137.)

Of his son, here simply called Vishṇu, there is a long account describing his victories in various quarters. Several of these have already been met with in other inscriptions. He cut in pieces Koyatār, burnt Kōṅga Rāyarāyapura, closed the door of the Ghata, terrified Kañchi, trod to dust the fortress of the king of Virāṭa, i. e. Hānugal, desolated Vanavāsi, shook Vallār and, with the dust raised by his army, covered up the river Mahāpahāriṇi, i. e. the Malapahāri or Malprabhā, a tributary of the Kṛishṇa, which flows through the Belgaum and Kalāḍgi districts. He also cut down Narasiṃha-varma, brought to an end the bravery of Adiyama, smote through Veṅgiri and plundered Talavāna-pura, having defeated the enemy there. He claims to have destroyed an army sent against him under Jagad Dēva, king of Mālava, and others, by the Emperor, no doubt Vikrama of the Chālukya line, to whom the Hoysalas at first paid a real or nominal allegiance; and after this to have subdued all the territory from the east to the west as far as the Kṛishṇa-vāṇi, and reduced the Vindhyā mountains to powder. He also subdued the king Irutagōḷa (see No. 42) and the Kādamba kings.

His wife is called Lakshmi Dēvi and the mother of Narasimha ; she is therefore identical with his second wife called Lakumā Dēvi in the Harihar inscription previously referred to.

Narasimha, on coming to the throne, defies the Barbbara, Chōla, Chēra and Gauda rulers. His minister and treasurer Hullapa, the son of Jakki Rāya and Lōkāmḥike, of the Vāji-vamśa, lay-disciple of Maladhāri, erected this basti as an abode for the twenty-four tirthankaras, on the occasion of his returning from a victorious expedition. He had the title given him of Bhavya-chōdāmaṇi, and calls by that name the basti he had erected, for which the king Narasimha granted certain endowments.

We then come to No. 137, which includes three different grants, belonging respectively to about A.D. 1160, to S'aka 1200, the year Bahudhānya, (A.D. 1278), and to the year Durmukhi, (A.D. 1296). The first contains an account of the erection by Hulla, the minister of Nārasimha Dēva, of a Jina temple in Belguḷa, and the others record grants to the same.

The opening portion is occupied with an account of the Hoysala kings, in which the statements specially deserving notice are the following. Ereyanga is described as a right hand to the Chālukya king (*Chālukya-bhūpālana baladu bhujā-danḍam*). The reference must be either to Sōmēśvara, called Bhuvanaika-malla, or to Vikrama, called Tribhuvann-malla, and it thus seems that Ereyanga was a feudatory and probably a principal commander in the Chālukya army. After mentioning his three sons, it says that the middle one, Vishṇu, 'stretching out at once in the earth so as to unite the eastern and western oceans, solely by the exercise of the power of his own arm became the chief.' The fame of Koyatār (Coimbatore), Talavanapura (Talakāḍ) and Rāyarāyapura (Māliṅgi) as the strongest of royal forts faded away in the flames of his glory. He captured so many forts, subdued so many kings, and raised to high station so many who submitted to him, that to describe them by number would bewilder even Brahma. His queen is mentioned as Lakshmi Dēvi, the mother of Nārasimha.

Among the titles and epithets applied to the latter are that he consumed the Tuluva forces ; that he was a wild-fire to rival heirs, which seems to indicate the existence of other claimants to the throne, perhaps connections of S'antala Dēvi, Vishṇu-varddhana's first queen ; and that he plundered the Chōla camp or capital. The conquests and titles of his father are also ascribed to him.

His minister was Hulla, also called Pullappa, and Hullana, who is described as having served under his father Vishṇu. Here occurs the verse already quoted in a former part of this Introduction, (p. 34). 'If it be asked who from the first were firm promoters of the Jaina doctrine :—Rāya, the minister of king Rācha Malla ; after him, Gaṅga, the minister of king Vishṇu ; and after him, Hulla, the minister of king Nṛsimha Dēva.'

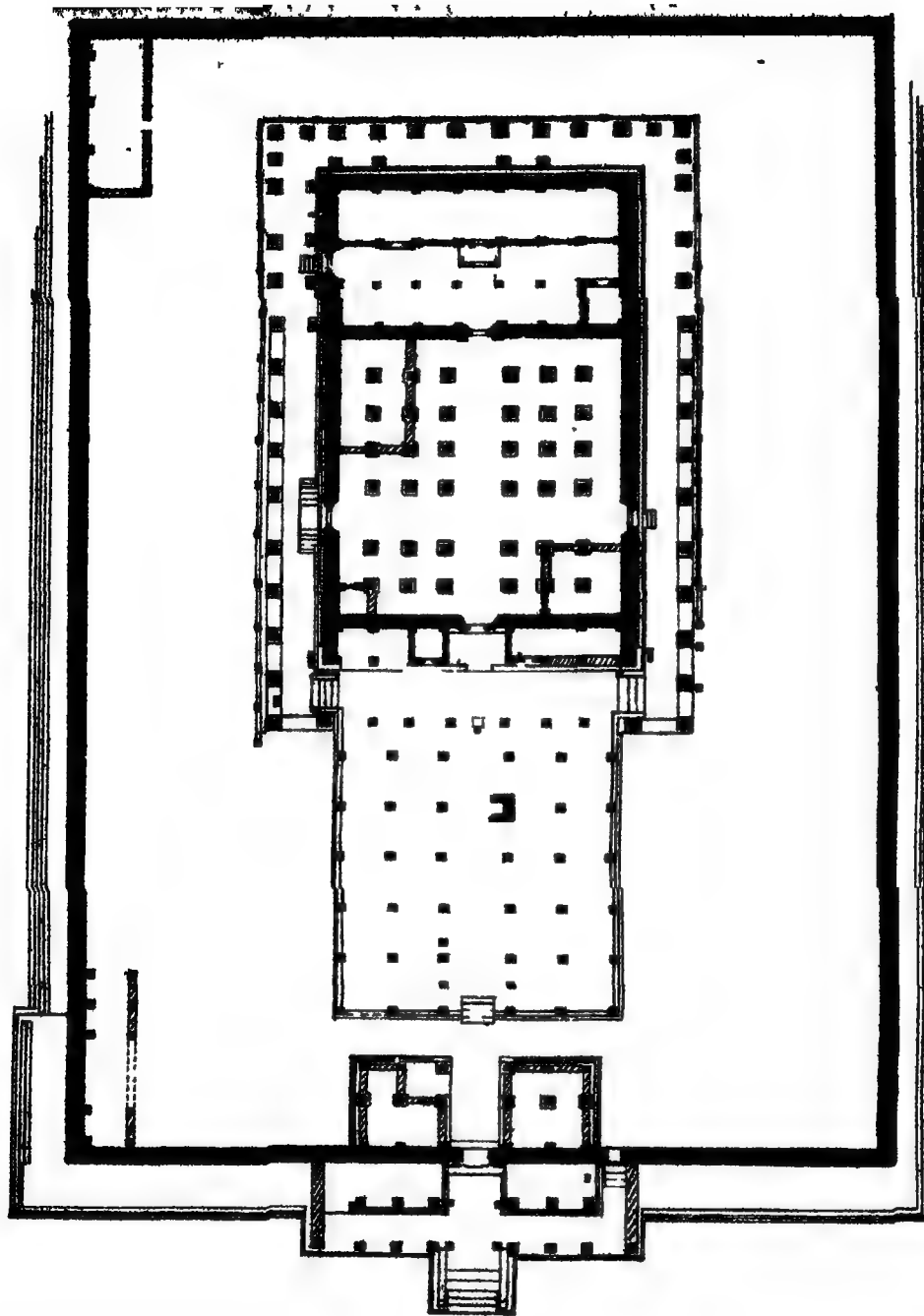
The various meritorious works performed by Hullu, whose guru was Kukkuṭāsana Maladhāri, are then recounted. He rebuilt two great Jina temples at Baṅkāpura which were completely in ruins, one built by the Uppattayya and the other by Kaliviṭṭa⁹ ; made grants of land in the great tirtha of Kopana¹⁰ ; restored the celebrated original tirtha of Kellaṅgere, formerly erected by the Gaṅgas, of which only the name remained ; and built there five large bastis and five tanks.¹ He also built a temple at Belguḷa for the twenty-four tirthankaras (which it is the special object of the inscription

⁹ Baṅkāpur has two temples, a Jaina basti of Bhagavāni Nagas'vara and a Śaiva temple of Siddhāś'vara. The Jain shrine, which is usually called Aravittu-kambhade basti, or the Sixty column temple, is a fine large old building, partly ruined and a good deal buried, *Gas. of Dhārwar*, 653.

Kali-Viṭṭa is the name of a feudatory of the Raṭṭa king Kṛishṇa mentioned in a grant dated S'aka 308 (A.D. 946) at Kyraṅṅr in Dhārwar. He was of the Chelakotana family and had the government of the Banavāsi province. *Flot. Kan. Dye*, 37.

¹⁰ This place is mentioned by Nripataṅga or Anāṅga-varaha (reigned 814 to 839 A.D.) in his *Kavirājamārgalankāra* as mahā-Kopana-nagara and one of the four cities in which the very pith (tīrṭhi) of Kannaḍa was spoken. It seems likely that it was situated at a hill near Molgonda in Dhārwar.

¹ According to No. 40, Kellaṅgere belonged to the Rāṭṭa Mārtanḍa bandi at Kollāpura and was therefore probably in that neighbourhood.



BHANQARA BASTI
Scale 1" = 100' Feet

to record), and another large temple which, like Gommatā, was an ornament to Gommatāpura, perhaps the Bhāṣṭāri basti mentioned above in No. 138.

For this temple of the twenty-four tirthankaras, as well as for Gommatā and Pārśvanātha, the king Narasimha assigned the village of Savanāra and appointed Nayakirtti as the āchāri of the temple. The uses to which the endowment is to be applied are then stated.

Inscription No. 80 is engraved on the rock on the right hand of the great image of Gommatādevara. It briefly repeats that Hullamayya, the minister of the Hoysala king Narasimha, made a donation of lands to provide for the worship of Gommatādevara, Pārśvanātha and the twenty-four tirthankaras set up by himself as above described (No. 138).

The next on the list is No. 39, which records the death in Ś'aka 1085, the year Svabhānu, (A.D. 1163), of Dēvakirtti muni, and names his three disciples who set up his tomb. It occupies the east face of a square pillar, of which the three other sides are filled with No. 40.

The latter, No. 40, contains an account of the erection of a tomb by Hullā Rāja for Dēvakirtti, and its consecration by his three disciples Lākhanandi, Mādhava and Tribhuvana-dēva. The first part of the inscription gives an account of a succession of celebrated gurus corresponding to some extent with that contained in No. 47. But some of the information is new and of great importance.

After praise of Mahāvira and Gautama, the Ś'ruta-Kēvali Bhadrabāhu and his disciple Chandra Gupta,—it mentions Padmanandi, stating that his second name was Koṇḍakunda. Then follow Umāsvāti, also called Griddhira-piñchha, the most learned Jaina of his time, and his disciple Balāka-piñchha. In his line arose Samantabhadra.

After him is mentioned Dēvanandi, no other than the famous Pūjyapāda,* so called because his feet were worshipped by the deities, and on account of his learning also known as Jinendra-buddhi. He is stated to be the author of the *Jainendra* grammar, the *Sarvārtha-siddhi*, and the *Samādhi-sataka*, besides many other works which proclaim aloud his fame.

The inscription then mentions Akalaṅka (for particulars regarding whom see above under No. 54) and passes on to Gollāchārya, described (as in No. 47) as the "ruler of the Golla country, who for some reason (*kēnu cha hēṭṭu*) formerly took diksha". His disciple was Traikālyā yōgi, whose disciple was Aviddha-karṇa Padmanandi, also called Kāmāra dēva. The epithet *aviddha-karṇa*, 'with unpierced ears,' is a singular one, as the boring of the ears is one of the imperative essential caste ceremonies among all Hindus, so much so that *aviddha-karṇa*, 'having unpierced ears,' is a term often applied by them to the Mussalmans. The reason why this *siddhāntika* had not conformed to the universal custom does not appear.

His disciple was Kulabhūshana, whose colleague or fellow student (*sadharmma*) was Prabhāchandra, described as a celebrated author on logic (*prathita-tarka-granthakāraḥ*). Kulabhūshana's disciple was Kulachandra, whose disciple was Māghanandi, who had a tirtha made in Kollāpura (in the South Mahratta country). He had a disciple whose name is not made out, of whom two chiefs, Nimba Dēva and Kāma Dēva, were lay-disciples.

Then is mentioned Gaṇḍavinukta, to whom Māghanandi was the guru, who had been preceptor to the general Bhārata (see No. 55), and whose disciples were Bhānukirtti and Dēvakirtti. His colleague was Ś'rotakirtti, who was the author of a *Bhāgava-Pāṇḍavīya*, a work which read one way (*gata*) would give the story of Rāma, and read backwards (*pratyāgata*) give the story of the

*The period of this distinguished Jaina teacher may be defined from the statement in the *Bhāṣṭāri* plate, that he (there mentioned as the author of the *Prakāśanātha*) was the preceptor of the Gaṇḍa king Bhārata, who came to the throne in A.D. 472. (See *Georg* *Researches*, Ind. p. 3). This accords with Dr. Bühler's

conjecture (*Ind. Ant.* XIV, 355) that Pūjyapāda belonged to the 5th century A.D. That his name was Dēvanandi is confirmed by the *Karṇāṭaka-Ś'āhānā* in which, under entry 3, Bhāṣṭācharya says—"Jainādīn 'gāṇḍa-ś'rotakāraṇa yāgavalkya Bhāgava Dēvanandi!"

Pāṇḍavas.³ And his elder brothers were Kanakanandi and Dēvaçandra, whose colleagues were Māghanandi, S'ubhachandra the disciple of Dēvakirtti, and Gaṇḍavimukta Vādi-chaturmukha Rāmachandra. Also Akalaṅka, whose lay-disciples were the treasurer Mariyāne, the minister Bharatamayya, and the chiefs Bhāchimayya and Kōrayya.

Huḷḷa Rāja's family is then mentioned. His father was Yaksha Rāja (Jakki Rāja in No. 136, Jakki being a tadbhava of Yaksha), of the Vāji varṇa; his mother Lōkāmḃikā. He was minister, sarvādhikāri and senior treasurer to the king Nārasiṅga, and is styled a new Gaṅga Rāja, that is, as a minister and in promoting Jaina works of merit. He rebuilt the town of Kellaṅgere, which belonged to the baṇḍi of his guru Rūpa-Nārāyaṇa of Kollāpura; erected a dāna-śāle of stone in Jinanāthapura; and set up this tomb for Dēvakirtti.

The next inscription, No. 81, is dated in the year Khara, (A.D. 1171), in the reign of the Hoysala king Nārasiṅha Dēva, and records a grant by a merchant named Gommaṭa Seṭṭi for the worship of Gommaṭēvara and the 24 Tirthaṅkaras.

The inscription No. 42 records the death in S'aka 1099, the year Durmukhi, (A.D. 1177), of Nayakirtti and the erection of a tomb in his memory by Nāga Dēva his lay-disciple.

The first part is taken up with a succession of gurus from Mahāvira, corresponding with that already given in No. 47 as far as Kaladhautā. His disciple was Sampūrṇa-chandra, proficient in solar and lunar astronomy (*ravi-chandra-siddhānta-vidar*). The list of gurus which follows may be seen in the abstract translation. At the end an account is introduced of Nayakirtti, who was the disciple and son of Guṇachandra, and guru to Iruṅgōḷa. The name of this king occurs in the inscriptions relating to Viṣṇu-varddhana as subdued by him. Nayakirtti's disciples are next mentioned and his lay-disciples were the senior treasurer and chief minister Huḷḷa and the head accountant Nāga Dēva. The latter was son of Bamma Dēva and Jōgāmbā; his wife was Chaṇḍāmbikā; and he had a son Mallinātha, who was chief of Kāmalatā-sūtā-pura, evidently a translation of some local name combined with Magajūr.

Next has been placed No. 113. It is engraved on the rock at the side of the main entrance to the grand stairs erected by Bharata (see No. 115) in such a way that it could hardly have been there before they were made. The only date given is the year Hēḷanandi, that is Hēḷambī, which would correspond with A.D. 1177. The object of the inscription is to record the visit of a great company of gurus, with nuns and many bands of disciples to the festival of Gommaṭa Dēva. Nothing is stated as to where they came from, but the names of the chief persons are mentioned. Two or three of the same are mentioned in No. 122. The greater part of the inscription is taken up with a description of their orthodox good qualities as Jaina yatis, several of the epithets being cumulative in the order of the numbers from one up to thirteen.

Inscription No. 85, though not dated, evidently belongs to this period. It was the work of a poet styled Sujanōttamsaṃ, whose real name was Boppa, and who, as he states, had the title *Kannāḍa-gavi-bappa*, 'a polish to the Kannāḍa poets', evidently a play on his name. We know however that he was a poet of distinction, for he is mentioned by Kēśi Rāja, at the beginning of the S'abdamāḷi-darpaṇa, along with Ponna, Pampa and other celebrated Kannāḍa poets.

The inscription is entirely in Kannāḍa verse, and from it is obtained an unimpeachable account of who Gommaṭa was, and of how and by whom his colossal image was erected at Belgoḷa. As most

³ There is a work of this name in Sanskrit by Kavi Rāja; also one in Telugu by Tondajī Rāma Kṛṣṇa, buffoon at the court of Kṛṣṇa Rāja of Vijayanagar. In these all the verses can be interpreted.

ed in two ways, so that one meaning yields the Rāmaṇya story and the other the Mahā Bhārata story. S'ubakirtti's work is mentioned in the Pampa Rāmaṇya in the same terms as above.



YAKSHI DĒVATI

Scale $\frac{1}{2}$ — — — — — 1 foot

of this information has already been quoted and made use of in a previous part of this Introduction. It is unnecessary here to go over the same ground again. But in addition to that a good many of the verses are devoted to describing the beauty and loftiness of the image, and the effect it produced on the beholders around, followed by exhortations to acceptance of the Jaina faith as exemplified by Gommaṭa Dēva.

No. 104, which is put next, is inscribed on the pedestal of the female figure, holding a *gulla-kōṣi*, which stands before the entrance to the inner enclosure round the colossal image. The figure is known as Kāshṁāṇḍinī, and is said to represent the faithful woman in whose guise the goddess Padmāvatī appeared at the consecration of the great statue and the acceptance of whose simple offering rebuked the pride with which Chāmunda Rāya was elated at the accomplishment of his vast undertaking, a feeling which had prevented his anointing from being effectual. (See the story already given p. 26). The figure is described in the inscription as merely a *Yakshi dēvati*, a class of beings who seem to be celestial attendants on deified Jaina saints. Their images are placed at or near the door, as in the present case and in that of the Chandra Gupta basti. This figure now under notice was made by order of a merchant, Damna Seṭṭi, a lay-disciple of Bālahandra, and is 4 ft. 9½ in. high without the pedestal. Probably it was intended to represent a woman exactly life-size. The illustration will show its merits as a work of art.

No. 110 has been placed here as it refers to a somewhat similar erection, that of a *Yaksha* for the Tyāgāda Brahma Dēva pillar. There is no clue as to its date. The pillar itself, which is supported from above in such a way that a handkerchief can be passed under it, is a beautiful work of art, and has been illustrated in connection with No. 109, which occupies the north side of the base. The present inscription is on the south base and occupies only two lines and a half. But the chief named Kanna, whoever he was, that had it engraved, is entitled to execration, for it is evident that in order to inscribe his brief notice he had the inscription which filled three sides of the base defaced, thus, to judge from what remains in No. 109, depriving the world of what was probably most interesting information regarding the erection of the colossal image. The *Yaksha* set up by him, too, seems to have been a paltry figure, of no account, erected on the top of the highly ornamental and classically sculptured pillar. The figure was enclosed in a little plain building with four brick walls, now in ruins. The Tyāgāda kaṁbha (in Kannada *chhāgāda kaṁbha*) was, as its name indicates, the place where distribution was made of the sacred gifts. A *Yaksha* is a demi-god attendant on Kubēra, the god of wealth.

The next inscription is No. 122, belonging to about A.D. 1178. It states that Nāga Dēva, son of Bamma Dēva, constructed a tank called Nāgasamudra, and presented it with a garden and other gifts, in the presence of several gurus named, among others Bālahandra, for the worship of Gommaṭa Dēva.

We now come to No. 90, which is not dated, but is of about the same period. Its object is to record the confirmation by Vira Ballāja, at the instance of the (?former) minister Hulla, of certain grants made by Vishṇu-varddhana and Nārasimha for Gommaṭa Dēva, Pārśva Dēva and the twenty-four tīrthankaras. It also incidentally mentions that Nayakirtti, the guru of Hulla, had died, and that his disciple Bālahandra had erected a tomb and constructed some tanks in his memory.

But though this is the object of the inscription it is principally taken up with a very important account of the exploits of Gaṅga Rāja, the minister of Vishṇu-varddhana, who was apparently the first to obtain a royal endowment for Gommaṭa-nātha.

After an account of Gaṅga Rāja's father and mother, and his ability as a minister, it goes on to say that Gaṅga Rāja appeared before Talakāḍ, the frontier station of Gangavāḍi above the Gāṭa, and

summoned Adiyama, the feudatory whom Chôla had placed in camp there, to surrender. The latter refused to give up the country of which Chôla had placed him in charge, and said 'Fight and take it (if you can).' The two forces met in battle and Gaṅga Rāja gained a great victory, defeating Adiyama and putting to flight the Tigula or Tamil chief named Dāman, who barely escaped with his life as Gaṅga Rāja was just about to cut him through the belt on his back, showing that he had already turned to flee, as if, says the inscription, he meant to reach (that is, with his face towards or in the direction of) Kañchi, (the Chôla capital). Gaṅga Rāja followed up this success with such vigour that he recovered not only Talakāḍ, the former capital of his line, but drove off Narasiṅga-varmma (often mentioned in Vishṇu-varddhana's inscriptions, possibly a Pallava king) and all the feudatories of Chôla above the Ghats. In connection with Talakāḍ it is further said that he discovered the chief named Pāmōdara hiding there in the disguise of a Śaiva ascetic, carrying in a basket some food that a dog would not eat. Him he approached alone and on foot and sent him flying.

This important conquest of Talakāḍ and the adjacent country, which had fallen into the hands of the Chôlas and been formed into petty states, Gaṅga Rāja at once loyally made over to his sovereign Vishṇu-varddhana. And this is the event I conceive which is referred to among the epithets applied elsewhere to Gaṅga Rāja, where he is described as 'causing Vishṇu-varddhana to stand erect,' and as being 'the full vessel for his coronation-anointing.' In fact it would seem that he was the main instrument in making Vishṇu-varddhana independent, by freeing him from Chôla domination on the south, so that he was able to throw off his subordination to the Chālukyas in the north. This victory of Gaṅga Rāja's is related in almost the same words in an inscription at Tippur.

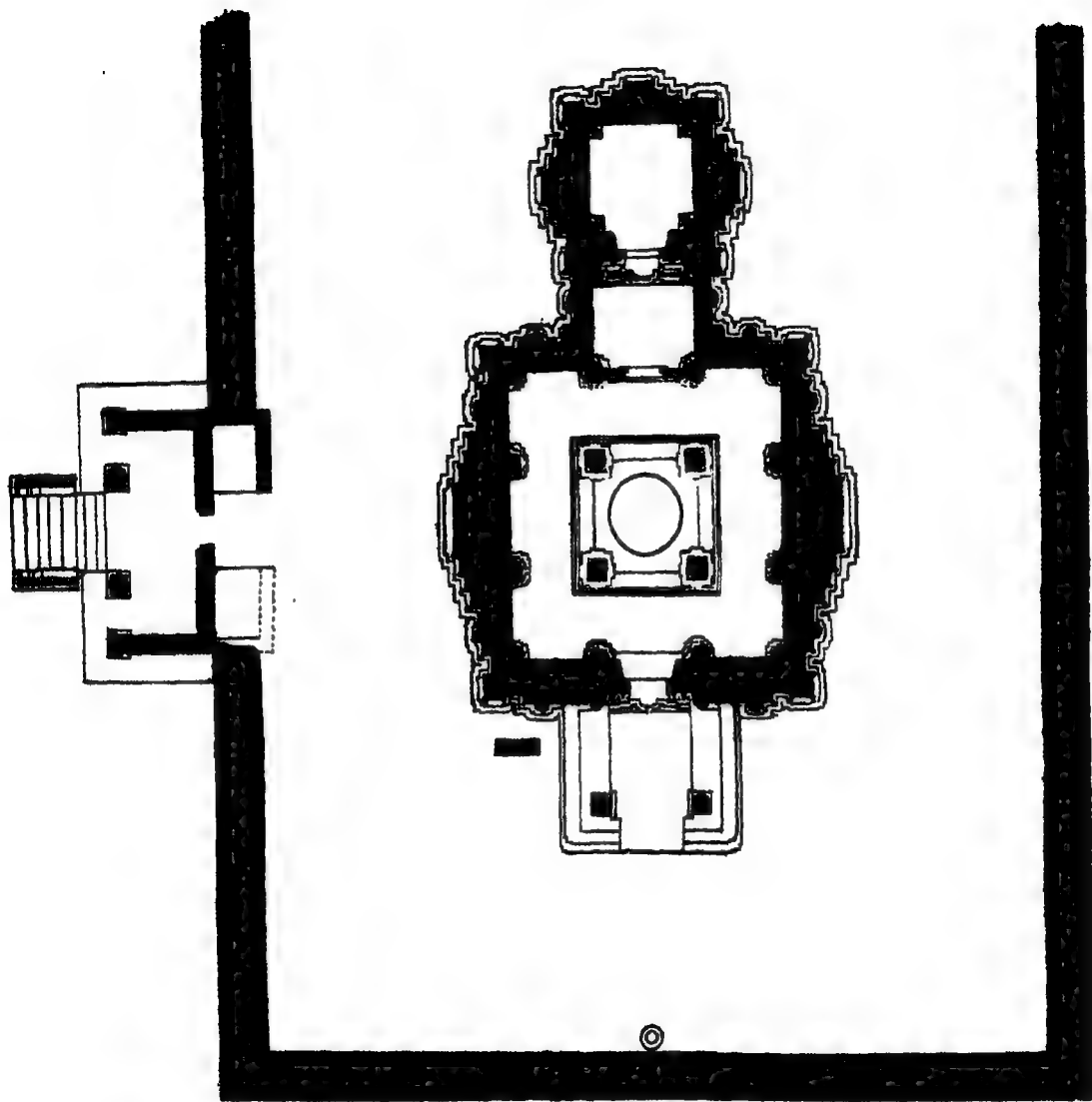
The king, highly gratified at the valour and success of his general, bid him name some reward, on which, Gaṅga Rāja, not taking too much advantage as he might have done, begged for Gōvinda-vāḍi,⁴ and that only for the purpose of presenting it for the worship of Gommaṭa Dēva. After mention of his guru S'ubhachandra, the disciple of Kukkuṭāsana Maladhāri, a verse is introduced in praise of Gaṅga which has already been met with in No. 45 above—how he restored all the bastis of Gaṅgavāḍi; however many there were; had the cloisters made around Gommaṭa Dēva, described as of Gaṅgavāḍi; and putting to flight the Tigulas who were in Gaṅgavāḍi, caused Vira Gaṅga, that is, Vishṇu-varddhana to stand erect; thus proving himself a Gaṅga Rāja a hundred times more fortunate than the former Rāja of the Gaṅgas, or Gaṅga Rāja, (under whom the Gaṅga line was overthrown by the Chôlas).

Then follows a brief notice of Nayakirtti, the son of Guṇachandra, and the grant to him by Narasiṃha of certain villages for Gommaṭa-nātha, Pārśva-nātha and the twenty-four tirthankaras.

Narasimha's son Vira Ballāla is next mentioned and his great exploit, the capture of the impregnable hill-fortress of Uchchaṅgi, as already related in No. 124 above. The old minister Hulla, lay-disciple of Nayakirtti, applied to Vira Ballāla to confirm the gifts formerly made, which he did. Hulla thus lived during three reigns, and this is his last appearance in these inscriptions. Bālachandra, the disciple of Nayakirtti, apparently succeeded the latter as trustee for the endowments, and erected a tomb and some tanks in memory of his guru, and set up a great śāsana, perhaps the present one.

Nos. 91 and 92 are on the same stone as the above, and probably belong to about the same period. In the former, the ? jeweller citizens of Belugūla assign certain dūṣa payable on coral and sapphires to provide the offering of flowers for the gods Gommaṭa and Pārśva. In the latter, certain merchants purchase and grant lands for the same purpose, making them over to the māmalagāra, probably a manager of the temple affairs, such as is now called an amildar.

⁴There is a village of this name near the Jaina establishment at Malayur in Channarayana taluk.



AKKANA BASTI

Scale  100 feet

We next come to No. 124, which is dated in Ś'aka 1104, the year *Plava*, (A.D. 1182). It brings us into the reign of *Vīra Ballāḥa* and introduces us to his minister *Chandramauḥi*. The object of the inscription is to record the erection at *Belguḷa* of the *Pāravanātha* basti (now called *Akkana basti*) by *Āchala Dēvi*, (or *Āchīyakka*, see below) the wife of *Chandramauḥi*.

The first part contains an account of the *Hoysaḷa* kings almost the same as that in No. 137 above, but carried on to *Vīra Ballāḥa*. On his ascending the throne, *Lāḷa*, *Gurjara*, *Gauḷa*, *Pallava*, and *Chōḷa* were all terrified. The principal exploit related of this king is his capture of *Uchchangī*, 'for a long time considered impregnable by kings', (but this was a stock expression, see No. 38, east face, where it was used of the same place 200 years before in the time of *Guttiya Gaṅga*). Its king, called *Pāṇḍya* and *Kāma Dēva*, was taken prisoner, together with another king called *Oḍeyarasa* (or ? *Sanda Oḍeyar*), apparently his father, with all their women, treasury and horses, and the place given up to plunder.

The titles and epithets applied to *Vīra Ballāḥa* are the same as those given to *Nārasiṃha* in No. 137, with the addition of *S'anivāra-siddi*, *Giridurga-malla*, which occur in most of his inscriptions.

Chandramauḥi—described as a learned Brahman, worshipper of *Hara* (*Śiva*), whose father was *S'ambhu Dēva*, and his mother *Akkavve*—became minister to *Vīra Ballāḥa*.

His wife was *Āchīyakka*, descended from a *Jaina* family of *Māsavāḍi nāḍ*, her genealogy being given in detail: and they had a son *Sōma*. Her guru was *Nayakīrtti's* disciple *Bālachandra*, whose father and disciples are mentioned. She had a temple erected for *Pārava Dēva* in *Beluguḷa* (the *Akkana basti*)

Chandramauḥi applied to the king for an endowment of the temple, and *Vīra Ballāḥa* presented to it the village of *Bammeyanaballī*; while the local chiefs and merchants assigned certain dues for the support of the worship.

The inscription which follows, No. 107, consists of only a couple of lines, stating that on the beautiful *Āchala Dēvi*, wife of *Chandramauḥi*, begging for a grant for *Gommaṭa-nātha* of *Belguḷa*, the generous *Vīra Ballāḥa* gave her the village of *Bekka*. It is curiously enough engraved after and on the same stone as two more recent inscriptions, Nos. 105, dated A.D. 1398, and 106, dated 1409. This is inexplicable, unless it has been copied from some stone no longer in existence.

Nos. 70 and 69 are two fragments of stones containing in the bits of inscriptions now remaining on them praises of *Adhyātmi-Bālachandra*, the disciple of *Nayakīrtti*. They therefore belong to about this period.

The next inscription is No. 130, dated in Ś'aka 1118, the year *Rākṣasa*, (A.D. 1196). It records the erection, by *Nāga Dēva*, of some additions to the *Pāravanātha* basti, (no doubt the *Akkana basti*), of a tomb and other memorials of *Nayakīrtti*, and of the *Nagara Jinālaya*.

It commences with a brief account of the *Hoysaḷa* kings, down to *Vīra Ballāḥa*, of whom are repeated the verses given in No. 124 as to the terror he created in neighbouring kingdoms, and his capture of *Uchchangī*.

An account is then given of *Nayakīrtti* and his disciples, and of the genealogy of *Nāga Dēva*.

Inscription No. 78 has been placed next. It is engraved on the rock at the left hand of the great image, and though not dated apparently belongs to about A.D. 1196. For it states that *Basavi Seṭṭi*, who had the wall round the cloisters and the twenty-four *thirthaṅkaras* made, was a disciple of *Naya-*

kīrtti, who from No. 42 we know died in 1177, and now Basavi Setṭi's sons had latticed windows made for these images. In the succeeding inscriptions, 86 and 87, we find various donations made to these very images. From No. 86 we learn that Basavi Setṭi was a *vaḍḍa byavahāri* of Mosale. The title *vaḍḍa byavahāri* is one often applied to a chief merchant in the oldest inscriptions, but its meaning is not very clear, unless it is something equivalent to a *major contractor*.

Next have been put four rock inscriptions recording the visits of distinguished persons, Nos. 120, 22, 73 and 74. There is no clue to their dates except the style of the letters and the years *Īśvara* and *Parābhava* given for the last two, which would correspond with A.D. 1217 and 1246. In 120 -- *Viṛa Pallava Rāya's son*, *Singhara Nāyaka* is mentioned; in 22 *Kottayya*, lay-disciple of *Abhayanandi*; in 73 *Malayāla Saṅkara*; and in 74 *Mariyāla Permmaḍi Nāyaka*.

Next come Nos. 88 and 89, recording grants by merchants for the worship of *Gommaṭa*, in the years *Nāḷa* and *Kālayukti* respectively. As these grants were made over to *Chandraprabha*, disciple of *Nayakīrtti*, to whom also the grants in No. 96 were made over, and as the latter is dated S'aka 1195, the dates of 88 and 89 are fixed as S'aka 1178 and 1180, or A.D. 1256 for the one and 1258 for the other.

Our next inscription is No. 126, belonging to the year *Akahaya*, which corresponds with A.D. 1266. It brings us to the reign of the Hoysaḷa king *Sōmēśvara*, called here the son (*kumāra*) of *Viṛa Ballāḷa*, but according to all the received accounts his grandson. The Jain influence was evidently now becoming weakened, and the merchants and citizens who had formerly bound themselves to make over certain dues for the support of religion were trying to evade payment. The authority of *Rāma Dēva Nāyaka* (evidently not a Jain), senior treasurer to the king *Sōmēśvara*, was invoked to settle the matters in dispute, and in his presence *Nayakīrtti*, a disciple of *Nōmichandra*, who was the disciple of the former *Nayakīrtti*, wrote this *sāsana* for the citizens, regulating the payments to be made for the future. Certain of the details are not very clear, but some compromise seems to have been the object of the agreement.

Inscription No. 96, which comes next, is dated in S'aka 1191 (a mistake for 1195), the year *S'rimukha*, (A.D. 1273), and records a grant in the reign of *Narasimha III* by *Sabhū Dēva* and other merchants, made to *Chandraprabha*, disciple of (? the second) *Nayakīrtti*, for the worship of *Gommaṭa-nātha* and the twenty-four *tīrthaṅkaras* of the cloisters (see No. 78.)

Nos. 93 to 95 and 97 are grants by merchants for the worship of *Gommaṭa*, engraved on the same stone as the above. All but 95, which mentions no date, are of the year *Bhāva* and they may therefore be assigned to A.D. 1274.

Here comes in the second part of No. 137, dated in S'aka 1200, the year *Bahudhānya*, (A.D. 1278), in which certain grants are made, among others by a son of *Chandraprabha*, for the worship of *S'ri-vallabha-dēva*, the god of the *Bhaṇḍāri basti*.

Next comes No. 131, which contains two grants made at different times, one in S'aka 1213, the year *Pramādhī*, (A.D. 1280), and the other in the year *Sarvadhāri*, (A.D. 1288). Both are grants for *Ādi-dēva* the god of the *Nagara-Jinālaya*. The first is by the citizens of *Beḷuguḷa* and the second by those of *Jinanāthapura*, the latter also making provision for repairs of the temple.

No. 129 which follows is dated in S'aka 1205, the year *Chitrabhānu*, (A.D. 1283). It is also a grant for the god of the *Nagara-Jinālaya* by citizens who were lay-disciples of *Māghanandi-siddhānta-chakravartī*, described as the royal guru of the Hoysaḷa king, who at this time must have been *Narasimha III*.

The last part of No. 137 is here to be mentioned, dated in the year Darmukhi, (? A.D. 1296), in which the royal gurus and chief citizens unite to put a stop to some embezzlement which had apparently been going on of the funds arising from the endowments of Ś'ri-vallabha-dēva and other gods.

Inscription No. 41 comes next, dated in Ś'aka 1235, the year Pramādi, a mistake for Pramādicha, (A.D. 1313). It is a memorial of the death of Ś'ubhachandra, a disciple in the fourth descent from Maladhāri Rāmachandra. He was originally a chief called Bôgāra Rāja, or else head of the Bôgāras or braziera.⁵ The chief of Belukere, called Gummaṭa Rāya, had a tomb erected for him, and his disciples Padmanandi and Mādhavaachandra consecrated it.

With inscription No. 82, which is the next, we are brought in contact with the rising power of Vijayanagar, which had now taken the place of the Hoysalas. It is dated in the year Ś'ubhakrit, (A.D. 1362), in the reign of Bukka Rāya. Irugapa, the grandson of his minister Chaicha, seems to have made a fresh grant of Belguḷa for the worship of Gummaṭeśvara. The inscription is entirely in Sanskrit and enters upon a new and more modern phase of composition.

We now come to No. 136, an inscription (known as Rāmānujāchāri's inscription) which was originally published in 1809 by Colonel Mackenzie⁶ and which, owing to misinterpretation, was supposed to establish the identity of the creeds of Jina and Vishnu. It is dated in Ś'aka 1290, the year Kilaka, (A.D. 1368), and is the record of a compact which was personally made by Vira Bukka Rāya of Vijayanagar between the Vaishnavas and the Jainas in order to put down the persecution to which the latter were being subjected by the former. It is in the Kannaḍa language, in prose, and contains a variety of interesting details, as will be seen on reference to the notes. The settlement made by Bukka Rāya, who had summoned all the chief representatives of the various Vaishṇava sects for the occasion, was—that the Jainas were to be at liberty to carry their customary symbols and play the five big drums in their religious processions in the same way as the Vaishnavas, that in this respect no difference could be allowed, and that the one would be protected equally with the other.

This agreement was made in writing, and ratified by his taking the hand of the Jainas and placing it in the hand of the Vaishnavas, the decree being ordered to be engraved on stone and set up at all the bastis in the kingdom. Moreover the Jainas agreed to contribute a certain sum for each house, which the Vaishṇava tātas of Tirumale (the sacred hill of Tripati) were to apply in providing a body-guard of twenty men for the protection of the god of Belguḷa (the colossal image of Gommaṭeśvara) and in repairing the ruined Jaina buildings.

The Jainas are throughout called the *bhavya-jana* or blessed people, while the Ś'ri-Vaishnavas are called the *bhaktas* or the faithful.

How long the latter part of the agreement continued in force, or whether it was ever acted upon at all, there is nothing to show. It seems however that the Jains were not again molested at Belguḷa. But in proof that hostile feelings between these sects regarding the right of procession were not confined to the south of India, the following passages may be quoted from a speech recently made at the Royal Asiatic Society's meeting by Colonel Sir William Davies. "Not long after the transfer of the Delhi territory to the Panjab, which took place in the year following the mutinies, the leading men of the Vaishnavas, a sect far more numerous and powerful than the Jains, or, as they are there called, Śāraṅgīs, succeeded in convincing the then Commissioner, Colonel Hamilton, that it would be dangerous to the public peace to allow the Śāraṅgīs to have their procession, and he refused to

⁵ The Jains are still distinguished for their brass work, in which there is a thriving trade at Ś'avanṇa Belguḷa.

⁶ As. Res. IX, 270.

allow it to take place, and on appeal his action was supported by the Local Government. This was, I think, in 1863. The Śāraogis naturally felt themselves greatly aggrieved at this decision, and left no stone unturned to have the order set aside. They memorialized the Government of India and the Secretary of State, but all in vain. This state of things continued till I went to Dehli as Commissioner in 1876. They of course appealed to me as they had done to all my predecessors, to obtain a reconsideration of the order prohibiting the procession. On thinking over the matter it seemed to me only fair that if the Vaiṣṇavas were allowed to celebrate their Rām Līlā, the Śāraogis should be permitted to have their Rath-jātra. . . . It seemed to me that it was the duty of a strong and civilized government like ours to insist upon toleration being displayed by the Vaiṣṇavas towards the Śāraogis. I accordingly addressed the Local Government. My appeal was strongly supported by the then Secretary to the Government, Mr. (now Sir Lepel) Griffin, and he succeeded in obtaining the consent of the Lieut. Governor, Sir Robert Egerton, to the rescission of the order prohibiting the procession. Soon after, on the 20th July 1877, the procession, after an interval of fourteen years, took place, and as very complete precautions had been taken against the occurrence of disturbance on the part of the Vaiṣṇavas, everything passed off quietly, and since then the Śāraogis have had their Rath-jātra regularly every year.

"The relations between the members of these two sects had never been very cordial, but the stoppage of the Śāraogi procession for so long a period naturally intensified the ill-feeling, and all social intercourse between them had gradually ceased. When, however this bone of contention was removed, their differences were gradually reconciled, and I succeeded in inducing the Śāraogis once more to forego their objections to giving their daughters in marriage to the sons of Vaiṣṇavas, and on ceremonial occasions even to partake of food prepared by the latter sect. By degrees the old social intercourse between them was completely resumed, and very few of the traces of the former bitter feeling I hear now remain."

No. 111, dated S'aka 1295, the year Paridhāvi, (A.D. 1873) comes next. It is engraved in large characters on a big boulder at the foot of the stairway leading to the great image, and is surmounted by figures of rows upon rows of siddis. The inscription states that it was executed by Vārddhamāna svāmi whose descent is given in a long line of gurus, but some parts have become illegible.

No. 112 is engraved immediately below the above and probably belongs to about the same period. It is to the memory of Ālēnuchandra-kirtti-dēva.

On a separate stone, erected against the above, is No. 114, dated in Nāḷa, no doubt corresponding with A.D. 1876. It records the death of Padmanandi-dēva, disciple of Traividya-dēva.

Inscription No. 132 has been placed next and, taken in connection with 131 and 105, assigned to about A.D. 1390. It records the erection of what is now called the Maṅgāyi basti, but in the inscription receives the name of Tribhuvana-chūḍāmaṇi chaityālaya. Maṅgāyi was a woman of Beluḡa, a lay-disciple of Abhinava. Chārakirtti paṇḍita, a title borne by the Jain gurus at Ś'rayaga Belgola from the time of the Hoysala kings. She is stated to have been adorned with the ornaments of agreeableness and to have been high in the royal favour. No other particulars are given.

No. 133 relates how certain gaṇḍas, lay-disciples of Paṇḍita dēva, made some grants for the basti erected by Maṅgāyi.

The next inscription, No. 105, is an important one, composed by Arhad-dāsa. It is dated in Ś'aka 1320, the year Ś'vara, (A.D. 1398) and its object is to record the death of Paṇḍita, or it may be conjectured Chārukirtti Paṇḍita, the name borne by all the gurus at Ś'ravaṇa Belgola for a long time past. But it contains a lengthy account of a succession of gurus in the style of the old inscriptions Nos. 40, 50 and others.

After invocation of the Tīrthankaras, the Gaṇadhara, the Kēvalis, the Ś'ruta-kēvalis, the Daśapūrvadhara, the Ēkadvāśādhara, Āchāraṅgas and Śūris, all except the last enumerated and named, the inscription introduces Kuṇḍakunda (called in No. 40 'the first famous munīśvara'), and states that he 'moved about leaving a space of four inches between himself and the earth under his feet.' This amounts to saying that he was perfect in yōga. The highest aim of yōga is union with the one eternal Spirit, but it is also supposed to confer supernatural powers by which the body can at will be liberated from all the restraints of nature. A similar statement is made of Pūyapāda in the *Chāmuṇḍa Rāya Purāṇa*, which says that he was able to fly through the air (*gaganā-gamana-samarthar*). The Yōga philosophy is very ancient and ascribed to Patañjali, according to Lassen about 200 B.C., but it has been followed in India in all ages and has abundant devotees down to the present day.

Next is mentioned Umāsvāti, who published (*prakaśhaka*) the Tatvārtha-sūtra; followed by Giddhira-pūchhi and Balika-pūchhi. Then come Samantabhadra and his disciple Ś'ivakōṭi Śūri, who illustrated (*ālāṅchaka*) the Tatvārtha-sūtra. Regarding these two the following particulars are given in the Rājvaṇi-kathā. —Samantabhadra, it is said, was born in Utkalā grāma and was engaged in penance in Manuvakahaḷi when he was attacked by a disease called *bhasma* (see No. 54), which is characterized by a morbid voracious appetite and constant craving for food together with general decay. Unable to get it cured, he resolved to end his life and applied to his guru to let him perform the vow of sallēkhana, quoting the verses given above, p. 15. But his guru, foreseeing that he was destined to be a great promoter of the faith, refused permission, and directed him instead to go to any place where he could eat till his appetite was appeased and then to take dīksha again. He accordingly made his way to Kāūrhi and presented himself before Ś'ivakōṭi mahārāja, who had set up a crore of līngas and who made a daily distribution of 12 khaṇḍugas of rice at the temple of Bhīma-līnga. The king, being struck with his appearance, did obeisance to him as if Ś'iva, and on his asking the king what works of merit he was engaged in, the latter told him of all the temples he had erected and of the distribution of food he daily made. On which Samantabhadra said, "Your works of merit and that food I will make to be an acceptable offering (otherwise an offering to Ś'iva)."

Accordingly he took up his place in the temple with the 12 khaṇḍugas of cooked rice and other necessary articles, and closing the door, ordered all to retire. Immediately he was alone he fell to and ate up the whole of the rice so that not a grain was left. Great was the surprise of the king when the door was opened to find it all gone. The next day Samantabhadra left a half and the following day a quarter of the food, explaining that the god had granted it for *prasāda*. The king's suspicions being aroused, on the fifth day he surrounded the temple with his forces and gave orders to burst open the door. Samantabhadra, aware of the danger that threatened him, began to call earnestly upon Sarvajña and all the Tīrthankaras. When he came to the praise of the eighth tīrthankara, behold! Chandraprabhā himself appeared in his full glory, of the stature of three men, in the place of the Bhīma-līnga, surrounded with all his attendants. Samantabhadra at once threw open the door. The king, lost in astonishment, fell at his feet and begged for instruction in the Jaina faith. Eventually, making over the kingdom to his son Ś'rīkantha, the king Ś'ivakōṭi took Jina dīksha, and as Ś'ivakōṭi-āchārya wrote the *Ratnamālā* and other works which converted many to the Jaina faith.

Samantabhadra, having again taken dikṣa, composed the Ratna-karandaka and other Jinā-gama-purāṇas and became a professor of the syād-vāda.⁸ Then follow the verses, already quoted in connection with No. 54, relating to his wanderings over India for purposes of discussion. It will be seen in the remarks on that inscription that Claudraprabhū appeared to him on another occasion in Kausāmbi to remove his doubts. Further reference may be made to what has there been said about this distinguished Jaina, who in No. 108 is called the author of the Jinā-sāsana.

The inscription then mentions Dêranandi, called Pijjapâda on account of the forest deities worshipping his two feet; Akalanika or Bhâtâkalanika (see remarks in connection with No. 54); Jinassena, Gunabhadra, and another, whose name is defaced but whose disciples were Pushpadanta and Bhûtabali.

Then an important statement is made that Arhadbali formed four saṅghas,—the Sēna, Nandi, Dēvi, and Sijula saṅghas—with the view of promoting harmony in the Kouṭakundāraya and to separate them entirely from the Sītānibaras or Svētānibaras. A somewhat more general account is given of these events in No. 108.

The inscription goes on to name several distinguished gurus of the Īṅulēśvara line belonging to the Nandi saṅgha, the Dēsi-gaṇa and the Puṣṭaka-gachcha. Then follow Nāmichandra, Māgha-nandi, Abhayachandra and Śrutamuni. In the line of the disciples' disciples of the latter was an Abhinava Śrutamuni, who is compared with Pūjyapāda in his knowledge of grammar, with Dēva (either Samantabhadra or Akalanika) in logic, with Gautama or Koṇḍakunda in siddhānta, and with Varddhamaṇa in adhyātma. Then are mentioned another Abhayachandra, his brother Śrutakīrti, and Śrutakīrti's son Chārūkīrti.

Siṃhanāryya is next introduced, who is said to have cured the powerful king Ballāla of a severe illness through which he was as if among the dead; and also to have brought Abhayasūri through a dangerous illness, of the serious nature of which the patient was fully aware. This Ballāla was the eldest son of the Hoysala king Egeyāṅga and the elder brother of Viśṇu-varḍdhana. So far as we know he never came to the throne, and a reason may perhaps be found in the mortal sickness thus referred to, whatever it may have been, from which he was for the time cured as here stated. Siṃhanāryya's disciple was Paudita or Chārukṛtī who took up his residence in Beḷugula. The mention of this place gives occasion for referring to the colossal statue set up by Chāmuṇḍa Rāya and the

The following is the account in the original:—

[illegible][illegible]

buildings erected by Bharatamasya. Two kings or local chieftains, Hariyana and Māṇḍikya Dēva, were Para Paṇḍita's lay-disciples, and he died in S'aka 1320, the year *Īvara*, (A.D. 1398). His disciple Abhinava Paṇḍita Dēva Sūri and others set up his tomb, and Arhad-dāsa composed this inscription in his honour.

No. 128, which comes next, is a brief statement in two lines that Harihara Rāya, that is, the second king of Vijayanagar of that name, died in the year *Tārava*. This would be equivalent to A.D. 1404. But according to the received accounts Harihara II ended his reign in 1401. The present inscription is therefore of special importance.

We now come to No. 106, dated in S'aka 1331, the year *Virōdhi*, (A.D. 1409). It records a grant for the worship of Gommaṭa by Māyappa, who belonged to Gaṅgavati, a place in Jayantipura (perhaps Jayantipura or Bannavasi), in the Karṇāṭaka country.

The next inscription is No. 108, dated in S'aka 1355, the year *Paridhāvi*, (A.D. 1433). Its object is to record the death of S'rutamuni and the erection of his tomb, but it contains a long account of gurus from the beginning corresponding generally with that given in No. 105 already described. It was the composition of the poet Maṅga Rāja. He is known from his work the *Maṅga Rāja Nighaṇṭu*, written in A.D. 1398, and is distinguished as Abhinava Maṅga Rāja from a Maṅga Rāja who wrote a Harivamśa and other works about two centuries before.

One of the earlier verses contains a curious comparison of the Jaina faith with a ship, and mentions its bulge water, its cabins, its painted sides, and its wells or tanks of water. This is a somewhat earlier date than we should expect to find an acquaintance with such particulars, as it was not till 1498 that the earliest European expedition under Vasco de Gama arrived off the Indian coast at Calicut. And even the embassy to Vijayanagar of the Persian ambassador Alud-ur-Razzāk, who also came to Calicut, was not till 1442.

In the account of Pūyapāda, the inscription gives some new information in stating that he was unrivalled as a dispenser of medicine (*apratimaushadharādhik*), and that the water in which his feet were bathed could turn iron into gold. A reference is also made to his visit to Videlia (Tilut in Behar), already described at p. 42.

The origin of the four saṅghas is not definitely attributed to Arhadball as in No. 105, but they are said to have been formed by the body of yōgis who arose in the line of Akalaṅka. The cure of king Ballāla by Chārūkirtti (as stated in No. 105) is mentioned, but it is further added that diseases were healed from contact of the air which had but touched his body. Paṇḍita is described as not only taking up his residence at Boḷgoḷa but as being specially attached to the Nagara Jinaḷaya.

Nos. 127 and 125 come next. They are probably the same, but 127 was commenced and not completed. From 125 we learn that Dēva Rāt, that is Dēva Rāya, the king so named of Vijayanagar, died in the year *Kshaya*, which would correspond with A.D. 1446. But according to the received accounts Dēva Rāya reigned till 1451. Here again, as in 126, we have important information.

The next inscription, No. 103, is dated S'aka 1432, the year *S'ukla*, (A.D. 1510). It states that Channa Bommarasa, supporter of the *Bhavya-jana*, the blessed, (i. e. the Jains) in Nanjarāyapaṭṭa,⁹ brother of the minister to king Chaṅgāla Dēva,¹⁰ repaired the upper storey (*baḷli-vaddava*) of the buildings attached to Gommaṭa svāmi.

⁹ In the east of Coorg.

¹⁰ This is the king of whom it is now generally held that Akala is a legend, that his right ear was like that of an ox, a secret known to him and himself and the barber who shaved him. The possession of the secret enabled the latter that to shave himself he whispered it to the barber who in the apartment of the palace, under which the king was accustomed to be shaved. Some time after, the

king being pleased with the performance of some tumblers, at their request presented them with the sandal tree in the courtyard for the purpose of making a drum. They cut down the tree and made the drum. But when it was beaten it gave forth no other sound than the words the barber had whispered to the tree and thus the secret became everywhere known. See *Mysore and Coorg*, Vol. II, 284 under Baḷgoḷa.

No. 134 is dated in Nandana, probably A.D. 1532. It relates how Gommatanna, disciple of the *hiri-Aryya* of Gerasoppe, had repairs done to five bastis, namely the Chikka basti on the small hill (it is not clear what basti this means), three in Badagavāgil (or perhaps at the north gate), and the Muṅgāyi basti.

Nos. 99 to 102 are short inscriptions, dated S'aka 1459, the year Viḷambi, (A.D. 1537), recording grants made by various mortgagees in consideration of their mortgages being released by a merchant named Chaṇḍa Setṭi of Gerasoppe.

In No. 135 is the record of the visit of some holy women from Gerasoppe in the year Vikāri, probably A.D. 1539.

Nos. 84 and 140 are alike, the former being engraved on stone and the latter on copper. With them we are brought to the time of the Mysore Rājas. They are dated in S'aka 1556, the year Dhāva, (A.D. 1634). Chāma Rāja Woḍeyar of Mysore, finding that the temple lands of Belgoḷa had been for a long time mortgaged to certain Jaina merchants, sent for the latter and proposed to pay off the mortgage, the effect of which would of course be that the lands would be escheated to the State. To escape from the odium of having caused such an alienation, the merchants unanimously agreed to release the mortgages as a work of merit and to grant them for the support of their faith.

The whole transaction is related somewhat more in detail in the version on the copper plate, No. 140, while a strict prohibition is added against any of the priests mortgaging the temple lands in future and against any one who should grant them mortgages thereon, calling upon the rulers of the country to interfere to prevent it.

No. 142, engraved on the rock near the burning ground of the deceased guru, is dated in S'aka 1565, the year Sobhānu, (A.D. 1643). It records the death there of Chārukirtti-paṇḍita-yati, also called Truividya-chakrēvara.

No. 118 is in Nāgarī characters, and dated S'aka 1570, the year Sarvadhāri, (A.D. 1648). The language is Mahrattī or Gujarātī, and the object of the inscription is to record the erection of the Chovvisa-tīrthankara basti, also called the Hosa-basti or new basti, an insignificant little building on the big hill.

Inscription No. 117 consists of a few lines cut on the rock to record the visit of some devotees in the year Saumya (? A.D. 1669).

No. 116 is of the same character and is dated in S'aka 1602, the year Siddhārthi, (A.D. 1680).

Inscription No. 83 is dated in S'aka 1645, the year S'ōbhakṛit, (A.D. 1723), and states how Doḍḍa Krishṇa Rāja Woḍeyar of Mysore paid a visit to Belgoḷa and, being greatly struck with the image of Gommatā Jina, renewed to it the grant of Belgoḷa and presented other villages.

No. 121 records the erection in the year Siddhārthi, (probably A.D. 1739), of a little maṇḍapa called the Bṛhmma Dēva maṇḍapa, situated near the beginning of the ascent up the big hill. It was built by a gaṇḍa of Hirisāri, perhaps the present village of Hiresāve, a few miles to the north-east of S'ravana Belgoḷa.

Inscription No. 72 is cut on the rock a little distance in front of Bhadrabāhu's cave. It is dated in S'aka 1781, the year S'ukla, (A.D. 1869), and states that Ajitakirtti expired at that spot after fasting for a month. This is the latest recorded instance at S'ravana Belgoḷa of the performance of sallākhaṇa.

No. 128 relates that Channappa, the son of a merchant, erected the maṭṭapa and a pond named Ādi-tīrtha. The inscription is a most degenerate production and quite unworthy of a place among so many beautiful specimens of composition. Its date may be about A.D. 1810.

No. 98 is dated in Ś'aka 1748, the year Vyaya, (A.D. 1826), and is a grant made in the reign of Kṛishṇa Rāja Wodeyar of Mysore by Puṭṭa Dēvarājai arasa, son of Dēvarājai arasa, bakshi of the body-guard, kaṇḍāchār and savār kachēri, that is, head of the military department, in commemoration of the death of his father, which took place on the day for the head anointing of Gommaṭṭēśvara.¹

We at length come to No. 141, the latest of these interesting inscriptions, dated in Ś'aka 1752, the year Vikṛiti, (A.D. 1830). It is also stated to be 2,493 years after the final beatitude (or death) of Varddhamāna and the year 1888 of Vikramārka. The former date would give us B.C. 668 as the date of Varddhamāna's decease, which is the traditional date. But on this point see above, p. 11.

The grant is one made by Kṛishṇa Rāja Wodeyar of Mysore, confirming to the use of Gommaṭṭēśa and of the various Jaina temples and guru's maṭha at Belguḷa four villages which during his minority had been granted by Pūṛṇāryya, (the well known Dewan Pūṛṇaiya or Poorṇiah).

In describing the donee, Chārūkirtti paṇḍita, he is called occupant of the throne of the Dilli, Hē, māḍri, Sudhā, Saṅgita, Svētāpura, Kshēmavēṇu and Belguḷa samsthānas. The mandates of the guru are in fact to this day issued to these places, which are identified as follows. Dilli is Delhi, where there are many Jains (see above under No. 136); Hēmāḍri, also called Kanakāḍri, is Maleyur in Chāmṛājnagar taluq; Sudhā is Sōḍe in North Kanara; Saṅgitapura is the Sanskrit of Hāḍuvalli, a place in Dharwar; Svētāpura is Bilige in North Kanara; Kshēmavēṇu is Māḍu Bidari in South Kanara.

A few other inscriptions, roughly cut on the pavement close to the enclosure occupied by the colossal image, are apparently in Gujarati and are believed to contain records of some modern unimportant donations to the god. These have not been translated, but the accompanying illustration represents two of the best engraved.

¹ See above, p. 39.

APPENDIX A.

TABLE OF THE GAṅGA KINGS,

embodying the latest information obtained by me, taken entirely from inscriptions.

	Date A.D.
1. Koṅḡuni-Varmma , Dharmma mahādhirājī ¹ of the Kāṇvāyana gōtra aided in establishing his kingdom by his guru Sīmha-Nandi cut through a pillar of stone with a single stroke of his sword was (dwelling) in the great city of Kuvaḷāḷa (Kolar) had the banner of a peacock's tail consecrated to conquer the Bāṇa maṇḍala master of countries born from the rapidity of his own victories adorned with wounds obtained in battle.	
2. Mādhava a touchstone for (testing) gold the learned and poets skilled among those who expound and practice the science of politics wrote a commentary on the <i>dattaka sūtra</i> or law of adoption.	
3. Hari-Varmma used elephants in war of great wealth acquired by the use of the bow.	.. 247—266..
4. Vishnu-Gopa devoted to the worship of gurus, cows and Brahmins his mental energy unimpaired to the end of life.	
5. Mādhava married the sister of the Kadamba king Krishna-Varmma his two arms grown stout and hard with athletic exercises eager to raise the ox of merit out of the mire of the Kali yuga reviver of donations for long-ceased festivals of the gods and Brahman endowments.	.. —425
6. Avanṭa , Koṅḡanī crowned while an infant in his mother's lap married the daughter of Skanda-Varmma, Rājā of Puraṇḍī like Vaiṣṇavata Maṇu in protecting the South in the maintenance of castes and religious orders.	.. 425—478

¹ These names are assumed as titles by all the kings of the dynasty to the end.

The name Koḡḡanī takes the form Koḡḡanī (noted by the

grammarians Nāga-Varmma, Koḡḡanī, Koḡḡanī, and Koḡḡanī, the last the most common.

Each king is the son of his predecessor unless otherwise stated.

7. **Durvvinīta, Koṅgaṇi-vṛiddha** 476—513..
 taught by the author of *S'addvātara*, i. e. Pūyapāda
 wrote a commentary on 15 sargas of the *Kirātārjunīya*
 fought sanguinary wars for the possession of Andari, Alattār, Paurulare,
 Pennagara, &c.
 ruled over Pānāḍ and Punnāḍ
 like Vaivasvata Manu in protecting the castes and religious orders of the
 South.
8. **Mushkara, Makkara, Koṅgaṇi-vṛiddha**
 married the daughter of the Sindhu Rājā
 groups of clustering savages did homage at his feet.
9. **S'ri Vikrama, Koṅgaṇi-vṛiddha**
 skilled among those who teach and practise the science of politics in all
 its branches.
10. **Bhū Vikrama, S'ri Vallabha, Bhūri Vikrama**
 defeated the Pallava king in the great battle of Vilanda, carried off his
 women and took all his country
 his chest scarred with wounds obtained in battle from the tusks of ele-
 phants.
11. **S'ivamāra, Nava Kāma, Nava Chōka, ? Nava Lōka Kambayya**
 younger brother of Bhū Vikrama.
12. **Marasimha²** —727
 protected Dindikōj Eriga and Naga Daṇḍa, one of them a refugee from
 Amōgha-varsha
 cut a piece of bone out of his body from a wound received in the battle
 of Vuimbalguli and sent it to the waters of the Ganges
 defeated the Pāṇḍya king Varaguṇa in the great battle of S'ripurambi
 but lost his life in saving his friend Aparājita.
13. **S'ri Puruṣa, Prithuvi Koṅgaṇi, Kēsari, Muttarasa** 727—804
 his queen was S'rijā
 was living at Mānyapura
 restored the Bāṇa line of kings in the person of Hasti Malla
 contemporary with the Chōla king Vira Nārāyaṇa.
 His sons S'ivamāra; Duggamāra, Ereyappa or Mareyappa; and Lōka-
 ditya were governors under him during his reign.
14. **S'ivamāra, Koṅgaṇi mahārājādhirāja paramēśvara** 804—814
 the Rāshtrakūṭa king Nirupama or Dhārā-varsha defeats and
 imprisons Gaṅga, who had never been conquered before .. ? 805
 Prabhūta-varsha or Gōvinda, son of Nirupama, releases him, but
 has to confine him again on account of his hostility .. 807

² The inscriptions are not clear as to the history at this point. The achievements here put down to Marasimha may perhaps belong to his predecessor S'ivamāra (No. 11).

Also there may have been two kings called Prithivijit, one immediately before and one immediately after Marasimha. But S'ri Puruṣa is said to be the grandson of S'ivamāra.

D.A. A.D.

- Chāki Rāja, ? viceroy of the Rāshtrakūṭas, ruling the Gaṅga
maṇḍala in (or ?till) 813
- S'ivamāra, (? having escaped), defeats the combined Rāshtrakūṭa, Chā-
lūkyā and Haihaya army, encamped at Mudugundūr under Vallabha,
i. e. Gōvinda
- the two anointed kings, Gōvinda of the Rāshtrakūṭa line (whose reign
ended in 814 A.D.) and Nandī-varma of the Pallava line, unite in the
coronation-anointing of S'ivamāra, and with their own hands place a
diadem on his brow
- a long war took place between the Eastern Chālukyās and the allied
Gaṅgās and Rāṭṭas, in which 108 battles were fought in 12 years.
15. Vijayāditya —869
the brother of S'ivamāra.
16. Rāja Malla, Satya Vākya, Kōṅgaṇi-Varmā, Dharmma-mahārājādhirāja, .. 869—? 898
Permanadī³
lord of the city of Kōvalāla, lord of Nandagiri³
he recovered from the Rāshtrakūṭas the world which they had stolen
and kept for a long time
Bātaraśa was yuva-rāja in 870
a son called Rapa-Vikramanayya was perhaps the same.
17. Nīti-Mārgga, Satya Vākya, Rācha-malla, Nanniya Gaṅga ? 898—? 916
Nolambādhirāja of the Pallava line was a governor under him.
18. Ereyappa, Rāja Malla, Rācha Malla 916—921
19. Satya Vākya, Rācha Malla, Nanniya Gaṅga, Jayad-uttaraṅga, Gaṅga Gaṅgāya⁴ 921—963
his daughter was married to the son of the Rāshtrakūṭa king
Kṛishṇa Rāja or Kannara Dēva
the Gaṅga territory extended to the north over Banavase,
Belvola and other provinces, by the favour of Kṛishṇa Rāja,
whose governor Bātuga rebelled against him and was slain.
20. Marasimha, Satya Vākya, Nolambā-kulāntaka-Dēva 963—974
made an expedition against the Gurjjara Rāja, at the request of the
Chōlāntaka king Kṛishṇa Rāj: Rāshtrakūṭa
was a terror to the Chālukya prince Rājāditya.
21. Rāja Malla, Rācha Malla, Satya Vākya 974—984
his younger brother Rakkasa, appana bhaṭṭa, was governor under him
his minister Chāmunda Rāya, erected the colossal statue of Gommatē-
śvara at S'ravana Belgola.
22. Gaṅga, Rakkasa, Rācha Malla 984—999
23. Nīti-Mārgga, Jayad-antakara, Kōṅgaṇi-veḍḍaṅga, Kāvēri-vallabha 999—

The succeeding kings, to the end, take one or all of these names and titles: the original Dharmma-mahārājādhirāja from this time becomes in every case Dharmma-mahārājādhirāja. But even at an earlier period we find an occasional use of a simpler title, for S'ivamāra

(No. 14) and somewhat later, Nīti Mārgga (No. 17) are called mahārājādhirāja paramādeva.

³ These titles are taken indiscriminately by the succeeding kings, but Jayad-uttaraṅga is varied into Jayad-uttaraṅga, Jamb-uttaraṅga, &c.

2nd A.D.

24. Gaṅgarasa, Satya Vākya 1022—1064
 the Gaṅga princess Mallala Dēvi was the chief queen of the Chālukya
 monarch Sōmēs'vara, who ruled 1042—1065; and his two sons by
 her take all the Gaṅga titles.

The Gaṅga empire was overthrown by the conquests of Rājendra Chōla,
 whose army took the capital city of Talakāḍ about 1064.

- Gaṅgarasa a governor under the Hoysalas 1065
 Udayāditya, Gaṅga Poranṇamūḷi, Bhuvanaiḥa-vīra, was a distinguished general and
 governor under the two Chālukya kings whose mother was a Gaṅga
 princess as above mentioned, namely Bhuvanaiḥa Malla and Vikramā-
 ditya Tribhuvana Malla 1070—1102..
 Gaṅga Rāja, minister and general under the Hoysala king Viṣṇu-varḍdhana,
 recovered Talakāḍ by attacking and defeating Adiyama the Chōla
 governor of the place, and handed it over to Viṣṇu-varḍdhana, who
 thence assumed the title of Vīra Gaṅga.
 He also defeated the army of Chālukya Tribhuvana Malla in a night
 attack at Kannegūla and was instrumental in making the Hoysala
 king independent 1118—1138
 Ekkalarasa, a moon in raising the fortunes of the Gaṅga family
 mentioned under the Kalachurya king Bijjala —1158
 Tailaha Dēvarasa, his son, with same title
 mentioned under the Kalachurya kings Sankama Dēva and Āhava
 Malla 1158—1181
 Uttama Chōla-Gaṅga, Kāvēṇī-Vallabha, Gaṅga Perumāl, Vīra Gaṅga,
 lord of the city of Kuvaḷṭṭa, lord of Nandagūṇi
 established himself in the east of Mysore 1217—1225
 His sons were Vikrama Gaṅga and Minapā
 Meanwhile Chōla-Gaṅga founded the line of Gaṅga or Chōla Kings in Kaṇṇiga
 in 1077 or 1132 and they held the sovereignty of that country down to 1534
 Also a Chōla-Gaṅga from Kaluṅga was ruling in Ceylon in 1196.
 Gaṅga Rāja founded the principality of Sivasamudram about 1850
 he was succeeded by Nandi Rāja, and he by Gaṅga Rāja,
 with whom the name disappears from history.

He was the nephew of Nannā's Malla, from Kaṇṇiga, who was
 ruling in Ceylon in 1187. The latter was succeeded in Ceylon by
 his brother, Vikrama Bālu, ruling in 1196, and he to his son Chōla
 Gaṅga, ruling in the same year. After him came Līlā-atī, widow

of a former king Parāmarasa Bālu, in 1197, and then Sāḥama-Malla,
 brother of Nannā's Malla, in 1200, followed by Kalyāṇavarati, widow
 of Nannā's Malla, in 1202 (Rhye Davids, *Ancient coins and mea-
 sures of Ceylon*, in *International Review of Orientalists*).

APPENDIX B.

TABLE OF THE RĀSHTRAKŪṬA OR RĀṬṬA KINGS.¹

	Date A.D.
Krishna, Akāla-varsha a former mantri of his made a grant in the Gaṅga territories, with the sanction of the Gaṅga king Avinīta, in A.D. 466.	? 450
Indra, son of Krishna defeated by the Chalukya king Jayasimha.	? 480
<hr/>	
Govinda, Appāyika Gōyinda came from the north and attacked the Chalukyas, but was repulsed by Pulikēśi.	? 610
<hr/>	
1. Dantivarman. ²	
2. Indra.	
3. Govinda.	
4. Karka, Kakka.	
5. Indra married a Chalukya princess.	
6. Dantidurga, Dantivarman, Khadgavalōka, Prithivi-vallabha, Vairamēgha his victorious elephants ploughed up the banks of the Rēvā or Narmadā became supreme by conquering Vallabha defeated the army of the Karmāṭaka (? that of the Chalukya king Kirttivarman), which had dispersed the kings of Kāñchi, the Chōlas, Pāṇḍyas, Ś'ri Harsha and Vajrata.	—753
7. Krishna, ³ Akāla-varsha, Vallabha, Ś'ribhatunga, Kannara drove out the Chalukyas conquered Rāhapya and gained the titles Rājādhirāja paramēśvara erected a most beautiful Ś'iva temple at Elāpura (Elura : ? the Kailāsa).	753—778?
8. Govinda, Prabhāta-varsha, Vallabha dethroned by his younger brother.	
9. Dhruva, ⁴ Dhora, Dhārā-varsha, Nirupama, Kali-vallabha, Iddha-tējas defeated and imprisoned the impetuous Gaṅga, who had never been conquered before.	

¹ Compiled in great measure from inscriptions published by Dr. Bühler and Mr. West (Ind. Ant. VI, XII; Kan. Dyn. of Ho. Prov.)
² Belong to the son of his predecessor unless otherwise stated.

³ It is only from this point that we have a connected account of the line.
⁴ Younger brother of Indra (No. 5.)

⁵ Younger brother of Govinda (No. 8.)

10. Govinda, Prabhūta-varsha, Jagattuṅga, Vallabha-narēndra, Śrī-vallabha, Prithivī-vallabha, Atiśaya-dhavaḷa, Kirtti-Nārāyaṇa 803—81
conquered the Kēralas, Mālavas, S'auṭas, Gurjaras, and the kings of Chitrakūṭa (in Bandakhand)
took away from his cucinies (the Chālukyas) the emblems of the Gaṅgā and Yamunā
released Gaṅga from his long and painful imprisonment, but had to imprison him again on account of his hostility
took tribute from Dantiga, the ruler of Kāūchi
worshipped by the lords of Vaṅga, Aṅga, Magadha, Mālava and Veṅgi
the ruler of Veṅgi, probably Vijayāditya Narēndra-mṛiga-rāja, was compelled to build the walls of a town or fortress for him
gave the newly acquired province of Lāṭa (in Gujarat) to his younger brother Indra
in conjunction with the Pullava king Naudī-varmmā, placed the Gaṅga king Śivamāra again on his throne
was residing at Mayūrakhaṇḍi (Morkhand in Nasik).
11. S'arva⁵ (? Karka), Amōgha-varsha, Nripatuṅga 814—867
defeated the Chālukyas, who made peace with him at Viṅguvalli
his capital was at Mānyakhōṭa (Mālkhed in the Nizam's Dominions)
presented the Konkapa to Kapardi of the Silāhāra family
voluntarily retired from the throne (*vivēkāt tyakta-rājyah*)
wrote the Kavirājamārgulāṅkāra and other works.
12. Kṛishṇa, Akāla-varsha, Kannara, Kāndara-vallabha, Kṛishṇa-vallabha .. 875—911
married the daughter of Kokkala, king of Chēdi, of the Kalachuri family of Tripura or Tewar
continued wars with the Eastern Chālukyas.
13. (? Govinda), Jagattuṅga, Prabhūta-varsha —929
married first Lakshmi, daughter of Rāṇa-vigraha, son of Kokkala
" second Gōvindāmbā, daughter of Saṅkaragaṇa (? the same as Rāṇa-vigraha).
14. Indra, Nitya-varsha 916
married Dvijāmbā, daughter of Ammana, son of Arjuna, son of Kokkala.
15. Govinda, Suvarṇa-varsha, Vallabha-narēndra, Gojjiga, Nripatuṅga, Vira-Nārāyaṇa, Rāṭṭa-Kandarppa 930—933
16. Kṛishṇa.⁶
17. Amōgha-varsha⁷
married Kundaka Dēvi, daughter of Yuva Rāja, probably of the Kalachuri family of Tripura.
18. Khottiga,⁸ Kottiga, Nitya-varsha —971

⁵ On the analogy of all the other Amōgha-varshas this name should be Karka.

⁶ Son of Jagattuṅga (No. 13, by 13-20 and 21-2).

⁷ Younger brother of Kṛishṇa (No. 14).

⁸ There being no probability of Kottiga having any issue, and his younger brother Kṛishṇa was joined with him in the government, and then the latter's son Karka. *Poet. Ind. Arch.* XII, 255.

19. Kṛishṇa,⁹ Kannara, Akāla-varsha, Nirupama
 sent an expedition against Gurjara under the Gaṅga king Mārasimha
 defeated the Chōla prince Rājāditya. *
20. Kakka, Karka, Amōgha-varsha, Kakkala, Karkara, Vallabha-Narēndra, Nripatunga —973
 married the daughter of the Gaṅga king Rācha-malla
 conquered the Gurjara, Hūna, Chōla and Pāṇḍya kings
 was defeated and probably slain by the Western Chālukya king Taila
 His daughter Jākabbe or Jākala Dēvi was married to Taila
 His son Indra, Raṭṭa-Kandarppa, Rāja-mārttāṇḍa, Kirtti-Nārāyaṇa,
 died at S'ravaṇa Belgola in 982

⁹ Younger brother of Khotṭiga.

List of the Inscriptions in chronological order.

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
B.C.—	Death of Bhadrabāhu	1
A.D.—	„ various gurus and others, by vow of <i>sallēkhana</i> ..	2—21
		23, 26—35
c 670	Grant by the son of the ? Gaṅga king S'ri-Dallabha ..	24
973	Achievements of the Gaṅga king Mārasimha ..	38
c 974	Death of Guntī, wife of Lōka Vidyādharma ..	61
„ 975	„ Bāyiga, guardian of the Gaṅga prince Rakkasa ..	60
„ 980	Arittō Nēmi has a statue made ..	25
982	Death of the Rājā or Rāshtrakūṭa prince Indra Rājā ..	57
982	„ Pilla, Rājā-chūdāmaṇi ..	58
c 983	Chāmunda Rājā sets up the colossal image of Gommatā ..	75, 76
„ 983	Praise of the Jina dharma, on pedestal of the image ..	77
„ 983	„ mouth of the water conduit ..	79
„ 983	Achievements of Chāmunda Rājā ..	109
„ 995	Chāmunda Rājā's son erects Chāmunda Rājā basti ..	67
1062	Relates to some member of the Kāshṭha saṅgha ..	119
—	Praise of Garuḍa Kēsari Rājā and another ..	36, 37
c 1090	Jinachandra worships in Bhadrabāhu's cave ..	71
1113	Death of Būchi Rājā ..	46
1115	„ Mēghachandra-triavidya-dēva ..	47
c 1115	A succession of Jaina gurus, down to Kālachandra-muni ..	55
1116	Gaṅga Rājā builds the enclosure round Gommatā ..	75, 76
1116	„ „ S'āsana basti ..	65
1116	„ „ Kattale basti, for his mother ..	64
1116	Gaṅga Rājā's wife builds the Eraḍu-katte basti ..	63
1117	Gaṅga Rājā makes a grant for the above ..	45
1117	do do ..	59
1119	Death of Mānkabbe ganti ..	139
1120	„ Dēmiyakka, sister of Būchi Rājā ..	49
1121	„ Pōchikavve, mother of Gaṅga Rājā ..	44
1122	„ Lakshmi, wife do ..	48
1123	„ S'ubhachandra, guru do ..	43
1123	S'āntala Dēvi builds the Gandha-vārapa basti ..	56
1123	do do ..	62
1128	Death of Mallishēna muni: contains a very full and important account of Jaina gurus ..	54
1128	Death of Hoysala Setti ..	68
c 1130	Grant by merchants for Gommatā ..	143
1131	Death of S'āntala Dēvi, queen of the Hoysala king Vishnu-vardhana ..	53

<i>Date.</i>	<i>Final report of the inscription.</i>	<i>No.</i>
A.D. c 1135	Death of Ēchi Rāja, nephew of Gaṅga Rāja	144
„ 1135	Gaṅga Rāja's son builds Chāmunda Rāja basti	66
„ 1138	Bharatamayya erects entrance and stairs for Gommaṭa	115
1139	Death of perggade Siṅgimayya	52
1139	„ Bala Dēva daṇḍanāyaka, father of the above	51
1146	„ Prabhāchandra-siddhānta-dēva, guru to S'āntala Dēvi	50
1160	Huḷḷa Rāja builds the Bhaṇḍāra basti	138
1160	„ has the grants to Gommaṭa confirmed by the Hoysaḷa king Narasimha	137a
1160	do do	60
1163	Death of Dēvakirtti-paṇḍita-dēva	39
1163	Huḷḷa Rāja erects a tomb for Dēvakirtti	40
1171	Gommaṭa Setṭi makes grants for Gommaṭa	81
1177	Nāga Dēva erects a tomb for Nayakirtti-yōgi	42
c 1177	Visit of company of gurus to Gommaṭa	113
„ 1180	A panegyric of Gommaṭa, by the poet Sujanōttama	85
„ 1180	Bamma Setṭi has the Yukshi dēvatī made	104
„ 1180	Heggaḍe Kanna has a yaksha made	110
„ 1180	Nāga Dēva makes the Nāgasamudra tank	122
„ 1181	Huḷḷa Rāja has the grants to Gommaṭa confirmed by the Hoysaḷa king Vira-Ballāḷa	80
„ 1181	Grants by merchants for Gommaṭa	91, 92
1182	Grant by the Hoysaḷa king Vira Ballāḷa, at the request of the wife of Chandramaṇḍi	124
1182	do do	107
c 1185	Praises of Bāḷachandra-dēva	69, 70
1196	Nāga Dēva builds the Nagara Jinālaya	130
c 1196	Basava Setṭi sets up the 24 Tirthankaras, and his sons make screens for them	78
„ 1196	Grants by merchants for the above	86, 87
„ 1214	Vira Pallava's son visits Gommaṭa	120
—	Abhayanandi's visit	22
? 1217	Maleyāḷa S'aṅkara's visit	73
? 1246	Mariyāḷa Perumāḍi Nāyaka's visit	74
? 1256	Grants for Gommaṭa	88
? 1258	do	89
1266	Settlement of dues in time of the Hoysaḷa king Sōmēśvara	128
1273	Grants by merchants for Gommaṭa, &c. in time of the Hoysaḷa king Narasimha (III)	96
? 1274	do do	93-95, 97
1278	Grants by various for Bhaṇḍāra basti	137b

<i>Date.</i>	<i>Final purport of the inscription.</i>	<i>No.</i>
A.D. 1280	Grants by citizens of Belgūla for Nagara Jinālaya 55 ..	131a
1283	do do	129
1288	" citizens of Jinanāthapura do	131b
1296	" for Bhaṇḍāra basti	137c
1313	Death of S'ubhachandra-muni	41
1362	Irugappa confirms the grants to Gommaṭa under the Vijayanagar king Bukka Rāya	82
1368	Bukka Rāya reconciles the Jainas and the Vaishnavas	136
1373	Varddhamāna-svāmi erects (a tomb) for Samaya-Malla-dēva	111
1375	Death of Hēmachandra-kirtti-dēva	112
? 1376	" Padmanandi-dēva	114
c 1390	Maṅgāyi erects the Maṅgāyi basti	132
" 1390	Grants by gaṇḍas for do	133
1398	Death of Puru Paṇḍita; contains a full account of Jaina gurus	105
1404	" the Vijayanagar king Harihara Rāya	126
1409	Grant by gaṇḍas for Gommaṭa	106
1433	Death of S'rutamuni: inscription composed by the poet Maṅga Rāja	108
1446	" the Vijayanagar king Dēva Rāya	125, 127
1510	Chāṅgāla Dēva's minister's son repairs Gommaṭa's buildings	103
? 1532	Gommaṭappa repairs Maṅgāyi and other bastis	134
1537	Grants by various on release of their mortgages by Chavūdi Setṭi of Gerasoppe	99-102
? 1539	Visit of women from Gerasoppe	135
1634	Chāma Rāja Voḍeyar of Mysore releases the temple lands from mortgage	84, 140
1643	Death of Chārūkirtti-paṇḍita-yati	142
1646	Erection of Chavvisa Tirthaṅkara basti	118
? 1669	A visit to Gommaṭa	117
1680	" of women to Gommaṭa	116
? 1723	Doḍḍa Kṛishṇa Rāja Voḍeyar of Mysore makes grants for Gommaṭa	83
? 1739	Raṅgayya builds the Brahma Dēva maṇṭapa	121
1809	Death of Aditakirtti-dēva	72
c 1820	Channayya's pond made	123
1826	Kṛishṇa Rāja Voḍeyar's body-guard bakshi makes a grant	98
1830	Kṛishṇa Rāja Voḍeyar of Mysore confirms grants by Pārṇayya	141

TEXT : in Roman Characters.

INSCRIPTIONS ON CHANDRA GIRI.

Rock Inscriptions to the south of Pārivanātha basti.

1

17.5

Svasti || Jitam bhagavatā śrīmāḍ-dharmma-tīrthā-vidhāyinaḥ |
Varddhamaśnena samprāpta-siddhi-saukhyāmrītātmanā |
lōkālōka-dvayādhāra-vastu sthānu charishṇu cha |
sach-chid-ālōka-śaktiḥ svā vyaśnutē yasya kēvalā ||
jayaty achintya-māhātmya-pūjātīśayam tyushah |
tīrthā-kṛinnāma-punyaugha-mahārhanṭyam upēyushah ||
tadanu śrī-Viśālē yaj jayaty adya jagaddhitam |
tasya śāsanam avyājam pravādi-mata-śāsanam ||

Atha khalu sakala-jagad-udaya-karapōditātīśaya-guṇāspadibhūta-parama-Jina-śāsana-saras-samabhi-
varddhite-bhavya-jana-kamala-vikasana-vitimira-guṇa-kirapa-sahasra-mahōti-Mahāvira-savitari parinir-
vṛitē bhagavat-paramarshi-Gautama-gaṇadhara-sākeśāch-chhishya-Lōhāryya-Jambu-Vishpudēv-Āpa-
rājita-Gōvarddhana-Bhadraśāhu-Viśākha-Prōshthila-Kahatrikāryya-Jayanāma-Siddhārttha-Dhritishēpa-
Buddhilādi-guru-parampariṇa kramābhya-gata-mahā-purusha-santati-samavadyōtītānvaya-Bhadraśāhu-
svāminā Ujjayinyām aśtāṅga-mahā-umitta-tatvajñēna trai-kālyā-darśinā nimittēna dvādaśa-samvat-
sara-kāla-vaishamyam upalabhya kathitē sarvasa-saṅgha uttarā-pathād dakṣhiṇā-patham prasthitāḥ
ārshēnaiva janapadam anēka-grāma-śata-samkhyam udita-jana-dhana-kanaka-sasya-gō-mahishājāvika-
samākīrṇam prāptavān atah āchāryyāḥ Prabhāchandīpāmāvanitāla-lālāna-bhūtē 'thāmin Kaṭava-
pra-nāmakōpalakṣitē vividha-taruvara-kusuma-dalāvali-vikachana-śabala-vipula-sajala-jalada-nivaha-
nilōpala-talē varāha-dvīpi-vyāghrakṣha-tarakṣu-vyāla-mṛiga-kulōpachitōpatyakā kandara-darī-mahā-
guhā-gaṇaśbhōgavati-samuttunga-śringē śikhariṇi jivita-śēsham alpataṛa-kālam avabuddhyādhvanah
suchakitaḥ tapas-samādhim ārādheyitum āpichohya nirvasēśhēna saṅgham viśiṣya śēshyēnaikēna
prithulakāstīrṇa-talāsu śīlāsu śītalāsu sva-dēham sannyasyārādhitavān kramēna sapta-śatam rishipāṇm
ārādhitam iti jayatu Jina-śāsanam iti ||

2 (20)

Ādeyaṇa-nāḷa Chittāra mauni-guravadigala śāhittiyar Nāgamati-gantiyar mōṛu tiṅgal nōntu
mudippidar.

3 (12)

Śrī | duritābhyad-dharmamān kiḥ talare pōdēd ājñāsa-tailēndramānbō |
dura-mithyātva-prastōḍha dīradhara-nṛipam ānūśiddigan chēdham aydān |
sura-vidyā-vallabhēndrā sura-vara-munibhis statya Kalhappi-nāmē |
Chakrita-śrī-nāmadhēyam munis-vadagaḥ nōntu saukhyasathan āydān |

4 (17) :

..... gajan nōntu muḍippidar.

5 (18)

Svasti śrī-Jambū-nāygir tiṅgaḷ nōntu muḍippidar.

6 (9)

S'ri Nedubomreya maunada bhaṭṭārar nōntu muḍippidar.

7 (24)

S'ri Kittūra vejmāṭṭa Dharmma-Sēna-guravaḍigalaḷ śishyar Bala-Dēva-guravaḍigalaḷ sanyāsanam nōntu muḍippidār.

8 (25)

S'ri Mālenūra Paddini-guravaḍigalaḷ śishyar Ugra-Sēna-guravaḍigalaḷ ondu tiṅgaḷ sanyāsanam nōntu muḍippidār.

9 (4)

S'ri Agareya mauni-guravara śishya Koṭṭārada Guṇa-Sēna-guravar nōntu muḍippidar.

10 (7)

S'ri Perumāla-guravaḍigalaḷ śishya-dhanne Kuttār Ēchi-guravi ḍippidar.

11 (6)

S'ri Uḷakkal-guravaḍigalaḷ nōntu dar.

12 (5)

S'ri-tīrtthada guravaḍigalaḷ t.....

13 (33)

S'ri Kālōchi-guravaḍigalaḷ śishyar Talakāḍa peḷjediya hedaya kalāpakada guravaḍigalaḷ tṭpattondu divaṣam sanyāsanam nōntu muḍippidar.

14 (34)

S'ri Ṭishabha-Sēna-guravaḍigalaḷ śishyar Nāga-Sēna-guravaḍigalaḷ sanyāsana-vidhi intu muḍippidar ḥ

Nāga-sēnam anagham guṇādhikam Nāga-nāyaka jītāri-maṇḍalam ḥ

rāja-pūjyam amalā-śrīyam padam kāmadam bata-madam namāmy aham ḥ

15 (12)

S'ri ḥ udyānaij jita-Nandanam dhvanad-aḷi-vyāsakta-raktōtpala ḥ

vyāpi śrībriṭa-śāli-piñjara-diṣam-kriṭvā tu bāhyāchalam ḥ

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sarva-prāṇi-dayārttha-jābhi-Bhagavad-dhyānena sambōdhayan ;
 ārdhyāchala-mastakē Kanaka-net-Sūnūthavat satpatih ;
 ahō bahir-ggiriṇ tyaktvā Bala-Dēva munī śrīmān ;
 ārdhanam pragrhitvā siddha-lōkam gatar-punah #

18 (30)

S'ri Dimmadigaḥ nōntu kālāṃ keydar.

17* (31)

S'ti | Bhadrabāhu-sa-Chandra-Gupta-munindra-yugmadin noppeval |
 bhadrāmāg ida dharmmam andu valike vand inipaḷ kulò . . . |
 vidumādhare S'ānti-sēna-muntṣa nākki ēchel-go . . . r |
 adri-mēl āsanādi viṭṭu punar-bhavakk drc . . . gi ||

10 (32)

Sri veti-ode-guravaḍigal māṇārkkar Śringa-nandi-guravaḍigal nōṇtu kālām keydār.

20 (26)

. . . . yar ulla i piñhad iñdo nân
ra hâri kumâraki Nachchikevvo tÂp
sthiradarañ intupe gurama sura-lôka-vibhûti eydidâr.

21 (29)

Svasti éri guṇa-bhūṣiṇaṃ ādi udg eḍeḍ ṛisidān siliḍe sad-dhamma-guru-santānaṃ sāviga-gaṛ-
tānayān giri-talada-mēl . . . sthalaṃ tīra-dāpaṃ ā keḷeḷo neladi mānadi sad-dhammada gilisa-
sānadi patan.

22 (48)

Sri Abhaya-nandi-panditara gudda Kottayya bandalli sāvira . . . ndisida.

23 (28)

Svasti śrī Inuṅṅurā chollaga-vāsa-guravara Kaḷḷappu-beṭṭam mēl kālam keyḍār.

24 (35)

Svasti samadhi-gata-paṭiṣa-mahāśabdā-pada-dakke . . . sāmya . . . mahā mahā-sāmantādhīpati
S'ri Ballabha mēśvara mahārājara magandir Novalōka S'ri Kambaiyan prithivi
rāiyam geyye ba . . . sasak Kaivappu . . . pe . . . idappinā pāla-dinnad adu kōttadu . . . sēna
āṭigalge manasijarā . . . gānā-Araśi beaavatti monam ujjamisuvali kōttadu pola mēre taṭṭag gereya
kikkere pōgi akahara kalla mēge aliind āvasa lōkar ggalāradu sallupariya āla . . . na-vāri-maraḍ
puṇyasaṅgama reju āgare mōredu vaṭṭage nīru kattu kovalḍaṭ ā piriyā āladu ali kōḍittu
arṇkar ā śikaranimum ; . . . gādiyara Diṇḍuga-gāmunḍarum Menṇavarum
Karuvargara-Vaḷlabha-gāmunḍarum Kaṇḍivachchāra-raṇḍi Mārammaṇu Kōḍalāra S'ri-Vīṭama-
gāmunḍarum Karidurga-gāmunḍarum aṇḍi po yarara nāṇḍa

gāmuṇḥaram Āgamasala Uttama-gāmuṇḍarūṇ Navilūra nāl-gāmuṇḥarūṇ Belgoḷada Gōvindapādiya
uddhāmandam Belgoḷa dāvare Gōvindapādige koṭṭadu.

Bahubhir vvasudhā-bhuktā-rājabhis Sagarādibhiḥ |
yasya yasya yadā bhūmiḥ tasya tasya tadā phalaṃ |
sva-dattāṃ para-dattāṃ vā yō harēta vasundharāṃ |
śloṣṭir-vvarsha-sahasrāṇi viśṭāyāṃ jāyatē krimiḥ ||

25* (61)

S'imat dya śishyaram Ariṭṭo Nēmi mādisidaṇi siddam.

Rock Inscriptions to the east of S'āsana basti.

26 (88)

Sura-chāpam bole vidyul-lategaḷa teṇavol maṇjuvol tōrē bēgam |
piriduṃ śrī-rūpa-lilā-dhana-vibhava-mahā-rāsigaḷ nullav ārggē |
paramūrtthaṃ mecheche nān i dhariniyuḷ iruvān endu sanyāsana ḡc- |
yḍ uru-satvan Nandi-Sēna-pravara-munivaran dōva-lōkakko sandāu ||

27 (111)

S'ri || śubhānvita śrī-Navilūra-saṅghada |
prabhāva vip̄a . . . |
prabhākhyar i parvataduḷ o |
. āva sed-vidya ||
Kāripurē |
grāmē Mayūra-saṅghasya ayyikā dakṣitāpati |
Kaṭapra-giri-madhyasthā sādhitāva samādhitā ||

28

S'ri || tapam āndvādi bhidā vidhānamun iḷi-keyd ēvutād aṇṇinū |
chapaḷ illā Navilūra-saṅghad mahānantamati gautiya(r) |
vipulē śrī Kaṭavapraṇan giriya mēl nōntaḷu san mārggadi(m) |
upaviśhyā sura-lōka-saukhyad eḍeyāntam eydi iḷdāl namaḷ ||

29 (109)

S'ri Mayūra-ggrāma-saṅghasya saundaryya-āryya-nāmikā Kaṭapra-giri-
śailēva sādhitasya samādhitā.

30

S'ri Aṅgaḷi-nāman ēka-guṇa.

31 (106)

Navilūra śrī-saṅghad-ṇḷe Gurava-nandi niyamāriyat avara śishyar anindita-guṇa . . .
Vṛishabha-nandi-muniśa svasti śrī avar aṇṇe sādhiśa svargga-lōka

* South of the abandoned image.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

32 (113)

Tanage mēṭiyuv akkuv ān aṛidedu sulbhāpēkahita
 anaka ālla-guṇam ālīngas ānēdōdīdōm
 vinaya-Dēvasēna-nāma mahā-muni nōntu pi
 rane dēṛāḍu paḷitarka dēvō divam ēṇidān ||

33 (93)

Edepe yeḍe keydu tapa-sayyasa-mā(ke) Kelatūr-saṅgha |
 Naḍekēṛed innūran āḷḍ Adaridinne Nāḡēndu samādhū kōṭi |

34 (84)

Svasti śrī anavadyan mahindra dugda prathita yāsa dā ttand uṇi gāsa vineya āva
 prabhāvat tapadīṅ adhika nomanya udita śrī Kaḷvappinulle yishi-giri-nīlāme lōkya tan dēhal
 śrī niravadyan naṇi svargga-śiva-nīlā paḍe vidān ōthuṅga pūjyamāna

35 (76)

Nereḍ ādu dhuri-śīla-nitya-guṇadoḷ ādhyāya-sampattinam |
 karidē giti-padam ādi Sasirmmati-ganti yiṭṭanda matha āḷḍa |
 aṛidō yishyame khantyakāḍ en urotā uln eddu Kaḷbappirada |
 vorid ārādhane kīrttya tīrttha-giri-māl svarggōchhayakk ēṇidār ||

Rock Inscriptions on the way to Kaūchina dōye.

36 (145)

S'ri Eṇyagave Kavappada lō

37 (149)

S'rimatu Garuḷa-Kēsari-Rāja sthiraṇ jiyātu.

38 (59)

On the Kūge Bruhma Dēva kamba.

(South face.)

Svasti ma samudādīp kṛitvāvadīp mōdīn ..
 .. chakra dhavō bhūṇjan bhujāsār baḷāt
 na-śrī-jaga patēr Gigaṅgānvaya kaṇṇābhujām bhūshā-
 raṇa ma vanitāvaktēndu-mēghōdayaḥ ||

Gaṇḍyan | Tasya sakaḷa-jagati-taḷōttama-Gaṅga-kuḷa-kumuda-kaumudī-mahā .. yamānasya | Satya-
 Vākya-Koṇḍuni-Varmma-dharmma-mahārājādhirājasya | Kṛṣṇa-Rājōttara-dig-vijaya-vidita-Gūṛjara-
 dhīrājasya | vana-gaḷa-malla-pratimalla-baḷava-Italla-darppa-daḷana-prakāṭikṛita-vikramasya | gaṇḍa-
 māttarṇḍa-pratāpa-parīrakṣita-simhāsana-ādi-sakaḷa-rājya-chihnaḡya | Vimḍhyātavi-nikaṭa-vartti.....
 kaṇṇika-Kiṛāta-prakara-bhaṅga-karasya | bhujā-baḷa-pari Mānyakhēṭa-pravāḷita-
 chakravartti-kaṭa vikrama āṇṇad-Indra-Rāja-paṭṭa-janyōtsavasya |

samutāhita-samara-sajja-Vajjala gha nasya ; bhayāpanata-Vanavāsi-dēśādhi
 kuṇḍala-mada-dvipādi-samasta-vastu-gri samupalabdha-samkṛttanasya ;
 prānata-Māṇḍa-vamśaja ja-suta-sata-bhūja-baḷavalēpa-gaja-ghaṭṭāṭṭa-garva-durvṛta-
 sakaḷa-Noḷambādhirāja-samara-vidhvamsakasya ; samunmūḷita-rājya-kantakasya ; samchhūrpitā-
 chchhamgi-giri-durggasya ; samhṛita-Naragābhidhāna-S'abara-pradhānasya ; pratāpavanata-Chēra-Chōḷa-
 Pāṇḍya-Pallavasya ; pratipālita-Jina-śāsanasya ; lō-dhvajasya ; baḷavad-ari-nṛipa-draviṇā-
 paharapa kṛita-mahā-dānasya ; paripālita-satyābandha-bhai ru-sambandha-
 vasumdhara-taḷasya S'ri-Noḷamba-ku(lānta)ka-Dēvasya ; śaurya-śāsanam dharmma-śāsanam cha
 samcharatu dig-maṇḍalāntaram ā-kalpāntaram ā-chandra-tāram ||

(West face.)

. mākair apy upāyānta tyati-śikhā-śekhara
 mānyavēvōdyatō etiṇa Ganga-chūḍāmaṇi
 dayabāṇe m Pallava mā yanāṭṭa
 bhūḍēva-dēvam mūla Guttiya Ganga-bhūpati Noḷambāntakā ||
 yīya s-Sanmukham syadi gādamaṇya
 pratigaja vikramam || paramiva Noḷambānta
 bhūḷōkāḍ anēka dra bandhāndhaka Pallava tānanda hētō rama
 S'ri Mārasimha-kāsi tīḷaka kaḷatra chandrasya ndra dēva ryya
 (6 lines gone.)

. pramāṇa
 ha vijayōtsavē simhāsanōrvidhara

ity-śrīśhṛīta-vīra-saṅgara-girah-Chāḷukya-chūḍāmaṇē Rājāditya-harēr-dāvāgnir-ajani śrī Ganga-
 chūḍāmaṇi Daityēndrair Mmadhu-Kaṭṭabha-prabhṛitibhir dhvastair Mura kim āyāribhir ittham
 utthitum iti kvātanka śaṅkā lṛi dyan Naragāsurasya vasudhānanda-āramīrālī akarōtsarā-
 gam avani-chakram Noḷambāntakāḥ.

(North face.)

(15 lines illegible.)

. lasatimala śrī Rāja yaka chechhata
 S'ri-Gaṅga-chūḍāmaṇir iti dharaṇi-stutiya pratimalla-simha-nripatīn vikrāntaka
 mahū-sāmantaratta
 (Rest illegible.)

(East face.)

chige yaḡi embam appa ballu-Dallanam keḍisi gelda poḷḷanam ;
 poḷḷavēno dhātṛiyōl negaḷda-vuḷḷalanam bijayāṭṭi kirttiyam ;
 poḷḷavēno Pallavādhipa ka ḍaman tave konda biraman ;
 poḷḷavēno poḷḷavēno end ariyem Chalaḍ-uttaraṅganam ||
 ilḷeye konda Pallavara paudala yellaman eyded oṭṭi Kū- ;
 pālīka-eḷḷi ēḷi para-maṇḍalikerkkala namman i vuyi ;
 yēḷige nimma paṇḍalēḷalanam baḷal iḷade kaṇḍu baḷva . . .
 dēḷiyōl embinan negaḷḍav oṭṭaje maṇḍalika-Tripētraṇā ||
 tūnga-parāśhramam palava-kāḷam agurviṣe sutta mutti bi- ;
 tṭam gāḷa kādīv aṭṭi koḷḷāraḍe munnam enipṭa pempin U- ;

chchangiya kōteyaṁ jagam asungole kṛṇḍa nūgatta māru-ḷ-
kamgaḷolu pogalṭeg oḍey ādudu Guttiya-Gaṁga-chūḍāmaṇiyā ||

Kandam || Kāḷano Rāvapaṇā S'īdu- |
pālano tēn enisi negaḷda Naragaṇe tave ta- |
nn āḷ āda kayge vandudu |
hēḷ-āsādhyadoḷe Gaṁga-chūḍāmaṇiyā ||
sulidane kāvudanē |
cḷḍigida dig-gajavan iṭṭa rakke vinag ivudan o- |
n ilidane eladu kayyadu- |
nn ulidudu tappagume Gaṁga-chūḍāmaṇiyā ||

intu Viṁdhyāṭavi-nikaṭa-tāpi-taṭavum | Mānyakhēṭa-puravaravum | Gōnūru | m-Uchchangiyum | Banavāsi-
dēṭavum | Pārseya-kōteyum modalāge palav-eḷeḷoḷ anariyaram birayaravam kādi geldu palav-
eḷegaḷolaṁ mahā-tējaman ettisi mahā-dānam geydu neguḷda Gaṁga-Vidyādharam | Gaṁgaroḷ gaṇḍam |
Gaṁgara siṁgam | Gaṁga-chūḍāmaṇi | Gaṁga-kandarpam | Gaṁga-vajram | Chalaḍ-uttarāṅgam |
Guttiya Gaṁgaṇi | dharmāvatāram | jagad-ēka-vīam | nuḷḷamṭe-gaṇḍam | ahita-mārttapam |
kadana-karkkaṣam | maṇḍalika-Trinētram | śrīman-Nolaṁba-kulāntaka-devam palav-eḷegaḷolaṁ
basadigaḷum māna-stambhaṅgaḷumam mōḍisidam | māngaḷum ||

(Apparently a later addition.)

Dharmagaḷam namaḡum naḍeyisi piṇiyam ondu-varshaṁ rājyamam pattu-viṭṭu Bampāpuradoḷ
Ajitasēna-bhaṭṭārakara śrī-pāda-sannidhiyoḷ ārdhaṇḍi-vidhiyoḷ samādhiam sādhisidam ||

Vṛitta || ele Chōḷa-kaṭipāḷa sandan eṇya nīṁ kōṣamam ninnumam |
gele māṇḍatt iru Pāṇḍya pallāḍe bhayam-gouḍ oḷad ir nniṇna maṇ- |
ḷaḷadip bēgaḍe nilva tega nevi ninn-uts-ṭamka Gaṁga-ma- |
ṇḷaḷikam dēva-nivāsa-ḷaḷṭa-viṇaḡ geydam Nolaṁbāntakam ||

39 (63)

In the Mahānavami maṇḍapa.

(East face.)

S'rimat-parama-gambhīra-syād-vādāmōgha-lāṅghhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samasta-bhuvana-stutya-nitya-niravadya-vidyā-vibhava-prabhāva-prahva-ruhvaripāḷa-maṇḷi-maṇi-
mayūkha-sēkharibhūta-pāta-pāda-nakha-prakararum | jīta-vṛjina-Jinapati-mata-payah-payōdhi-līlā-
sudhākararum | Chārvākākharvva-garvva-durvvārōrvi-dharōtpātana-paṭishṭha-nishṭhurō-pāḷambha-
ḍambhōḷi-ḍamḍaru | m-akumṭha-kamṭha-kamṭhīrava-gabhīra-bhūri-bhūma-dhvāna-nirdaḷita-durdda-
maḍḍha-Bauddha-mada-vēḍamḍaru | m-apratihata-prasarad-asama-lasad-upanyasana-nitya-naisitya-
pātra-dātra-ḍaḷita-naiyāyika-naya-nikara-naḷarum | chapala-Kapila-vipula-dahana-dāvāṇarum |
śumbhad-ambhōḍa-nāda-nōḍita-vitata-Vaiśeṣika-prakara-mada-marḷarum | śarad-amala-saśadha-
kara-nikara-nihāra-hārākāraṇuvartti-kirtti-vallivēḷita-dig-antarḷarum appa śrīman-mahā-maṇḍalā-
chāryyaru śrīmad-Dēvakṛtti-paṇḍita-dēvaru ||

kurvē pamah Kapila-vādi-vaṇōgra-vaṇayē Chārvāka-vādi-makarākara-bāḍavāḡnayē |
Bauddhōgra-vādi-timīra-pravibhōḍa-bhānavē śrī-Dēvakṛtti-munayē kavi-vādi-vāḡminē ||
saṁkalpam jalpa-vēḷḷam vilayam-upanayamē chanda-vaitandikōkti
śrīkhaṇḍam mēla-khaṇḍam jhaḍiti vigatayan vādum ākāntabhāḍam |

nābhīpādaṃ gaṇḍa-sālaṃ apadi vidāṣayan sātīkṛti praujha garjāt
 sphūṛjjanmēv madōrja jayatu vijayatē Dēvakīrti-dvipēndrah ||
 Chaturmmukha-chaturvakra-nirggamāgama-dussahā ||
 Dēvakīrti-mukhāmbhōjē nṛityatīti Sarasvatī ||
 chaturate sat-kavitṛadoḥ abhijñāto śabda-kalāpadoḥ prasana-
 nate matiyōḥ pravṛtate nayāgama-tarkka-vichāradoḥ su-pū-
 jyate tapadoḥ pavitrāte charitṛadoḥ ondi virājisalu prasi-
 ddhate muni Dēvakīrti-vibudhāgrāṇiḥ oppavud i dharitriyōḥ ||

S'aka-varsha śāsirada embhatt aidaneya ||

varshē khyāta-Subbhānu-nāmani aitē pakahē tad-Āśhādihakē
 māśē tan-navam-tithau Budha-yutē vārē dinēśōdayē ||
 śrīmat-tārkkika-chakravartī dāśa-dig-vartīrddha-kīrti-priyō
 jātāḥ svargga-vadhū-maṇaḥ-priyatamaḥ śrī-Dēvakīrti-bratē ||
 jātē kīrtty-avaśēśhakē yati-patau śrī-Dēvakīrti-prabhau
 vādībhōbha-ripau Jinēśvara-mata-kshirābdhi-tārāpatau ||
 kva-śthānam vara-Vāg-vadhūr Jjinamuni-brātaṃ mamēti sphuṭaṃ
 chākṛōśaṃ kurutē samasta-dharaṇau dākebhya-Lakṣmīr api ||
 tach-chhishyō nuta Lakṣkhaṇandi-muniḥ śrī-Mādhavēndu-vratī
 bhavyāmbhōruha-bhāskaras Tribhuvana-khyātaś cha yōgīśvaraḥ ||
 ētē tē guru-bhaktitō guru-nishadyāyāḥ pratishṭhām imāṃ
 bhūtyā kāman akārayan nija-yasas sampūrṇa-dig-maṇḍalāḥ ||

40 (64)

On the same stone.

(South face.)

Bhadraṃ bhūyāj Jinēndrāpām śāsanāyāgha-nāśinē ||
 ku-tīrttha-dhvānta-saṅghāta-prabhinna-ghana-bhānavē ||
 śrīman-Nābhēya-nāthādy-amala-Jina-varāṇika-saudhōru-vārdhhiḥ
 pradhrasāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīḥ ||
 śāsta-syāt-kāra-mudrā-śabalita-janātānanda-nādhōru-ghōṣah
 sthēyād āchandra-tāraṇa-parama-sukha-Mahāvīrya-vichī-rikāyāḥ ||
 śrīman-munīndrōttama-raṭṇa-varggāḥ śrī-Gautamādyāḥ prabhaviśhnavas tē ||
 tatārāmbudhau sapta-maharddhi-yuktās tat-santatau bōdha-nidhir bhābhūva ||
 śrī-bhadras sarvato yō hi Bhadrabāhur iti śrutāḥ ||
 śrutakēvali-nāthēśhu-charamaḥ-paramō muniḥ ||
 chandra-prakāśōjvala-sāndra-kīrtīḥ śrī-Chandra-Guptō 'jani tasya śishyaḥ ||
 yasya prabhāvād vana-dēvatābhīr āśādhitāḥ svasya gaṇḍo muninām ||
 tasyānvayē bhū-viditē habbhūva yaḥ Padmanandi-prathamābhīdhānāḥ ||
 śrī Koṇḍakundādī-munisvarākhyas sat-samyamād udgata-chāraparddhīḥ ||
 abhūd Umāśvati-munisvarō 'śv āchāryya-śabdōttara-Griddhrapīṇchchhah ||
 tad-anvayē tat-sadṛśō'sti nānyas tāt-kāṇkāsēśha-padārthta-vēdī || [kīrtīḥ ||
 śrī-Griddhrapīṇchchha-munipasya Balākapiṇchchhah śishyō'janishṭa bhuvana-traya-vartī-
 chāritra-chañohur akhīlāvanipāla-mauli-mālā-sūlmukha-virājita-pāda-padmāḥ ||
 āvam mahāchāryya-paramparāyām syātkāra-mudrāśhita-tatra-dīpāḥ ||
 bhadras samantād gaṇṇatō gaṇṇīśas Samantabhadro'jani vādi-siphaḥ || tataḥ ||

yō Dēvanandi-prathamābhīhānō buddhā mahatā sa Jinēndrabuddhī |
 śrī-Pūjapādō jani dēvabhīr yyat-pūjitar pāda-yagam yadyam ||
 Jainēndram nija-śabda-bhāgam aśaṣam Sarvārtha-siddhī parā-
 siddhāntē nipuṣatram udgha-kavitām Jainābhīhāka-śvakā |
 chhandas-sūktahmadhiyam Samādhi-śataka-śrāṣṭhyam yadyam vidām
 ākhyātīha sa Pūjapāda-munipah pūjyō muninām gayah ||
 talaścha ||

(West face.)

ajanishṭakalankam yaj-Jina-śāsanam āditah |
 akalanka-buchō yēna sō 'kalankō mahā-matīh ||
 ity ādy udgha-munindra-santati-nidhan śrī-Māla-saṅghō tatō
 jātō Nandi-gaṇa-prabhēda-vīlāsad-Deśi-gaṇē viśrutē |
 Gollāchāryya iti prasiddha-munipō 'bhād Golla-dēśādhipah
 pūrvvam kēna cha lētunā bhava-bhiyā dikṣhā grīhtas sudhīh ||
 śrīmat-Traikālyā-yōgi samajani mahikā-kāya-lagnā tanutram
 yasyābhūd vṛishṭi-dhārā-niṣṭa-śara-gaṇō-grīhama-mārttāṇḍa-himam |
 chakrē sad-vṛittā-chāpākajita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyasya śishyas sa jayatu bhuvanē bhavya-sat-kairavēnduh ||
 tach-chhishyasya ||

Ariddha-karṇādike-Padmanandi-siddhāntikākhyō 'jani yasya lōkē |
 Kaumāra-dēva-bratitā-prasiddhar jlyāt ta sō jāna-nidhis sa dhīrah ||
 tach-chhishyah Kuṣabhūṣaṇākhyā-yatipā chāritra-vārān nidhis
 siddhāntāmbudhi-pāragō nata-vinēyas tat sa-dhammō-mahān |
 śabdāmbhōruha-bhāskaraḥ prathita-tarika-granthakārāḥ Prabhā-
 chandrākhyō munirāja-paṣṭita-varah śrī-Kuṇḍakundānvayah ||
 tasya śrī-Kuṣabhūṣaṇākhyā-sūmnasē śishyō vinēya-stutas
 sad-vṛittah Kuṣachandra-dēva-munipas siddhānta-vidyā-nidhīh |
 tach-chhishyō'jani Māghanandi-munipah Kollāpurē tīrttha-kṛid
 rāddhāntārṇava-pāragō 'chala-dhṛitī chāritra-chakrēśvarah ||
 eḷe māvim banav-abjēdīp tiḷigolam mānikyadīp māḍanā- |
 vaḷi-tārādhipanīp nabham subhadam āgirppantir irddattu nir- |
 gamah igaḷ Kuṣachandra-dēva-charaṇāmbhōjāta-sēvā-vini- |
 śchala-siddhāntika-Māghanandi-muniyīm śrī-Kuṇḍakundānvayah ||
 Himavat kotikī-muktāphala-tarala-tarēt-tāra-bārēndu-kundō- |
 pama-kīrti-vyāpta-dig-maḍalan avanata-bhāmaḍalam bhavya-padmō- |
 gra-marichī-maḍalan paḍṭita-tati-rinatar Māghanandy-ākhyā-vācham |
 yami-rājan vāg-vadhātī-niṭīla-tata-haṭan nūtas-sad-rata-pa .. |

... tam adara paḍṭulamam bhavadīp nīrbhēdīal kēsari yanipam vara-samyamābhi-chandram
 dhareyō ||

Māghanandi-siddhāntī | tach-chhishyasya || avara guḍḍagaṇa-sūmnas-kēdāra-pika-
 ra-sodāna-kīrāṇa-sūmnas-Kuṇḍa-Dēva-jagad-śīlha-guḍa-sūmnas-Kuṇḍa-Dēva ||

(North face.)

guru-saiddhāntika-Māghanandi-munipaś śrīmad-śhamā-vallabham
Bharatam chhātran apāra-śāstra-nidhigaḥ śrī-Bhānukirtti-prabhā
sphuritāṅkṛita-Dēvakirtti-munipaś śiśhyar jagan-maṇḍanar
doreyē Gaṇḍavimukta-dēva ninagim inn āva saiddhāntikar
keśirōdād iva chandramā mapir iva prakhyāta-ratnākārāt
saiddhāntēsvara-Māghanandi-yaminō jātō jagan-maṇḍanah
cārittraika-nidhāna-dhāma-suvinaṁrō dīpa-varttis svayam
śrīmad Gaṇḍavimukta-dēva-yatipās saiddhānta-cakrādhīpaḥ

āvara sa-dharmmar

āvom vādi-kathā-traya-pravaṇadoḥ vidvaj-janam meche vi-
dyāvashāmbhamam appu keydu paravādi-kṣhōṇibhrit-pakshamam
Dēvendraṁ kaḍiv-andadim kaḍid ele syādvāda-vidyāstradiṁ
traividya-S'rutakirtti-divya-munivōḥ vikhyātiyam tāḍiklom
S'rutakirtti-traividya-
vratī Rāghava-Pāṇḍaviyamam vibudha-chamat-
kṛiti yenisi gata-pratyā-
gatadiṁ pōḍ amala-kirttiyam prakāśidam

avar agraṇaru

yō Bauddha-kṣhīṇibhrit-karāḷa-kulīśaś chārvaśa-mēghānālō
mīmāṃsā-mata-vartti vādi-madavan-mātāṅga-kaṇṭhīraḥ
syādvādābdhi-śarat-samudgata-sudhā-śōchis samastais tutas
sa śrīmān bhuvi bhāsatē Kanakanandi khyāta-yōgisvarah
Vēṭālō mukulīkṛitāṅjalipūṣas samsōvatē yat-padē
Jhōṭṭiṅgaḥ-pratīhārakō nivasati dvārē cha yasāntikē
yēna kṛīḍati santatam nūta-tapō-lakṣmīr yyaśaś S'rī-priyas
sō 'yam śūmabhāti Dēvachandra-munipō bhāṭṭārakaughāgrāṇḥ

āvara sa-dharmmar Māghanandi-traividya-dēvaru vidyā-chakravartti-śrīmad-Dēvakirtti-pāṇḍita-dēvara
śiśhyaru śrī-S'rūbhachandra-traividya-dēvarum Gaṇḍavimukta-Vādichaturmmukha-Rāmachandra-trai-
vidya-dēvarum || Vādi-vajrāṅkuśa-śrīmad-Akaṇṭha-traividya-dēvarum ā paramēśvarana guḍḍugaḷu
māṇikya-bhaṇḍāri-Mariyāne-dāṇḍanāyakarum śrīman mahā-pradhānam sarvādīkāri-hiriya-dāṇḍa-
nāyakam Bharatimayyaṅgaḷum śrī-karupada-heggaḍe Bhūchimayyaṅgaḷum jagad-ēka-dāni heggaḍe-
Kōrayyanum

akāṇṭham pīṭri Vāji-vamśa-tīlakam śrī-Yaksha-Rājam nijam-
bike Lōkāmbike lōka-vandite su-śīlāchāre daivam divi-
śa-kadamba-stuta-pāda-padman Arubam nātham Yadu-kāṇḍipā-
laka-chūdāmaṇi-Nārasīṅga enal ēn nōmp-ullāṇō Hullapam

S'rīman mahā-pradhānam sarvādīkāri hiriya-bhaṇḍāri abhinava-Gaṅga-dāṇḍanāyakam śrī-Hulla-
Rājam tamma gurugaḷ śrī-Koṇḍakandānvaṇyada śrī-Mōla-saṅghada Dēviya-gaṇada Pustaka-gachchhāda
śrī-Kollāpurada śrī-Rūpa-Nārāyaṇa basadiya pratividdhāda śrīmat Kallāṅgeriya prāṭha-puravam
punar-bhāraṇavam māḍisi Jinaśāthapuradallu kalla-dānāśāleyam māḍisida śrīman mahā-maṇḍalā-
chāryya Dēvakirtti-pāṇḍita-dēvargge parākāṣe vinayavāgi nīḍidhiyam māḍisida āvara śiśhyar
Lekkhapandi Mādhyama Tribhuvana-dēvar mahā-dāna-pōjābhīṣēkarum māḍi prāṭhaḥṭheyam māḍideru
maṅgaḷa mahā śrī śrī śrī

In the same manjara.

S'rimat-syâdvâda-mudrâakitam atula-malhuendra-chakrêsvârâjyap
Jaiatyap âsanam visrutam akliṣṭa-hitam dōsha-dûram gabhîram |
jyât kârunya-janmâvanir amita-guṇair vvarṇy-anêka-pravêkais
samsêvyam mukti-kanyâ-parichaya-karapa-prauḍham ôtat trilôkyam ||
âri-Mûla-saṅgha-Dêśi-gaṇa-Pustaka-gachchha-Koṇḍakundânvyê |
guru-kulam iha katham ita chêd bravîmi samkshepatô bhuvanê ||
yah sêvyah sarva-lôkaih para-hita-charitam yam samârâdhayantê
bhavyâ yêna prabuddham sva-para-mata-mahâ-âstra-tatram nitântam |
yasmâi mukty-aṅganâ samaprihayati dūritam bhîrutam yâti yasmâd
yasyâśi nâsti yasminis tribhuvana-mahitô vidyotê śīla-râśih ||

tan-Mêghachandra-traividya-śishyô râddhanta-vêdi lōka-prasiddhah âri-Virapandî mōkshus tad-antôvâśi
guṇâdbhîh prastânga-janmâ ||

yah syâd-vâda-rahasya-vâda-nipuṇô 'ganyâ-prabhâvô janâ-
nandanâh śrimad-Anantakirtti-munipaś chaitra-bhâsvat-tanuḥ |
Kamôgrâhu-gara-dvijâpaharanê rūḍhê nurêndrô 'bhavat
tach-chhiṣhyô Gurupaśchakasmpiti-pada-svachchhanda-san-mânasah ||
Maladhâri-Râmachandrô yamî tadiya-prâśisliya-śishyô 'sau |
yach-charapa-yugala-sêvâparigata janatâiti chandratâṃ jagati ||
para-parinati-dârô 'dhyâtma-satsâra-dhîrô vishaya-vîrati-bhâvô Jaina-mârgga-pubbâvoh |
kumata-ghana-samirô dhvasta-mâyândhakârô nikhîja-muni-rinûtô râga-lôpâdi-ghâtaḥ ||
chittê śubhâvanân Jainîn vâkyê pañcha-namaskriyam |
kâye brata-samârôpam kurvan edhyâtinavin-muniḥ ||
pañcha-trimśat-samyuta-âsta-dvayâdhika-sahasra-nuta-vaishêshu |
vrittêshu S'aka-nripasya tu kâlê vistîrṇya-vilasad-arnnavanêmau ||
Pramâdi-vatsarê mâsê S'râvapê tanum atyajat |
Vakrê krishna-chaturdasyâm S'ubbachandrô mahâ-yatiḥ ||
amara-puram amara-vâsuy tad-gata Jina-chaitya-chaityabhavanânâṃ |
darśana-kutôhajêna tu yâtô yâtârta-raudra-paripâmuh ||

tach-chhiṣhyar ||

duritândhakâra-ravi-hima- |
karar ogedar Ppadmapandi-pandita-dêvar |
vvara-Mâdhavêndu-samayâ- |
bharapar âri-Mûla-saṅgha Dêśi-ganadoḥ ||
guru-Râmachandra-yatipana |
vara-śishya-S'abbhêndu-muniya nistigeyam vi- |
staradim mādhisidam Bôju- |
karay-adhipap râya-côja-guru-Gummatam ||
âri-Vijaya-Pârva-Jina-vara-charapârûpa-kamala-yugala-yajana-rataḥ |
Bôgga-côja-nâmâ tad vajraprityatê hi S'ubbachandrah ||
hêyâdêya-vivâkatê janatayâ yasmât sadâdetyatê
tasya âri-Kalabhâshasraya varâ-śishyô Mâghanandî-bratî |
nidhântâmbudhi-dhîrô yâdâ-kirtita tasya śishyô 'bhavat

traividyaḥ S'ubhachandra-yōgi-tilakaḥ syādvāda-vidyāśūchitaḥ ||
 tach-chhishyaś Chāra-kirttiḥ prathita-guṇa-gaṇaḥ paṇḍitaś tasya śishyaḥ
 jātaś śrī-Māghanandi-bratipati-nuta-bhaṭṭārakaś tasya śishyaḥ |
 siddhāntāmbōdhi-sādyutir Abhayaśaśi tasya śishyō mahiyan
 Bālēnduḥ paṇḍitaś tat-pada-nutir amalō Rāmachandrō 'malāngah ||
 chitram samprati Padmanandim iha kṛittantāvakinam tapah
 padmanandya api viśrutā pramadayity āśis satūp namratām |
 kāmam pūrayasē S'ubhēndu-pada-bhakti āśakta-chētaḥ
 sadā kāmam dūrayasē nirākṛita-mahā-mōhāndhakāragama ||
 kāmā-viḍārō 'dārah kshamāvrītō 'py akshamō jagati |
 bhāsi śrī-Padmanandi-paṇḍita paṇḍita-jana-hṛidaya-kumuda-sitakara ||
 paṇḍita-samudayavati S'ubhachandra-priya-śishya bhavati sudayāsti |
 śrī-Padmanandi-paṇḍita-yamiśa bhavad-itara-muni-ghanālōkē ||

śrīmad-adhyātmī-S'ubhachandra-dēvasya svakiyāntē āsinā Padmanandi-paṇḍita-dēvēna Mādhava-
 chandra-dēvēna cha parōksha-vinaya-nimittam nishadyukākārayētā || bhadram bhavatu Jina-śāsanāya ||

42 (66)

In the manṣapa south of the above.

(East face)

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |
 jīyāt tralōkya-nāthasya-śāsanam Jina-śāsanam ||
 śrīman-Nābhēya-nāthādya-amalā-Jina-varāntika-saundhōru-vārdhhi
 pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdih |
 śasta-syātākāra-mudrā-śabalita-janatānanda-nādhōru-ghōśah
 utiēyād āchandra-tāram parama-sukha-Mahāvīryya-vichī-nikāyah ||
 śrīman-munindrōttama-ratna-varggā śrī-Gautamādyāḥ prabhavishuvastē |
 tūtrāmbudhau septa-mahardūhi-yuktās tat-santatan Nandi-gaṇē babhūv ||
 śrī Padmanandity anavadya-nāmā hy āchāryya-śabdōttara-Koṇḍakundaḥ |
 dvitīyam āśād abhūdhanam udyach-charitra-sañjāta-suchāran-arddhīh ||
 abhūd Umāsvātī-muniśvarō 'sāv āchāryya-śabdōttara-Griddhrapīṣchhaḥ |
 tad-anvayē tat-sadīśō 'sti nānyas tāt-kājikāśēsha-padārtthā-vēdī |
 śrī-Griddhrapīṣchha-munipasya Bālākapiṣchhaḥ śishyō 'janishṭa bhuvana-traya-vartti-kirttiḥ |
 chāritra-chuñchur akhijāvanipāḷa-mauli-mālā-sūlīmukha-virājita-pāda-padmaḥ ||
 tach-chhishyō Gunanandi-paṇḍita-yatiś chāritra-chakrēśvaras
 tarkka-vyākaraṇādi śāstra-nipuṇas sūhitya-vidyā-patih |
 mithyā-vēdi-madāndha-sundhura-ghaṭṭa-saughajita-kapṭhīravō
 bhavyāmbhōja-divākarō vijayatām Kandarppa-darppāpahah ||
 tach-chhishyaś tri-śatā vivēka-nidhayaś śāstrābōdhi-pāraṅgatās
 tōśbōtkriṣhṭatamā divi-septati-mitās siddhānta-śāstrārtthaka |
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munir
 nōānānna-naya-pramāṇa-nipuṇō Dēvēndra-siddhāntikaḥ ||
 ājanī mahipa-ebhūjā-ratnarājītiāghrīr vijīta-Makarakēṭṭōddapṇa-dōrddapṇa-garbhah |
 kunaya-nikara-bhōddhāntika-dambhōlī-danḍas sa jayatu vibhūdāndrō Bhārati-bhālapatṭah ||
 tach-chhishyaḥ Kāladhantānandi-munipas siddhānta-chakrēśvarah
 pārdvāra-patṭa-dhāriṇi kula-vyāptōru-kirttiśvarah |
 pāschākshōmāda-kumbhī-kumbha-śalana-prōṇa-ukta-muktāphalā-

prāṇa-prāśchita-kēśarī budha-matō vāk-kāminī-vallabhah |
 avargge ravichandra-siddhā- |
 nta-vidar Śaṇipārṇa-chandra-siddhānta-muni- |
 pravarar avargge śiṣya- |
 pravarar śrī-Dāmanapādi-saṇmuni-patiga | ||
 bōdhita-bhavya-rasa-madanar mada-varjita-buddha-mānasar |
 Śrīdhara-dēvar embar avargge agra-tanūbhavar ādar ā yasa- |
 śrī-dharargg āda śiṣhyar avarṇ negaldar Mmaladhārī-dēvarum |
 Śrīdhara-dēvarum nata-narēndra-kirita-taīarchchita-kramar ||
 ānamrāvanipāḷa-jāḷaka-śirō-ratna-prabhā-bhāsura
 śrī-pādāmhuruba-dvayō vara-tapō-Lakshmi-manō-raḍḡanṇ |
 māḷa-vyāḷa-mahidra-durdhara-paviḷ saḷ-chhīḷa-āḷir jḡagat-
 khyāta Śrīdhara-dēva ēsha munipō bhābhāti bhū-maṇḍalē ||

tach-chhiṣhyar ||

bhavyāmbhōruha-chaṇḍa-chaṇḍa-kraṇḇaḷ karpṇāra-hāra-sphurat-
 kirtti-śrī-dhavaḷikritākhīḷa-bhā-chakraḷ charitrōnnataḷ |

(South face)

bhāti śrī-Jina-puṇḡava-pravachanāmbōḷāśī-rākā-kāśī
 bhūmau viśruta-Māghaṇḍi-munipar siddhānta-chakrēśvaraḷ ||

tach-chhiṣhyar ||

saḷ-chhīḷaḷ śarad-indu-kunda-viśanda-prōḍyaḷ-yasāś śrī-patir
 dḍṛipyad-darppaka-darppa-dāva-dahana-jvālāḷi kālāmbudah |
 śrī-Jamēndra-vachṇaḷ paḷōṇḍhi-ḷat-saṇipārṇa-chandraḷ kshitau
 bhāti śrī-Guṇachandra-dēva-munipō rāddhānta-chakrādhipaḷ ||

tat-sadhammar ||

udbhūtē nuta-Māghachandra-kāśini prōḍyaḷ-yasāś-chandrikē
 saṇpavarddhēta tadastu nāma nitarāṇ rāddhānta-ratnākaraḷ |
 chitrap tāvad idam paḷōḷhi-paridhu-kelōṇṇaḷ samudvikhyatē
 prāyēṇātra vijjimbhatō bhārata-śāstrīnubhōṇṇaḷ santataḷ ||

tat-sadhammar ||

chandra iva dhavaḷu-kirttir dḍhavaḷi-kurutē samasta-bhavanaḷ yasya |
 tach Chandrakirtti-seijūā bhāṭṭāraka-chakravarttinō 'sya vibhāti ||

tat-sadhammar ||

naḷyāyikēbha-siṇbō mīmāṇṣaka-timira-nikara-nirasana-tapanah |
 Baudhha-vana-dāva-dahanō jayati mahān Udayachandra-paṇḍita-dēvaḷ ||
 siddhānta-chakravartti śrī-Guṇachandra-vratīśvaraṇya babhūva |
 śrī-Nayakṛtti-munindrō Jina-pati-gaḍitākhīḷārtha-vēdi śiṣyaḷ ||

Svasty anavaraṭa-vinata-makūṭa-makūṭa-mankṭika-mayūḷha-māḷā sarō-maṇḍanibhūta-chāru-charaṇāra-
 vindarum | bhavya-jana-hṛīḍyānandarum | Koṇḍakundāṇvaya-gagana-mārttāṇḍarum | līlā-mātra-vijñ-
 tāchchaṇḍa-kṇuma-kūṇḍarum | Dēśya-gaṇa-gajēndra-sāndra-mada-dhārāvabhāsarum | vitarāṇa-vilāsa-
 rum | Pustaka-gaccha-śyachcha-sarasi-sarōjarum | vandi-jana-sara-bhājarum | śrīmad-Guṇachandra-
 siddhānta-chakravartti-chārutara-charaṇa-sarasi-ruha-shaṭcharaṇarum | aśēsha-dōsha-dūri-karana-pari-
 patāntakaraṇarum appa sūman-Nayakṛtti-siddhānta-chakravarttiḡaḷ entappar endōḷē ||

sāhitya-pramadā-mukhātja-mukuraś chāritra-chōdāmanis
 śrī-Jaināgama-vārdhū-varddhana-sudhā-śōchis samudbhāsatē |
 yas śalya-traya-gāra-traya-lasat-danḍa-traya-dhvamēakas
 sa śrīmān-Nayakīrti-dēva-munipas saiddhāntikāgrēsarā |
 Mānikyanandi-munipaś śrī-Nayakīrti-vratīśvarasya saddharmmah |
 Guṇachandra-dēva-tanayō rāddhānta-payōdhi-pāragō bhuvī bhāti ||
 hāra-kshira-harātta-hāsa-halabhrit kundēdu-mandākinī
 karppāra-sphaṭika-sphurad-vara-yaśō dhautā-trilōkōdarah |
 uchchapḍa-sinara-bhūri-bhūllhara-pavilī khyātō babhūva kshitau
 sas śrīmān-Nayakīrti-dēva-munipas siddhānta-chakrēśvarah ||
 S'ākō randra-ṇava-dya-chandramasi Durmmukhy-ākhya-sampvatsarō
 Vaiśūkhē dhavalē chaturddāśa-dinō vārē cha Sūryātma-jē |
 pūrvvāhṇē praharē gatō 'rddha-sahitē svarggam jagāmātmavān
 vikhyātō Nayakīrti-dēva-munipō rāddhānta-chakrādhīpah ||
 śrīmaj Jaina-vachōbdhi-varddhana-vidhus sālitya-vidyā-midhis

(West face.)

serppad-darppaka-hasti-mastaka-luṭhat-prōtkanṭha-kanthiravah |
 sa śrīmān Guṇachandra-dēva-tanayas saujanya-janyāvanih
 sthōyāt śrī-Nayakīrti-dēva-munipas siddhānta-chakrēśvarah ||
 guruv ādam Khacharādhīpaṅgē haligam dānakke hīpīṅgē tūp |
 guruv ādam sura-bhūddharakke negaḷḷ ā Kaiśasa-śaiḷakke tūp |
 guruv ādam vinutaṅgē rājisuv luṅgōlaṅgē lōkakke sad- |
 guruv ādam Nayakīrti-dēva-munipam rāddhānta-chakrādhīpah ||

tach-ohhishyar ||

hina-kara-śarad-abhira-kshira-kallōḷa-jāḷa-sphaṭika-sita-yaśnō śrī-subhra-dik-chakravāḷah |
 madana-mada-timisra-śrēṇi-tivāṇsu-nūḷi jaynti nikhiḷa-vandyō Mēghachandra-vratindrah ||

tat-sadharmmar ||

kandarpābhava-kalpitō dhura-tanu-trāṇōpaniōra-sthālī
 chaūchad-bhūr amālā vinēya-janatā-nirē-jini-bhānavah |
 tyaktāsēsha-bahir-vvikalpa-nichayās chāritra-chakrēśvarah
 sūmbhantō Anṇitaḷḷika-vāsi-Maladhāri-svāminō bhūtalē ||

tat-sadharmmar ||

shaṭ-karṇma-vishaya-mantrē nānā-vidha-rāga-hāri-vaidyē cha |
 jagad-ōka-sūrir ēshas S'ridhara-dēvō babhūva jagati pravāṇah ||

tat-sadharmmar ||

tarkka-ryākara-pāgama-sāhitya-prabhriti-sakaḷa-śāstrārṭtha-jñah |
 vikhyāta-Dāmanandi-traividya-muniśvarō dherāgrē jayati ||
 śrīmaj Jaina-matēbjini-dinakarō naiyāyikābhūṇaḷah
 Chārvvākāvanibhrit-karāḷa-kulḷō Bauddhābdhi-kumbhōdbhavaḷ |
 yō mīmāṃsaka-gandha-sindhura-śirō-nirbbhēda-kāṇṭhīravas
 traividyōttama-Dāmanandi-munipas sō 'yam bhuvī bhājatē ||

tat-sadharmmar ||

duḡdhābdhi-sphaṭikēndu-kanda-kumuda-vyābhāsi-kīrti-priyas

siddhantôdadhî-varôdhanâmrîta-karâh parârtîthya ratnâkarah |
 khyâta éri-Nayakîrtî-dêva-munîpa-é-ri-pâda-padma-priyô |
 bhûty asyâh bhuvi Bhânukîrtî-munîpas siddhanta-chakrâdhipah ||
 urugêndra-kshîra-nîrâkara-rajata-giri-âi-sita-clichhatra-gaûgâ- |
 hura-bâsajîvâtôbha sphatikâ-vrîshabha-âmbhrôbhra-nîhâra-hârâ- |
 mura-râja-âvîta-paûkêruha-baladhara-vâk-ââkha-hamsêndu-kundô- |
 tkara:chaûchat-kîrtî-kântap dhareyol essan i Bhânukîrtî-vratîndrah ||
 tat-sadharmmar ||
 sad-vrîtâkîrtî-âbhitâkhija-kalâ-pûrûpas smara-dhvamsakalâ
 ââvad-vîsâv-viyôgi-hrit-sukhakaras éri Bâlachandro-munîh |
 vakrôûna-kajêpa Lûma-suhridâ chaûchat-viyôgi-dvishâ
 lôkêsminna upamîyâtê katham asau ténâtha bâlêndunâ ||
 uchchaûda-madana-madu-gaja-nîrbbhôdana-patutara-pratâpa-mrigêndrah |
 bhavya-kumudavûgha-vikasana-chandro bhuvi bhâti Bâlachandra-munîndrah ||
 tâiâtri-kshîra-pâi a-sphatikâ-sura-sarî-târahâêndu kunda-
 âvîtôdyat-kîrtî-Lakshmi-prasara-dhavahtâsêsha-dik-chakravâlâh |
 ârimat siddhânta-â bakrôsvara-nuta-Nayakîrtî-vratîsâûglî-bhaktah

(North face.)

ârimân bhâtîarakêshô jagati vijayâtê Môghachandra-bratîndrah ||
 gâmbhîryyê guakarâkarô vîtarayê kalpa-drumas tējasi
 pûôchchanda-dyumanîh kajâsv apî âsî dhairyyê punar Mmaudarah |
 sarvôrvri-paripûrûpa-nirmamâ-yaâô Lakshmi-manô-rañjanô
 bhâty asyâh bhuvi Mâghanandî-munîpô bhâtîarakâgrêsarah ||
 vasu-pûrûpa-samastââh kahitî-chakrê virâjitê |
 chûûchat-kuvalâjayânanda-Prabhâchandro munîsarah ||
 tat-sadharmmar ||
 uchchaûda-graha-kôtyô niyamitâs tishantî yêna kshutau
 yad-vâg-jâta-sudhâ-rasô 'khîja-vîsha-vyuchchêdaksâ sôbhâtê |
 yat-tantrôdgha-vidhîs samasta-janatârôgyâya samvartatê
 sô 'yam âumbhati Padmanandî-munînâthô mantra-vâdîsarah ||

tat-sadharmmar ||
 chaûchach-chandra-marîchi-âarada-ghana-kshîrâbdhî-târâchaja-
 prôdyat-kîrtî-vikâsa-pâûduratara-brahmâûda-bbâûdôdarah |
 vâk-kântâ-kâthina-stana-dvaya-taû-hârô gabhîra-sthîras
 sô 'yam sannuta-Nêmichandra-munîpô vibhrâjatê bhâtâjê ||
 bhapârdâdhikritas samasta-sachîvâdhîsô jagad-vîsrutâs
 éri-Huûjô Nayakîrtî-dêva-munî-pâdâmbhôja-yugma-priyah |
 kîrtî-âri-nîlayah parârtîtha-charitô nityam vibhâti kahitau
 sô 'yam éri-Jîna-dharmma-rakshapakarah samyaktva-ratnâkarah ||
 ârimach-âhrikarapâdhipas sachîva-nâthô vîsâv-vidvan-nidhîs
 châtur-vrâraûga-mahâûna-dâna-karagôstâhi kahitau sôbhâtê |
 éri Nîlô Jîna-dharmma-nirmamâ-manâs sâhitya-vidyâ-priyas
 sanjanpakâ-nidhîs âstâka-vîsâda-prôdyat-yaâs éri-patîh ||

ārādhyō Jinapō guraś cha Nayakirtti-khyāta-yōgiśvarō
 Jōgāmbā janani tu yasya janakas śrī-Bamma-dēvō vibhuh ||
 śrīmat-Kāmalatā-sutā-pura-patiś śrī-Mallināthas sūtō
 bhāty asyānī bhuvī Nāga-dēva-suchivas Chāṇḍāmbikā-vallabhaḥ ||
 sūra-gaḇa-śarad-indu-prasphurat-kirtti-śubhī
 bhavad akhijā-digantō vāg-vadhū-chitta-kāntaḥ |
 budha-nidhi-Nayakirtti-khyāta-yōginītra-pādām-
 buja-yuga-kṛita-sēvaḥ śōbhatō Nāga-dēvaḥ ||
 khyātas śrī-Nayakirtti-dēva-muni-nāthānāṃ payaḥ-prōllasat-
 kirttīnāṃ paramaṇī parōksha-vinayaṃ kartuṃ nishidhy-ālayaṃ |
 bhaktyākārayad āśāsāṅka-dīnakṛit-tāraṇī sthiraṇī sūhṛinyanāṃ
 śrī-Nāgas sachivōttamō nija-yaśas śrī-śubhra-dīn-maṇḍalaḥ ||

43 (117)

In manṭapa south of Chāmunḍa Rājya basti.

(East face.)

Śrīmat-parama-gaṃbhīra-syādvād-āmoghā-lāṅcchanaṇī |
 jīyāt trailōkyā-nāthasya-śāsanaṃ Jina-śāsanaṃ ||
 śrīman Nābhōya-nāthādya-nmaḇa-Jina-varāṇika-saudhōru-vārdhīḥ
 pradivastāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru-vēdīḥ |
 śasta-syātākāra-mudī ā-saḇajīta-janatānanda-mādhōra-ghōśaḥ
 sthōyād āchandra-tāṇaṃ parama-sukha-Mahāvīrya-vēchī-nikāyaḥ ||
 śrīman-munīndrōttama-ratna-varggās śrī-Gautamādyaḥ prabhuvishnavastē |
 tatcāmabudhaḥ sapta-mahavēdhu-yuktās tat-santataṃ Nandi-gaṇē babhūva ||
 śrī Padmanandīty-anavadya-namā hy āchāryya-śabdōttara-Koṇḍakundaḥ |
 dvitīyaṇī āsīd nishidhānam udyach-charitra-saḇjīta-su-chāraparddhīḥ ||
 abhūd Unāsvātī-munīśvarō śāśv āchāry ya-śabdōttara-Grīddhrapīṅcchabhī |
 tad-anvayē tat-sadṛśō 'sti nānyas tāt kālīkāsēsha-padārttha-vēdī ||
 śrī-Grīddhrapīṅcchā-munipasya Bāḷākapiṅcchabhās āśahyō janishṭa bhavana-traya-vartti-kīrtīḥ |
 chāritra-chaḇchor akhīlāvanipāḷa-maḇjī-māḷi-ālimukha-virājita-pāda-pādmaḥ ||
 tach-chhishyō Guṇanandi-paḇḇita-yatiś chāritra-chakrēśvaraḥ
 tarkku-vyākaraṇādi-śāstra-nipuṇs sūhṛitya-vidyā-patīḥ |
 mithyā-vādi-madāndha-sindhura-ghaṭā-saḇghaṭṭa-kaṇṭhīravō
 bhavyāmbhōja-divākaro vijayatāṇī kaudaḇṇa-darṇpāpabhī ||
 tach-chhishyās tri-śatā-vivēka-nidhayaś śāstrābdhi-pāraṅgatās
 tēshūtkriṣṭatamā dvi-saptatī-mitāḥ siddhānta-śāstrārtībhakā |
 vyākhyānō paṭavō vichitra-charitās tēshu prasiddhō munīḥ
 nūnāndna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikāḥ ||
 ajun ā-ḇṇa-chūḇi-ratna-rārājītāṅghrī vijīta-Makara-kēṭhōddanda-dōrddayā-garbhāḥ |
 kumāsā-makara-bhāḇhāṇika-dambhōḷi-dapḇas sa jayatu vibudhēndrō Bhārati-bhāḷapaṭṭaḥ ||

(South face)

tach-chhishyāḥ Kaladhautanandi-munipāḥ saiddhānta-chakrēśvaraḥ
 pārāvāra-purīta-dhārīni-koḷa-vyāptōru-kirttīśvaraḥ |
 paṭchākṣhōnamāḇa-kumbhī-kumbha-dāḷana-prōamukta-muktāphaḷā-

prāṇa-prāṇita-kāsaṁ budha-matō vāk-kāṇḍi-vallabhaḥ ||
 avarge ravi-chandra-siddhānt- |
 ta-vidas Sampūrṇa-chandra-siddhānta-muni- |
 pravaraṁ avar avarge śiṣya- |
 pravaraṁ śrī-Dāmanandī-sannunipatigaḥ ||
 bōdhita-bhavyar asta-madanar mmada-varjita-buddha-mānasar |
 Śrīdhara-dēvar embar avarge agra-tanūbhavar ādar ā yasa- |
 śrī-dharagge āda śiṣhyar avaro negaḍdar Mmaladhāri-dēvaruṁ |
 Śrīdhara-dēvaruṁ nata-narēndra-kirita-tatārchchita-kramar ||
 Maladhāri-dēvarindam |
 beḷagidudu Jinēndra-śāsanam munnam ni- |
 rmmalam āgi mattam igaḥ |
 beḷagid apudu Chandra-kirti-bhaṭṭarakarim ||

avara śiṣhyar ||

param āptākhiḥ-śāstra-tatva-niḷayam siddhānta-chūḍāmaṇi- |
 sphuritāchāra-param vinēya-janātānandam guṇāṇika sun- |
 daran amb unuatiyim samasta-bhuvana-prastutyan ādam Divā- |
 karanaṇḍi-bratināthan ujjala-yasō vibhrajitāśā-taṭam ||
 vidita-vyākaraṇada ta- |
 rkkada siddhāntada viśēṣadūp traividya- |
 spadar eud i dhare bappi- |
 pudu Divākaraṇaṇḍi-dēva-siddhāntigarar ||
 vara-rāddhāntika-chakravartti durita-pradhvaṁsi kandarppa-sin- |
 dhura-sipham vara-śiḷa-sad-guṇa-mahāmbhōrāśi-paṇkēja-pu- |
 shkarn-dēvēbhū-śāśāṇka-sannibha-yasah śrī-rūpan ohō Divā- |
 karaṇaṇḍi-brati-nirumadam nirupamam bhūpēndra-brindārchchitam ||

(West face.)

vara-bhavyānana-padmanuḥ alaral aḷḷāṇika-nētrōtpalam |
 koragal pāpa-tamas-tanam parayal ettam Jaina-mārggāmālām- |
 baram aty ujjalam āgal ēm beḷagi tāṁ bhū-bhāgamam śrī-Divā- |
 karaṇaṇḍi-brati-vāk divākara-karākāram bōl urbhi(t i bhū)-nutam ||
 yad-vaktra-chandra-viḷasat-vachanāṁṛitāmbhaḥ-pānēna tushyati vinēya-chakōra-brindam |
 Jainēndra-śāsana-sarōvara-rājahamṣō jlyād asau bhuvi Divākaraṇaṇḍi-dēvaḥ ||

avara śiṣhyaru ||

Gaṇḍavimukta-dēva-Maladhāri-munindrara pōda-padmanam |
 kaṇḍ oḷ sādhyam ēm nēnda bhavya-janakk amakōṇḍa-chanda-vē- |
 taṇḍa-virōdhī-danda-nripa-danda-patat-prithu-vajradanda-kō- |
 danda-karāḷa-ḷaṇḍadhāra-dandabhayam perapangi pōgavē ||
 baḷa-yutarar baḷaichuva latānta-śaraṅg idirāgi tāgi san- |
 chāḷise palāṇchi tāḷḷa avanan āḷai meḷ-vagay-āda-dūsarim |
 kaḷeyade nēnda karbunada karggida sippinamakke vetta ka- |
 ḷaḷam eniḷḷaṇḍi pait āḷarāda meyya maḷam Maladhāri-dēvarar- |
 māḷḷadum ad orṁṁṁ laṅkīṇḍa vārtiṇyan āḷada kotta bāḷilam |
 tēḷḷyada bhāṇuv antamitum āḷḷḷa pōgada meyyan orṁṁṁmerum |

turisada kukkuṭāsanaṁ solāda Gaṇḍavimukta-vṛttiyam |
maṇḍeyad aghōra-duśchāra-tapas charitam Maḷadhāri-dēvara ||

ā chāritra-chakravartigaḷa śiṣhyaru ||

pañcēndriya-prathita-sāmaja-kumbha-piṭha-nirllōṭa-lampāṭa-malōgra-samagra-sipphah |
siddhānta-vāri-nidhi-pārṇa-nisādhināthō bhābhāti bhūri-bhuvanē S'ubhachandra-dēval |

śubhrābhārābha-sura-dvipāmara-sarit-tārāpati-prasphuṭaj-
jyōtanā kunda śāsirdhā-kambu-kameḷābhāsō-taraṅgōtkaraḥ |

prakhya-prajvala-kirtim anvaham imāṁ gāyanti dēvāṅgaḥ
dik-kanyāḥ S'ubhachandra-dēva bhavataś chāritra-bhū-bhāmīn |

S'ubhachandra-munindra-yaśaḥ- |

prabhoyō sariy āgalānd int i chandram |

prabhu tegidē kandi kundidan |

abhava-śirōmaṇig ad ēke kanduṁ kunduṁ ||

ettalu bijeyam gayada- |

m attale dharma-prabhāvam adhikōtsavadim |

bittaripuḍ enale pōlvare |

vattinavar śri-S'ubhēndu-siddhāntikaram ||

kantu madāpahar ssakal-i-jiya-dayāpara-Jainu-nārgga-rū- |

dḍhānta-payōdhigaḷ viśaya-vairigaḷ niddhata-kamma bhūṭjanar |

santata-bhavya-padma-dinakrit-prabharām S'ubhachandra-dēva-si- |

dḍhānta-munindraram pogaḷpuḍ ambudhi vēṣṭita-bhūri-bhūṭaḷam ||

(North face.)

khyāta-śri-Maḷadhāri-dēva-yaninaś śiṣhyōttamē svar-ggātē

hā hā śri-S'ubhachandra-dēva-yatipē siddhānta-chūḍāmaṇau |

lōkanugraha-kāriṇi kṣhiti-nutē kandarppa-darppāntakē

chāritrōjvala-dīpikā pratihātā vātsalya-vallī gatā ||

S'ubhachandrō mahas-sāndrē grilātē kāla-Rāhupū |

sāndhakāram jagaj-jālam jāyatē ty ēti nādbhutam |

bānāmbhōdhi-nabhas-śasāṅka-tuḷitē jātē S'akābdō tatō

varshō S'ōbhakrit-āhvayē vyupanātē māśē punnē S'rāvaṇē |

pakshē krishṇa-vipaksha-vartimī Sītē vārē dakṣyam tithau

svaṛ yātah S'ubhachandra-dēva-gaṇabhrīt siddhānta-vārām-nidhiḥ ||

śrīmad avara guḍḍam ||

sumadhigata-pañcha-malā-śabda mahā-sāmantādhipati mahāprachanḍa-daṇḍanāyakaṁ | vāri-bhaya-

dāyaka | gōtra-pavitra budha-jana-mitra | svāmi-drōha-gōḍhūma-gharaṭṭam | saṅgrāmaja-tuṭṭa |

Viśṇuvarddhana-Poysaḷa-mahārāja-rājya-samuddharana kaligaḷ-ābharana śri-Jaina-dharmasāmrītā-

budhi-pravarddhana-sudhākara samyaktva-ratnākārādy-anēka-nāmāvali-samālankṛitarappa śrīman-ma-

hā-pradhāna-daṇḍanāyaka-Gaṅga-Rājam tamma gurugaḷ śri-Māla-saṅghada Dēsiya-gaṇada Pustaka-

gachchhada S'ubhachandra-siddhānta-dēvargge parōksha-vinayakke nisīdhigeya nilisi mahā-pūjeyam

māḍi mahā-dānavam geydaru ||

ā mahānubhāyan attige || S'ubhachandra-siddhānta-dēvara guḍḍi ||

vara-Jina-pūjeyan aty-ā- |

daradindam Jakkapabbe māḍisuvāḷ sa- |

ch-charitē guṇānvita yend |
 i dharanī-taḷa mechchi pogaḷutirppada nīchham ||
 doreyē Jakkāṇikabbeg i bhuvanadoḷ chāṇtradoḷ śīladoḷ |
 parama-śrī-Jina-pūjeyoḷ sakala-dānāścharyyadoḷ satyadoḷ |
 guru-pādāmbuja-bhaktiyōḷ vinayadoḷ bhavyarukkalaṇi kanda ā- |
 daradīṇa mānnisutirppa pempin-eḷeyōḷ niatt-anya-kāntā-janam ||
 śrīmat Prabhāchāndra-siddhānta-dēvara guḍḷa heggade-Marddimayyaṇ baredam ||
 biruda-rūvāri-mukha-tiḷakaṇi Varddhamānāchāri kaṇḍarisidam | maṅgala mahā || śrī śrī ||

44 (118)

In the same Maṅṭapa.

Śrīmat-parama-gaṁbhīra-syādvād-āmōgha-lāñchhanam |
 jīyāti trailōkya-nūlhasya śāsanam Jina-śāsanam ||
 bhadrām astu Jina-śāsanāya sampādyatām prati vidhāna hētavē |
 anya-vādī-mada-hasti-mastuka-spātanāya ghaṭanē patiyasē ||
 nannas siddhōbhyaḷ ||
 janatūdhāran udāran anyā-vanitā-dūram vachas-sundari- |
 ghana-vṛitta-stana-hāran ugra-raṇa-dhīraṇi Māraṇ ēn endapai |
 janakam tūn ene Mākunābbe vibudha-prakhyāta-dharmma-prayu- |
 kte nikāmāta-charitre tāy enal id ēn Ēcham mahā-dhanyanō ||
 kanda || vitrasta-majam budha-jana- |
 nitrām dvija-kūḷa-pavitrām Ēcham jagadoḷ |
 pātram ripukūḷa-kanda kha- |
 nitrām Kaṇḍīnya-gōtran amala-charitram ||
 vṛitta || parama-Jinēśvaraṇ tanage deyyam aḷurkkeyin oḷpu vettam uḷ- |
 uru-durita-kshayaṇ Kkanakanandi-muniśvarar uttamōttamar |
 ggurugaḷ udāta-vīraṇ avadāttata-yaśam nripa-kāma-Poyśaḷam |
 poreḍa-mahīśan endōḷ ele baṇṇipar āṇ nnegaḷd Ēchigāḍkanā ||

kanda || Maṇu-charitaṇ Ēchigāḍkanā |
 maneyōḷ muni-jana-samūhamum budha-janamum |
 Jina-pūjane Jina-vandane |
 Jina-mahimegaḷ Ava-kālamum sōbbhisugum ||

A mahānubhāvan-arddhāngiy ent appaḷ endōḷ ||
 uttama-guṇa-tati-vanitā- |
 vṛittiyān oḷakonḍuḍ endu jagam ellam ka- |
 y yēttuvīśam amala-guṇa-sam- |
 pattige jagadoḷage Pōchukabbeye nōntaḷ ||
 tanuvam Jinapeti-nūtiyūṇ |
 dhanamam muni-janada-triptiyūṇ sapphalam id in- |
 a enag-emb i nambageyōḷ |
 nannamam jagadoḷage Pōchukabbeye neṇipal ||

jana-viṣṭan Echigāṅkana-
 manas-sarō-hamsi Gaṅga-Rāja-chamānā-
 thana janani janani bhuvana-
 kk ens negalḍa Pōchikabbe guṇaḍ unnatiyim ||
 enisida Pōchāmbike pari-
 janamun budha-janamun orameg orame manam taṇ-
 paṇe tapida parase puṇyama-
 n anantamun nerapi parapi jasanam jagadoḷu ||

vachuna || int enisid ā Pōchāmbike Belagūḷada tīrtham modalād-anēka-tīrthagaloḷu palavam chaityā-
 layaṅgaḷa māḷisi mahā-dānam geydu ||

vṛitta || adan inn ēn einben ān ond amaṇḍa-sukṛitamun nōḍe rōmāñicham āḍa-
 ppudu pēlv udyōgadindam smariyipaḍe namō Vitarāgāya gārha-
 sthyada yōśid-bhāvad i kālada paripatiyam geldu sallōkhanam sam-
 padadindam dēvi-Pōchāmbike sura-padamam illeyim sūregonyal ||

Saka-varsha 1043 neya Sārvari-samvatsarada Āshāḍha-suddha-5-Sōmavāradandu sanyasanamun
 kaikoṇḍu ēka-pārēva-niyamadiṇ pañcha-padamam uchcharisutam dēva-lōkake sandaḷ ||

Ā jagaj-jananiya putram || samadhiyata-pañcha-mahā-śabda mahā-sāmantādhipati mahā-prachanḍa-
 dandānāyakam | vairi-bhaya-dāyakam | gōtra-pavitram | budha-jana-mitram | śrī-Jaina-dharmmā-
 mṛitāmbudhi-pravarddhana-sudhākaram | samyaktva-ratnākaram | āhārābhaya-bhaiṣajya-śāstra-dāna-
 vinōḍa | bhavya-jana-hṛidaya-pramōḍa | Viṣṇuvarddhana-bhūpāḷa-Poysala-mahārāja-rājyābhishēka-
 pūṇa-kumbha | dharmma-harmmyōddharana-mūḷa-stambha | nuḍid-ante-gaṇḍa pagevaram bēp-
 koṇḍa | drōha-guarattādy anēka-nāmāvali-samālakṛitan appa śrīman mahā-pradhānam dandānāyakam
 Gaṅga-Rājam tann ātmāmbike Pōchala-dēviyaru divakke enlalu parōksha-vinayakk end i nīśidhigeyam
 nīlī pratishtē-geydu mahā-dāna-pūjārchchanābhishēkaṅgaḷam māḍida | māṅgaḷa-mahā śrī śrī ||
 śrī-Prabhāchandra-siddhānta-dēva-zuḷim pergaḷo-Bāvarājam baredam ||
 rūvāri-Hoyasālāchāriya magam Varddhamañāchāri biruda-rūvāri-mukha-tīḷakam kaṇḍarisidam ||

46 (125)

West of Eraḍu Kaṭṭe basti.

Śrīmat-parama-gambhīra-syādvād-āmōgha-lāṅchhanam |
 jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-hētavē |
 anya-vāḍi-mada-basti-mastaka-sphātanāya ghaṭanē paṭṭiyasē ||

Svasti samadhiyata-pañcha-mahā-śabda mahā-maṇḍalēvaru Dvārāvati-purā-varādhīśvaram Tāḍava-
 kuḷāmbara-dyumaṇi samyaktva-chōḍāmaṇi Malaperol-gaṇḍādy-anēka-nāmāvali-samālakṛitar appa
 śrīman mahā-maṇḍalēśvaram Tribhuvana-malla Talakāḍu-gonḍa bhūja-bala Vira-Gaṅga Viṣṇu-
 varddhana Hoyasala Dēvara vijaya-rājyam uttarōttarābhivṛōdhi-pravarddhamañam āchandrārkka-tāram
 saluttam ire tat-pāda-padmōpajīvi ||

vṛitta || janatādhāran udāran anya-vanittā-dāram vachas-mundari-
 ghana-vṛitta-stana-hāran ngra-rapa-ūhīram Māru ēn endāpai |
 janakam tān ene Mārapabbe vibudha-prakhyāta-dharmma-praya-
 kte nikāmatta charitre tāy enal id ēn Echam mahā-dhanyam ||

kanda || vitrasta-maḷam budha-jana- |
 mitram divja-kuḷa-pavitram Ēcam jagadoḷu |
 pātram ripu-kuḷa-kanda-kha- |
 nitram Kauṇḍinya-gōtran amaḷa-charitram ||
 manu-charitan Ēchigānkana |
 manēyoḷ muni-jana-samāhamum budha-janamum |
 Jina-pūjane Jina-vandane |
 Jina-mahimegaḷ āva-kālamum śōbhisugum ||
 uttama-guṇa-tati-vanitā- |
 vrittiyan olaḱoṇḍud endu jagam ollaṁ kai- |
 y yettuvinam amaḷa-guṇa-saṁ- |
 pattige jagadoḷagu Pōchikabbeye nōntaḷu ||

ant enisid Ēchi-Rūjana Pōchikabbeya putran akhiḷa-tīrtthakara-parama-dēva-parama-charitākama-
 nōdiraṇa-ripaḷu-puḷaka-parikaḷita-vārahāmanuv asana-samara-rasa-rasika-ripu-nripa-kaḷāpāvalēpa-lōpa-
 lōlupa-kriṇāpanuv āhārābhaya-bhaishajya-śāstra-clāna-vinōdanum sakula-lōka-śōkāpanōdanum ||

vṛitta || vajram Vajrabhrītō haḷam Haḷabhrītās chakram tathā Chakriṇās
 śaktiś S'aktidharmasya Gāṇḍiva-dhanur Ggāṇḍiva-kōḍaṇḍinaḥ |
 yas tadvat vitanōti Viṣṇu-nripatēḷ kārṇyūṁ katham mādriśair
 Gaṅgō Gāṅga-taraṅga-raṇjita-yaśō-rāsīs sa varṇyō bhavēt ||

int enipa śrīman mahā-pradhānam daṇḍanāyakaṁ drōha-gḷaruṭṭa Gaṅga-Rūjam Chāḷukya-chakravartti-
 Tribhuvana-Malla-Permmūḍi-Dēvana daḷam paṇirvvaru sāmantar vverasu Kapuḱgāla-biḍinalu biṭṭ ire ||

kanda || tege vāruvamam hāruva |
 baḱeyam tanag iruḷa-bavarav enuta sa-vēgam |
 buguva kaṭakigaran aḷiṇam |
 pugisidudu bhuj-āsi Gaṅga-daṇḍādhipana ||

enbinam avaskanda-kēḷiyindam anibarum sāmantarumam blaṁgisi tadiya vastu-vāhana-samāhamam
 nija-svāmige tandu koṭṭu nija-bhujāvashīṭambhaḱke mechchi mechchidem bēḱi koḷḷ ene ||

kanda || parama-prasādamaṁ paḱe- |
 du rājyamam dhanaman ēnumam bēḱad ana- |
 svaram āḱe bēḱi-koḱḱam |
 Paramanan idan Arhad-archchanāṇchita-chittam ||

antu bēḱikoṇḍu ||

vṛitta || pasarise kirttanam-jauani-Pōchala-dēviyar artthivaṭṭu mā- |
 ḱisida Jinālayakkam osed ātma-manōrame Lakṣmi-dēvi mā- |
 ḱisida Jinālayakkam idu pūjane yōjitam endu koṭṭu san- |
 tosamam ajasram āṇpan ene Gaṅga-chamūpan id ēn udāttanō ||

akkara || ādiy-āgirppud Āhata-samayakke Mūla-saṅgham Koṇḱakundānvayam |
 bādu vēḱaḱam baḱeyipud aḷiya Dēsiga-gaṇada Pustaga-gachchhada |
 bōdha-vibhavada mukkuṭāsana-Maladhāri-dēvara śiṣhyar enipa pempin- |
 gāḱam esedirppa S'ubhachandra-siddhānta-dēvara guḱḱam Gaṅga-chamūpati ||

Gaṅgavādīya basadigaḷ enitoḷ av anitumam tām eyde posayisidaṁ !
 Gaṅgavādīya Gommatā-dēvargge suttālayaman eyde mādisidaṁ !
 Gaṅgavādīya Tigulaṛaṁ beṅkoṇḍu Vira-Gaṅgaṅge nimirchchi-kotṭa !
 Gaṅga-Rājan ā munina Gaṅga-Rāyaṅgaṁ nūmmaḍi-dhanyau alte ||

46 (126)

In marṭṭa west of Eraḍu Kaṭṭe basti.

Bhadram astu Jina-kāsanasya ||

jayatu durita-dūrah kṣhira-kūpura-lārah prathita-prithula-kirtti śrī-Subhōdu-bratisah !
 guṇa-maṇi-guṇa-sindhuh śiṣṭa-lōkayka-bandhuh vibudha-madhupa-phullah phulla-bāpādi-sallah !

Śrī-vadhu-chaudralōkhe-sura-bhūruhad-ndbhavadim payōdi-vē- !
 jā-vadhu pempuv ettavol anindite nāgale chāru-rūpa-li- !
 lāvati daṇḍanāyakiti Lakkale-dēvati Būchi-Rājan em- !
 b i vibhu putte pempu voḍel āṇṇisidaḷ purid-appa kirttiyūṁ ||

ā yabbeya magu ent appau endade ||

svasti samasta-bhuvana-bhavana-vikhyāta-khyāti-kāutā-nikāma-kamaniya-mukha-kannaḷa-perāga-pura-
 bhāga-subhagikṣitāmiya-vaktramūṁ ! svakiya-kāya-kānti-parihasita-kusumachūpa-gātramūṁ ! ālāvā-
 bhaya-bhaishajya-śiṣṭa-dāna-vinōdanamūṁ ! sakaḷa-lōka-lōkapanōdanamūṁ ! nikkūḷa-guṇa-guṇābharamanūṁ !
 Jina-charaṇa-sarāṇanam enisida Bāchapanam ||

vṛitta || vinayada simo satyada tavarmmane śauchada janna-bhūmi yen- !
 d anavaratam pogaḷvudu jannam vibudhōtkara-kairava-prabhō- !
 dhana-himarōchiyaṁ negaḷda Būchiyau udgha-parārttha-sad-guṇā- !
 bhinava-Dadhichiyam subhaṭa-bhikara-vikrama-Savyasāchiyam ||

ā yaṇṇaṁ Saka-varusha 1037 neya Vijaya-samvatsarada Vaisakha-suddha 10 Ādityavāradandu sarvva-
 saṅga-parityāga-pūrvvakam mudiyadam ||

padya || tyāgaṁ sarvva-guṇādhikam tad-anujam śauryam cha tad bāndhavam dhairyam
 garbha-guṇāti-dūruṇa-rīṭam jñānam munōnyam satam !
 śēṣhātēṣha-guṇam guṇaika-sarāṇamūṁ śrī-Bāchanō 'tyāhitam satyam
 satya-guṇikauḍi kuritē kim vā na chāturyyabhāk ||
 yō viryē gaja-vairibhūyam atuḷē dāmakramē Bāchanō
 yas śakṣāt sura-bhūjabhūyam avanau guṇbhīratāyā viḷhau !
 yō ratnākara bhūyam munati-guṇē yō Mōrubhūyam
 gatas sō 'ntē śānta-manā-manishi-lashitam gīrvvāḷabhūyamūṁ gataḷ ||
 Mārīkāra iti prasiddhatara ity atvūrjital-śrīr iti
 prāpta-svaraggaṇāti-prabhutva-guṇa ity uchchair mmanishīti cha !
 śrīmad-Gaṅga-chamūpatēḷ priyatamā Lakṣmī-saṇṭikṣhā
 śilā-stambham stūlipayatīṣma Būchapa-guṇa-prakhyāti-vṛiddhim prati ||
 dhare bhuv āyta viśruta-vinōya-nikāyam anātham āyta vā- !
 k-tarūṇiyum iḷaḷ ! jagadoḷ ūrggam anāḍaraṁ iyeḷ āḍaḷ en- !
 d irado viśhādām ādam oḍaruttire bhavya-janāntaraṅgadoḷ !
 nirupaman eyḍadam negaḷda Būchiyaṇam divi-chitra-lōkamamūṁ ||

śrī-Mūla-saṅghaḍa Dēśiga-gaṇaḍa Puṣṭaka-gaḍichhāḍa S'ubhachandra-siddhānta-dēvara-guddaṇ
Būchanana niśidiga ||

47 (127)

In the same vaṇṭaya.

(South form.)

Bhadraṇ blūyāj Jinēndrāṇṇaṇ śāśanāyūgha-nāśinē |
kutirṭṭha-dhivānta-saṅghāta-pralhinna-ghana-bhānavē ||
śrīman-Nābhēya-nāthūdy-nuṣṭa-Jina-varāṇika-saudhōru-vārdhliḥ
pradhvasthāgha-pramēya-prachaya-vishaya-kaivalya-bōdhōru vēdih |
śasta śyātkāra-mudrā-subaḥita-janātānanda-nādhōru-ghōshah
sthēyād āchandra-tāraṇ poraṇa-sukha-Mahāvīryya-vichī-nikāyah ||
śrīman-munindrōttama-ratna-varggūḥ śrī-Gautamāyāḥ prahbarishuvastē |
tatāmbudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babbūva ||
śrī-Padmanandity anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |
dvitīyaṇ āśid abhidhānam udyach-charitra-saṅjāta-su-chāraṇarddhiḥ ||
abhid Umāsvātī-munīśvarō 'śāv āchāryya-śabdōttara-Gṛidhrapiñchah |

tad-anvayē tat-sadriśō 'sti nānyas tāt-kūlikāsēsha-padārṭṭha-vēdī ||
[śrī-Gṛidhrapiñchīha-munipasya Bājākapīñchah śishyō 'janishṭa bhuvana-traya-vartti-kīrttiḥ |
chāritra-chuñchur aklīḍavanipāḷa-maṇi-māḷā-śilīmukha-virājita-pāda-padmaḥ ||
tach-chhishyō Gaṇanandi-paṇḍita-yatīś chāritra-chakrōśvaraḥ |
tarkka-vyākaraṇādi-śāstra-nipuṇas sūhitya-vidyā-patīḥ |
mithyāvādi-madāndha-sindhura-ghaṭā-saṅghaṭṭi-kanyāhīravō |
bhavyāmbhōja-divākarō vijayatūṇ kaudarppa-darppapahāḥ ||
tach-chhishyās tri-śatā-vivēka-nidhayaś śāstrārdhi-pāraṇḍatās |
tōshhūtkrishṭasamā-dvi-saptatī-mitās siddhānta-śāstrārththaka |
vyākhyānō paṭavō vichitra-charitās tēshu prasiddhō munīḥ |
nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-saiddhāntikah ||
ajani mahipa-chūḍā-ratna rārājitaṅghrīr vījita-Makarakōtāddanḍa-dōrdanḍa-garvah |
kunaya-nikara-bhūdrāṇika-dambhōḷidanḍas sa jayatu vibudhēndrō Bhārati-bhāḷapattīḥ ||
tach-chhishyah Kāḷadhautanandi-munipas siddhānta-chakrōśvaraḥ |
pārāvāra-parita-dhāriṇi-kūḷa-vyāptōru-kīrttiśvaraḥ |
pañchākshōnmada-kumbhi-kumbha-dāḷaṇa-prōnmukta-muktāphāḷa-
pramāṇu-prāñchita-kēsari-budha-nutō vāk-kāminī-vallabhah ||
tat-putrakō Mahēndrādi-kīrttir Mmadana-śāṅkaraḥ |
yasya Vāg-dēvatā śaktā śrautīm māḷam ayūyujat ||
tach-chhishyō Virāṇandī kavi-gamaka-mahā-vādi-vāgmīṭva-yuktō
yasya śrī-nāka-sindhu-tridāśa-paī-gajākāśa-sankāśa-kīrttim |
gāyanty uchchair dīgantē tridāśa-yuvatayah priti-rāgānubandhāt
sō 'yam jīyāt pramāda-prakara-mahidharō blūḷa-dambhōḷidanḍah ||
śrī-Gollāchāryya-nāmā samajani munipas buddha-ratna-trayātma
siddhāntas 'dyarṭṭha-sārṭṭha-prakatana-paṇu-siddhānta-śāstrārdhu vichih |

तार्किको गणानंदीपाण्डित्योऽथ चरित्रचक्रेश्वरः
तर्कशास्त्रादिशास्त्रनपुणः सुहित्यविद्यापतिः
मिथ्यावादिमदान्धसिन्धुराघटसङ्घट्टिकान्याहीरवः
भव्याम्भोजदिव्यकरविजयतुण्णकौदारप्यदारप्यपहाः
तार्किकश्चरित्रविशेषज्ञः त्रिशतविवेकनिधयः शास्त्रार्थप्रकाशः
तौशुत्क्रिष्टसमोद्वि-सप्ततीमितः सिद्धान्तशास्त्रार्थप्रकाशः
व्याख्यानोपाधो विचित्रचरितः तेषु प्रसिद्धो मुनीः
नानानुनायकप्रामाण्यनपुणो देवेन्द्रसिद्धान्तिकः
अजनिमहिषचूडावतीरवजितमकरकोटोदण्डदोर्दण्डगर्वः
कुणयनिकारभूद्रीकदम्भोलिदण्डसजयतुविवुधेन्द्रभारतीभालपट्टीः
तार्किकश्चरित्रविशेषज्ञः त्रिशतविवेकनिधयः शास्त्रार्थप्रकाशः
तौशुत्क्रिष्टसमोद्वि-सप्ततीमितः सिद्धान्तशास्त्रार्थप्रकाशः

saṅghāta-kṣhālitaḥ pramada-mada-kālāṇḍha-buddhi-prabhāṛō
jyāḍ bhūpāla-mauli-dyumaṇi-vidalitāṅghry-abja-lakṣmī-viṣṣaḥ ॥

Perggaḍe Bhāva-Rājaṃ baredaṃ maṅgaḷa ॥

(West face.)

Virapaṇḍi-vibhūdheṇḍra-santatau Nātua-chandira-narēṇḍra-vamśa-chū-
ḍāmaṇiḥ prathita-Golladēsu-bhūpālakaḥ kim api kāraṇēna saḥ ॥
śrīmat-Traikālya-yōgi samajani mahikā-kāya-lagnā-tanutram
yasyābhūd dṛiṣṭi-dhārā-niṣita-śara-gaṇā grishma-mārttāṇḍa-bimbam
chakram sad-vṛitta-chāpākālita-yati-varasyāgha-śatrūn vijētum
Gollūchāryasya śiṣhyas sa jayatu bhuvanē bhavya-sat-kairavēṇḍuḥ ॥
tapas-sāmarthhyatō yasya chhātrōbhūd brahma-rākṣasaḥ
yasya smarāṇa-mātrēṇa muṁchanti cha mahā-grahāḥ ॥
prājyājyātām gatam lōkē karaṇjasya hi tailakam
tapas sāmārtthyatas tasya tapaḥ kim varṇitum kṣamam ॥
Traikālya-yōgi-yatipāgra-vinēya-ratnas siddhānta-vārddhi-parivardhana-pūrṇa-chandraḥ
dig-nāga-kumbha-likhitōjvala-kīrtti-kāntō jyāḍ asāv Abhayanandi-munir jḡagatyām ॥
yēnāśēsha-Pari-Shah-ādi-ripavaḥ samyag jītāḥ prōddhatāḥ
yēnāptā dāsa-lakṣaṇōttama-mahā-dharmamākhya-kulpa-drumāḥ
yēnāśēsha-bhavōpatāpa-hanana-svādhyātma-sampvēdanam
prāptam syād Abhayādi-nandi-munipus sō 'yam kṛitārthō bhuvi ॥
tach-śiṣhyas sakalāḡamārttha-nipuṇō lōkajñatā-samyutas
such-chāritra-vichitra-chāru-charitas saujanya-kandāṅkurah
mīthya-tvāḷja-vana-pratāpa-hanana śrī-sōmadēva prabhur
jḡjyāt sat-Sakajēṇḍu-nāma-munipah kāmāṭavi-pāvakaḥ ॥
apicha Sakalachandrō viśva-viśramabharēsa-praputa-pada-payōjah kundu-hārēṇḍu rōchih
tri-dāsa-guḡa-su-vajra-vyōma-sindhu-prakāśa-pratima-viśada-kīrttir vṛāg-vadhā-karṇapūrah ॥
śiṣhyas tasya dṛiḍha-vratas śama-nidhis sat-samyamāmbhō-nidhiḥ
āḷlāṇam vipulālayas samitibhir yuyktis tri-guṇti-śritāḥ
nānā-sad-guṇa-ratna-rōhana-giriḥ prōdyat-tapō-janmabhūḥ
prakhyātō bhuvi Mēghachandra-munipō traividya-chakrādipah ॥
traividya-yōgisvara-Mēghachandrasyābhūt Prabhāchandra-munis su-śiṣyah
śumbhad-vratāmbhōnidhi-pārṇa-chandrō nīrdhāta-dāṇḍa-tritayō viśalyah ॥
pushpāstrānūna-dānōtkāṭa-kāṭa-karṇi-chchhōḍa-dṛipyan-mṛigēndrah
nānā-bhavyābja-śhaṇḍa-pratati-vikasana-śrī-vidhānaika-bhānuḥ
samsārāmbhōdhi-mārggō tarāṇa-karapatā-yāna-ratna-trayēśas
samyag-Jaināgamārtthānvita-vimāḷa-matīḥ śrī-Prabhāchandra-yōgi ॥

(North face.)

Śrī-bhūpālaka-mauli-lālita-padas sa-jñāna-lakṣmī-patiḥ
chāritrōtkara-vāhanas āṭa-yasas śubhrātapatrāḷchitah
trailōkyādbhuta-Manmathāri-vijayas saddharma-chakrādhipah
prithvi-sampstava-tārjya-ghōṣa-ninadas traividya-chakrēśvarah ॥

śabdaughaśya śīrōmaṇiḥ pravīṇasat-tarkkaśa-chōḍāmaṇiḥ
 siddhāntēddha-śīrōmaṇiḥ prasamavād-bhrātasya chōḍāmaṇiḥ |
 prōdyat-samyaminām śīrōmaṇiḥ udaūchad-bhavya-rakshāmaṇiḥ
 jīyāt sannuta-Mēghachandra-munipaś traividya-chōḍāmaṇiḥ ||
 traividyōttama-Mēghachandra-yamināḥ patyur mmamāsi priyā
 vāg-dēvidi sahāvahittha-hridayā tad-vaśya-karmamārtthini |
 kirttir-vvāridhi-dik-kulāchaḷa-kulē svādātmā prashṭum apy
 anvōshṭam maṇi-mantra-tantra-nichayam sā sambhramāt bhrāmyati ||
 tarkka-nyāya-suvajra-vēdir amālārhat-sūkti-sau-mauktikaḥ
 śabda-grantha-viśuddha-śaṅkha-kajitaḥ syādvāda-sad-vidrumaḥ |
 vyākhyānōrjita-pōshana-pravipula-prajñōdgha-vichi-chayō
 jīyād viśruta-Mēghachandra-munipaś traividya-ratnākaraḥ ||
 śrī-Mōlu-saṅgha-kṛita-Pustuka-gachchha-Dāśiyōdyad-gaṇādhipa-su-tārkkika-chakravartti |
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandraś traividya-dēva iti sad-vibudhā stuvanti ||
 siddhāntō Jina-Vīrasēna-śadṛśas śāstrābhjant-bhāskaraḥ
 śaṭ-tarkkōshv Akalāṅka-dēva-vibudhas sākshād ayaṁ bhūtalē |
 sarvva-vyākaraṇō v-paśchid-adhipaś śrī-Pūjyapādas svayam
 traividyōttama-Mēghachandra-muniḥ vādibha-pañchānanaḥ ||
 Rudrāśasya kaṇṭham dharaḷayati himajyōtiśhō jātam aṅkam
 pītam sauvarna-sailam śīśu-dinapa-tanum Rāhu-dēham nitāntam |
 Śrī-kāntā-vallabhāṅgam Kamaḷabhava-vapur-Mmēghachandra vratindra-
 traividyaśyākhiḷāśā-vaḷaya-nīlaya-sat-kirtti-chandrātāpō 'sau ||
 muninātham dasa-dharmma-lhāri dṛiḍha-śaṭ-trimśad-guṇam divya-bā- |
 ṇa-nidhānam ninag ikshu-chāpam aḷini-jyā-sūtram ōr onde pū- |
 vina bāṇaḷaḷam ayde hīvan adhikaṅg ākshēpamam mārpud ā- |
 va nayaṁ darppaka Mēghachandra-muniyō mān ninna dōr-darppamam ||

mṛidu-rēkhā-vīḷasam Bhāva-Rāja-bajaha dal bareduḍa birudaruvāri-mukha-tiḷaka-Gaṅgāchāri kaṇḍori-
 sida S'ubhachandra-siddhānta-dēvara guḍḍam ||

(East face.)

śravaṇiyam śabda-vidyā-parināti-mahaniyam mahā-tarkka-vidyā- |
 pravaṇatvam ślāghaniyam Jina-nigadita-samsuddha-siddhānta-vidyā- |
 pravaṇa-prāgalbhyam endond-upachita-pulakam kirttisat kūrītu-vidva- |
 n-nivaham traividya-nāma-praviditan eśadam Mēghachandra-vratindram ||
 kahameg iḷaḷ jauvanam tividud atula-tapaśrige lāvanyam iḷaḷ |
 samasandirddattu taun i śruta-vadhug adhika-prauḍhiy āyt iḷaḷ end an- |
 de mahā-vikhyātiyam tāḷḷidan amala-charitrōttamam bhavya-chētō- |
 ramaṇam traividya-vidyōdita-viśada-yasam Mēghachandra-vratindram ||
 ide hapaḷ-brindam iṇṭal baged apudā chakōri-chayam chañchuvindam |
 kadukal sārddappud iśam jaḍeyō iṇṭalend irddapam sūje gēral |
 paḍedappam Kṛiṣṇan embant eśeda bisa-lasat-kandaḷi-kanda-kāntam |
 pudidatt i Mēghachandra-vrati-tiḷaka-jagad-varitti-kirtti-prakāśam ||
 pūjita-vidagdhā-vibudha-ś- |
 māḷam traividya-Mēghachandra-vrati rā- |

rājisidam vinamita-muni-
rājam Vṛishabha-gaṇa-bhagaṇa-tārā-rājam ||

Saka varshaṃ 1037 nōya Maumatha-sapvatsarada Mārggasira-suddha 14 Bṛihavāraṃ Dhanur-
lagnada pūrvvāṇhad āra-ghaḷigeyapp āgaḷu śrī-Mōla-saṅghada Lēṣiga-geṇada Pustaka-gachchhada
śrī-Mēghachandra-traividya-dēvar Uaman-avaśāna-kāḷaman aḷidu paḷyāṅkāśanadoḷ irddu ātma-
bhāvaneyam bhāvisuttam dēva-lōkakke sandar ||

ā bhāvanas yent appud endoḷe ||

ananta-bōdhātmaṁ ātma-tatvam nidhāya chētasy apahāya bētavē |
traividya-nāmā nuni-Mēghachandraḥ divam gatō bōdha-nidhir vvisishṭam ||

avar ngra-śishyar nśōsa-pada-padārttha-tatva-vidaru sakaḷa-śōśtra-pūrāvāra-pāragarum guru-kuḷa-
samuddhararum appu śrī-Prabhāchandra-siddhānta-dēvar tamma gurugalge parōksha-vinayam
kāraṇam āgi śrī-Kabbappa-tirtthadal tamma guḍḍam ||

samadhigata-pāṇḍya-mahā-śabda mahā-sūnantādhipati mahā-prachanṭa-daṇḍanāyakam vairi-bhaya-
dāyakam gōtra-pavitram budha-jana-mitram svāmi-drōha-gōḍhūma-gharaṭṭa saṅgrāma-jattalaṭṭa
Vishuvarddhana-bhūpāḷa-Iḷoyasūḷa-mahārāja-rājya-samuddharana Kālī-gaḷābharana śrī-Jaina-dharmamā-
mrītāmbudhi-pravarddhana-sudhākara samyaktva-ratnākara śīman-mahā-pradhānam daṇḍanāyaka-
Gaṅga-Rājan ātana manas-sarōvara-rājahamse bhavya-jana-prasamse gōtra-nidhāne Rukmiṇi-samāne
Lakshminati-daṇḍanāyakiti yūmantavarindam utisaya-mahā-vikhyātīyīm śubha-lagnadoḷu pratishṭheya
māḍisidar ā-munindrōttamara nisidhigeyan ||

avara tapah-prabbāvanā ent appud endoḷe ||

sa-madōḍyan-māra-gandha-dvīra-daḷana-kaṇṭhiravam krōdha-lōbha-
druma-mūḷa-chhēdanam durddhara-vishaya-silōchchhēda-vajra-pratāpam |
kamanīyam śrī-Jinēndrāgama-jāḷanidhi-pāram Prabhāchandra-siddhānt-
ta-munindrām mōha-vidhvamsana-karan caḍam dhāttriyoḷ yōgi-nāthanam ||

Bhāva-Rājam bareḍam |

mattina māt ad aut irali jirṇa-Juāśraya-kōṭiyam kramam |
battira munivant ir avit ūggoloḷam nēre māḷisuttam a-
tyuttama-pūtra-dāmad oḷavam merivuttiro Gaṅgavūḍi-toṇ-
battaru-sūśiram kopuṇam āḍadu Gaṅga-daṇḍanāthanam |
sōbhayan ēṇ kaykonḍuḍo |
saubhāgyada-kaṇi yenippa Lakshminatiyin-
dī bhavana-taḷadoḷ āhā-
rābhaya-bhaishajya-śāstra-dāna-vidhānam ||

48 (128)

In the same maṇṭapa.

S'rimat-parama-gambhīra-syādvād-āmōgha-lāṅchhanam |
jīyāt traīlōkya-nāthasya śāsanam Jina-śāsanam ||

jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhendu-bratisāḥ |
 guṇa-maṇi-gaṇa-sindhus śiṣṭa-lôkayka-bandhuh vibudha-madhupa-phullah phullabâpâdi-sallāḥ ||
 avara guḍḍi ||

parama-padârthâ-nirṇayaman ânta-vidagdhatê duranayaṅgaḥ |
 parichayam endum illad atimugdhatê tann iniyāṅge chittadoḥ |
 pirid anurâgamam paḍeva rūpu vinēya-janântaraṅgadoḥ |
 nirupama-bhaktiyam paḍeva pemp idu Lakshmaleg endum anvitam ||
 chaturateyoḥ lāvanyado- |
 | atisāyam eno negaḍa dēva-bhaktiyōḥ int i |
 kshitiyolage Gaṅga-Rājana |
 ēati Lakshmy-ambikeyoḥ itara-satiyar dōreyē ||
 saubhāgyadoḥ amard ādam |
 sôbhâspadam āda rūpin oḷpin pratyā- |
 kshibhûta Lakshmi yond apu- |
 d i bhûtaḥam initum cyde Lakshmimatiyam ||
 sôbhayan ēm kaykonḍudo |
 saubhāgyada-kapi yenippa Lakshmimatiyin- |
 d i bhuvana taladoḥ āhâ- |
 râbhaya-bhaishajya-śâstra-dâna-vidhânām ||
 vitaruṇa-guṇam ade vanitâ- |
 kṛtiyam kaykonḍud enipa mahimeya Lakshmi- |
 matiy clavo dēvatîdhi- |
 ahtitey allado kôvalup manuslyāṅgunayē ||
 ibha-gumane haripa-lôchane |
 āubha-lakshaye Gaṅga-Rājan arddhâṅgane tâ- |
 n abhinava-Rukmiṇi yenal i |
 tribhuvanadoḥ pōlvar oḷare Lakshmimatiyam ||

śrī-Môla-saṅghada Dēsiya-gaṇada Pustuka-gachchhada śrīmat-S'ubhachandra-siddhânta-dēvara guḍḍi
 dandadânyakiti-Lakkuve Saka-varsha 1044 neya Plava-samvatsarada śuddha 11 S'ukravâradandu
 sanyasanam gaydu samâdhi-verasi muḍipi dēva-lôkakke sandaḥ ||
 parôksha-vineyakke nishidlugayan śrīmad-dandânâyaka-Gaṅga-Rājim nillisi pratishṭho mādî mahâ-
 dānavam mahâ-pôjegaḥam mādîdaru maṅgaḥam ahâ śrī śrī ||

49 (129)

In the same maṇḍapa.

(First side.)

Bhadram astu Jina-śâsanasya ||

Jayatu durita-dûrah kshira-kûpâra-hârah prathita-prithula-kirttiś śrī-Subhendu-bratisāḥ |
 guṇa-maṇi-gaṇa-sindhus śiṣṭa-lôkayka-bandhuh vibudha-madhupa-phullah phullabâpâdi-sallāḥ ||
 S'ri-vadhu-chandralêkhe sura-bhûrahad-udbhavadim payôdhi-vê- |
 |â-vadhu pempu-vettavol anindite nâg-ale chârû-rûpa-li- |
 lāvati-danḍânâyakiti Lakule-dēmati Bôchi-Rājan am- |
 b i vibhu patte pempu vaḷed ārjissidaḥ piridappe-kirttiyam ||

vachana || ā yabbeya magā ent appa| enda|e | svasti nistushāti-Jina-vṛjina-bhāgu-bhagarad-Arhad-arha-
piya-chāru-charaṇāravinda-dvandvānanda-vandana-vāḷā-viḷkāṇiyākshimāyamaṇa-Lakshmi-viḷaseyūṃ |
apahasaniya-sviya-jivitēsa-jivitānta-jivana-vinōdānārata-rata-Rati-viḷaseyūṃ | Kāleya-kāla-rākshasa-
rakshā-vikaḷa-sakaḷa-vāpija-trāṇati-prachanḍa-Chāmunḍātīślēṣṭha-rāj.śrīlēṣṭhi-mānasa-rājamāna-rāja-
hansa-vanitākālpēyūṃ | parama-Jina-nata-pavitrāṇa-karaṇa-kāraṇibhūta-Jina-śāsana-dēvatā-kāra-
kalpēyūṃ | abhirāma-guṇa-gaṇa-vaśīkaraṇāyātānukaraṇi-ādharaṇi-suteyūṃ | śrī-sāhitya-satyāpita-
kshirōda-suteyūṃ | sad-dharmamānūrāga-matiyūṃ enisida Dēmiyakka ||

padya || śrī-Chāmunḍa-manō-manōratha-ratha-vyāpāra-naika-kriyā
śrī-Chāmunḍa-manas-sarōja-rajasa rājad-dvirēphāṅganā |
śrī-Chāmunḍa-grihāṅgaṇōd-gata-mahā-śrī-kalparalli svayaṃ
śrī-Chāmunḍa-manah-priyā vijyatām śrī-Dēvamaty-aṅganā ||

(Second side.)

āhāraṃ tri-jaguj-janāya vibhayaṃ bhūtiya divyaushadham
vyūdhi-vyāpam apōta-dina-muklinē śrōtrē cha śūstrāgamam |
ēvaṃ Dēvamatīs sadāiva dadati praprakshayē svāyushām
Arhad-Dēva-matiṃ vidhāya vidhinā divyā vadhāḥ prōdabbhūt ||
āsīt para-kshōbhakara-pratāpāsēśhāvauṇipāla-kṛitādarasya |
Chāmunḍa-nānnō vanijah priyā stri mukhyā sati yā bhūvi Dēmatiti ||
bhūlōka-chaityālaya-chaitya-pūjā-vyāpāra-kṛityādaratō 'vatirṇnā |
svarggāt sura-striti vilōkyamānā puṇyēna lāvanya-guṇēna yātra ||
āhāra-kāstrābhaya-bhēśhajānām dāyiny alam varṇna-chatuṣṭayāya |
pāśchāt samādhi-kriyayāyurantē sva-silānavat svaḥ pravivēśayōchchah |
sad-dharma-ātraṇa Kali-kāla-rājam jivā vyavasthāpita-dharmma-vṛityāpi |
tasyā jaya-stambha-nibham silāyā stambham vyavasthāpayati sma Lakshmiḥ ||

śrī-Mūlasaṅghada Dēśiga-gaṇada Pustaka-gachchhada Subhachandra-siddhānta-dēvara guḍḍi Saka-
varusha 1042 neya Vikāri-saṃvatsarada Phālguṇa bahuḷa || Bṛihavāraṇandu sannyāsana-vidhiyīm
Dēmiyakka mudipidaḷu ||

50 (140)

In south maṇḍapa west of Pārśva-tīrthakara dōge.

(East face.)

Bhadraṃ bhūyāj Jinēndrāṇām śāsanāyāgha-nāśinē |
ku-tīrthā-dhvānta-saṅghāta prabhinna-ghana-bhānavē ||
śrīman-Nābhēya-nātlūdy-amaḷa-Jina-varānika-saudhōru-vārdhhiḥ
pradhvastāgha-pramēya-prachaya-vishaya-kaivalya-bodhōru-vōdih |
śāsta-syātākāra-mudrā-kabalita-janatānanda-nādōrughōśah
sthēyād āchandra-tāraṃ parama-sukha-Mahāvīryya-vichī-nikāyaḥ ||
śrīman-munindrōttama-ratna-varggāḥ śrī-Gautamādyāḥ prabhaviśṇavas tē |
tat-rāmbudhau sapta-maharddhi-yuktās tat-santatau Nandi-gaṇē babbhāva ||
śrī-Padmananditya-anavadya-nāmā hy āchāryya-śabdōttara Koṇḍakundaḥ |
dvitīyam āśid abhidhānam udyach-charitra-saṅjāta-suchāraparādhiḥ ||
abhid Umāsvatī-muniśvarō 'sāv āchāryya-śabdōttara-Grīdhra-piśchah |
tad-anvayē tat-sadṛiśō 'sti nānyas tātkālikāsēsha-padārthiḥ-vēdī ||

śrī-Gridhrapiñchha-munipasya Bālakapiñchha śiśhyo 'janīṣṭha bhuvana-traya-varṇa-kīrtiḥ |
 chāritra-chañchur akhīlāvanipāḷa-mauli-mālā-sīlīmukha-virājita-pāda-padmaḥ ||
 tach-ḥhishyō Gupānandi-paṇḍita-yatis chāritra-chakrēśvaraḥ
 tarkka-vyākaraṇādi-śāstra-nipuṇas sābitya-vidyāpatih |
 mithyā-vādi-madāndha-sindhura-ghaṭā-saṅghaṭṭa-kaṇṭhīravō
 bhavyāmbhōja-divākarō vijayatām Kandarppa-darppāpahaḥ ||
 tach-ḥhishyās tri-śatā-vivēka-nidhayaś śāstrābhi-pārnagatās
 tēśhūtkriṣṭatamā dvi-saptati-nitās siddhānta-śāstrārthuka |
 vyākhyānē paṭavō vichitra-charitās tēshu prasiddhō munih
 nānānūna-naya-pramāṇa-nipuṇō Dēvēndra-siddhāntikah |
 ajani mahipa-chūḍā-ratna-rārājitaṅghrīr vijita-Makarakēṭṭḍaṇḍa-dōṛḍḍaṇḍa-garvvaḥ |
 kunaya-mikara-bhūdrāṇika-dambhōḷi-ḍaṇḍa sa jayatu vibuddhēndrō Bhārati-bhāḷapaṭṭah ||
 tach-ḥhishyāḥ Kaladhautanandi-munipas siddhānta-chakrēśvaraḥ
 pārāvāra-parita-dhārīṇi-kuḷa-vyāptōru-kīrtiśvaraḥ |
 pañchākṣhōnmada-kumbha-kumbha-daḷana-prōmuktāphaḷa-
 prāṇsu-prāśchita-kēsari-budha-nutō vāk-kāmini-vallabhah ||
 tat-putrakō mahēndrādi-kīrtir madaṇa-śaṅkaraḥ |
 yasya vāg-dēvatā śaktā śrantim mālān ayūyujat ||
 tach-ḥhishyō Virāṇandi kavigamaka-mahā-vādī-vāgmitva-yuktō
 yasya śrī-nāka-sindhu-tridaśa-patī-gajākāśa-śaṅkākāśa-kīrtiḥ |
 gāyanty uchchair ddigantē tridaśa-yuvatayaḥ prīti-rāgānubandhit
 sō 'yap jīrāt pramāda-prakara-mahidharō bhīḷa-dambhōḷi-ḍaṇḍah ||
 śrī-Gollāchāryya-nāmā samajani munipas siddha-ratna-trayātmā
 siddhāntādy-arttha-sārthta-prakāṣana-patn-siddhānta-śāstrābhi-vichī |
 saṅghāta-kṣhāṇitāḥḥḥ pramada-mada-kaḷāḍḍha-buddhi-prabhāvaḥ
 jīyād-bhūpāḷa-mauli-dyumaṇi-vidalītāṅghryabja-lakṣhmi-vilāsah ||
 Virāṇandi-vibuddhēndra-santatan Nūtna-chandira-narēndra-vapśa-chū- |
 ḍāmanīḥ prathita-Gollāḍēsa-bhūpāḷakah kim api kāraṇēna sah ||
 śrīmat-Traikālyā-yōgi samajani mahikā-kāya-lagnā tanatram
 yasyābhūd vṛiṣṭi-dhārā nīṣaṭa-śara-gaṇā grīshma-mārttāṇḍa-būbhaḥ |
 chakram sadvṛitta-chāpākūḷita-yati-varasyāgha-śatrūn vijētum
 Gollāchāryyasya śiśhyas sa jayatu bhuvanō bhavya-sat-kairavēnduh ||

Gaṅgāpana likhita ||

(South face.)

tapas-sāmarthyatō yasya chūhātō 'bhāḍ brahma-rākshasah |
 yasya smarana-mātrēṇa muchyanti cha mahā-grahāḥ ||
 prājyājyatām gatam lōkō karañjasya hi tailakam |
 tapas sāmarthyataḥ tasya tapah kim varṇitum khamam ||
 Traikālyā-yōgi-yati-tapāgrām vinēya-ratnas siddhānta-vārdhhi-parivarddhana-pūrṇa-chandrah |
 dig-nāga-kumbha-bhūtōjvala-kīrti-kāntō jīyād asāv Abhayanandi-munir jīgatyām

yēnāsēsha-Parī-Shah-ādi-ripavas samyag-jitāḥ prōddhatāḥ
 yēnāptū dasa-lakṣaṇōttama-mahā-dharmamākhyā-kalpa-drumāḥ ।
 yēnāsēsha-bhavōpatāpa-hanana-svādhyātma-sampvēdanam
 prāptam syād Abhayādanandi-munipas sō 'yam kṛitārthō bhuvī ॥
 tach-chishyas sakaḷāgamārttha-nipunō lōk-jūatā-samyutas
 sach-chāritra-charitra-chāru-charitas saujanya-kandānkuraḥ ।
 mithyātvābja-vana-pratāpa-hanana-śrī-sōmadēva-prabhuḥ
 jīyāt sat-Sakaḷōndu-nāma-munip-ḥ kāmāṭavi-pāvakaḥ ॥
 apicha Sakaḷachandrō viśva-viśvanibharēsa praputa-padi-payōjah kunda-harēndu-rōchih ।
 tridasa-gaja-suvajra-vyōma-sindhu-prakāśu-pratimu-viśada-kīrttir vāvāg-vadhū karṇapūrah ॥
 śishyas tasya dṛidha-vratas samanidhis sat samyamambhōnidhis
 śilānāṇi vipulāhayaḥ sauntibhir yuktas tiigupti-śritah ।
 nānā sad-guṇa-ratna-rōhaya-giriḥ prōdyat-tapō-janmabhūḥ
 prakhyātō-bhuvī Mēghachandra-munipō traividya-chakrādhipah ॥
 śrī-bhūpāḷa-maṇi-lālita-padas saṇjñāma-lukshmi-patis
 chāritrōtkara-vāhanaś śita-yaśas śubhrāta-patrānchataḥ ।
 trailōkyādbhuta-Maunmūhūri-vijayas saddharmma-chakrādhipah
 prithivi-sapstava-tūrya-ghōṣha-ninadas traividya-chakrōśvaraḥ ॥
 śābdanghasya śirōmaṇiḥ pravilasat-tarkka-jūa-chūdāmaṇiḥ
 saiddhāntēshu śirōmaṇiḥ prasamavad-bhrūtasya chūdāmaṇiḥ ।
 prōdyat-samyaminām śirōmaṇir uduchhad-bhavya-rakshāmaṇiḥ
 jīyāt sannuta-Mēghachandra-munipas traividya-chūdāmaṇiḥ ॥
 traividyoṭtama-Mēghachandra-yaminah pratyur mmamāsi priyā
 vāg-dhēvidi-sahāvahittha-hṛidayā tad-vasya karmamārtthini ।
 kīrttir vārīdhi-dak-kuḷachaja-kuḷa-svādhiātma-prashtum
 apy anvēshṭum maṇi-mantra-tantra-nichayam sā sambhramāt bhrāmjati ॥
 tarkka-nyāya-suvajra-vēdir amālārhat-sūkti-sannauktikaḥ
 śabda-grantha-viśuddha-śāṅkha-kalitaḥ syād vāda-sad-vidrumah ।
 vyākhyānōrijjita-pōshana-pravipulā-prajñōdgha-vichī-chayō
 jīyād viśruta-Mēghachandra-munipas traividya-ratnākeraḥ ॥
 śrī-Mūla-saṅgha-kṛita-Pustaka-gachchha-Dēśiyōdyad-gaṇādhipa-sūtārkkika-chakkravartī ।
 saiddhāntikēśvara-śikhāmaṇi-Mēghachandras traividya-dēva iti sad-vibudhā stuvanti ॥
 siddhāntē Jinavirasēna śāstrīṣah śāstrābja-bhā-bhāskaraḥ
 śat-tarkkēśiv Akāṣaṅka-dēva-vibudhō sākāḥād ayam bhūtaḥ ।
 sarva-vyākaraṇē vipaichid-adhipas śrī-Pūjyapādas svayam
 traividyoṭtama-Mēghachandra-munipō vādibha-pāñchānamah ॥

likhitā-manōhara para-nārī-sahōdaran appa Gaṅganava likhitā ॥

(West face.)

Rudrāpīśasya kaṇṭham dhavalayati hima-jyōti-jātamakam pītam
 sauvarna-śailam śīṣu-dinapa-tanum rāhu-dēham nītāntam ।
 śrī-kāntā-vallabhāṅgam kamalabhava-vapur Mēghachandra-bratindra-
 traividyaśikhilāsā valaya-nilaya-sat-kīrtti-chandrā tapō 'sau ॥

mūvattāraṇaṃ guṇadīpaṃ ।

bhāva-janaṃ kaṭṭi peṭṭa-veḷedar vṛishadīpaṃ ।

bhāvīpaḍe Mēghachandra- ।

traividyaṃ ad ento śānta-rasaman taḷedar ॥

muniñāthaṃ dasa-dharmmadhāri-driḍha-śaṭ-tripśad-guṇaṃ divya-bā- ।

ṇa-nidhānaṃ miṇaḡ ikṣu-chāpam aḷiṇi-jyā-sūtram ōr onḍe pū- ।

vina bāṇaṅgaḷam ayeḍe hinan adhikaṅḡ ākṣhēpamaṃ mālpud ā- ।

va uayam darppaku-Mēghachandra-muniyoḷ māṇ ninna dōr-dḍarppamaṃ ॥

śravaṇīyaṃ śabda-vidyā-paripāṭi-mahānīyaṃ mahā-tarkka-vidyā- ।

pravaṇatvaṃ ślāghānīyaṃ Jina-nigadita-saṃsuddha-siddhānta-vidyā- ।

pravaṇa-prāḡalbhyaṃ endend upachita-puḷakaṃ kirttiṣaḷ kūrṭtu-vidva- ।

n nivahaṃ traividya-nāma-praviditau eṣeḍaṃ Mēghachandra-bratindraṃ ॥

keḥameḡ iḡaḷ janvaṇaṃ tividud-atuḷa-tapaś-śrige lāvaṇyaṃ iḡaḷ ।

samesand irdd attutaṃ niṃ śrutavaḍuḡ adhika-prauḍhiy āyt ēgaḷ endan- ।

ḍe maḥā-vikhyāṭīyaṃ tāḷḷidan amaḷa-charitrōttamaṃ bhava-ḷhētō- ।

ramaṇaṃ traividya-vidyōḍita-viśada-yaśaṃ Mēghachandra-bratindraṃ ॥

ide haṇṣibṛindaṃ iṇṭaḷ baged apudu chakōri-chayaṃ chañchuvindaṃ ।

kadukaḷ sārdd appud iśaṃ jaḍcyoḷḡ irisal end irddapaṃ seḷḷe gēḷaḷ ।

padeḍ appaṃ Kṛishṇaṃ embant eṣeḍu bisa-lasat kandaḷi-kanda-kāntaṃ ।

pudid att i Mēghachandra-brati-tiḷaka-jagad-vartti-kirtti-prakāśaṃ ॥

pūjita-vidagḍha-vibudha-sa- ।

mājaṃ traividya-Mēghachandra-bratir ā- ।

rājisidaṃ vinamita-muni- ।

rājaṃ Vṛishabhū-gaṇa-bhagaṇa-tārā-rājaṃ ॥

stabdhātmaran ātanu-śara- ।

kṣhubdharan ēṃ voḡaḷve poḡaḷve Jina-śāsana-du- ।

gḍhābdhi-sudhāṃṣuvan akhiḷa-ka- ।

kud dhavaḷima-kirtti Mēghachandra-bratīyaṃ ॥

tat sadharmmaru ॥

śrī-Bāḷachandra-muni-rāja-pavitra-putraḡ prōḍḍripta-vādi-jana-māna-latā-lavitraḡ ।

jīyād ayaṃ jita-manōja-bhuja-pratāpas syād-vāda-sūkti-subhagaś S'ubhakirtti-dēvaḡ ॥

kiṃ vāpasamṛiti-vismṛitaḡ kim upanigṛastaḡ kim ugra-graha-vyagrō 'amin

sravaḷ aśrugagḍha dāva chōmlānānanam dṛiśyatē ।

taḷ jānē S'ubhakirtti-dēva-viduṣhā vidvēshi bhāṣhā-viṣa-jvālā

jāṅḡḷikēna jibhmita-matir vādīvarākaś svayaṃ ॥

ghana-darppō-nadḍha Baundha-kṣhitidhara-paviy i-bandan i-bandan i-ban- ।

ḍan ēsan naiyāyikōḍyat-timira-karaṇiy i-bandan i-bandan i-ban- ।

ḍan ēsan mīmāṃsakōḍyat-kari-kariripuy i-bandan i-bandan i-ban- ।

ḷanē pō pō vādi pōḡ end uliḷadu S'ubhakirttidḍha-kirtti-pragḷōṣaṃ ॥

vitathōktiṃ alṭ Ajaṃ-Paśu- ।

pati-Śārchchi-yenippa mūvaruṃ S'ubhakirtti- ।

vṛati-sannidhiyoḷ nāmō- ।

chita-charitare tēḍardḍad itara vādigaḷ aḷavē ॥

siṅḡada saramaṃ kēḷda ma- ।

tangajad ant aḷuki baḷukaḷ aliḷadē sabḷheyoḷ ।

pongi S'abbakirtti-munipano- |
 | éu gaḷa nuḍiyalke vādigulḡ ōṇi deḷḍiyē ||
 pō sālvudu vādi vṛithā- |
 yāsam vibudhō 'palāsam anumano- |
 nyāsam nin i tēthē- |
 vāsam sandapude vādi-vajrāṅkuśanoḷ ||

Gaṅgaṇṇana likhita || Savaṇubhallara-dēvara Vādi-Rāmōjana maga Dāsōja kaṇḍarisida ||

(North face.)

traividya-yōgisvara-Mēghachandrasyābhūt Prabhāchandra-munis su kishyāḥ |
 āmbhavi-vratāmbhōnidhi-pūṛṇa-chandrō nirḍbhūta-dupḍa-tritayō vīśalyāḥ ||
 traividyyōttama-Mēghachandra-su-tapaḥ-piyūsha-varāśijāḥ
 sampūṛṇakṣhaya-vṛitta-nirmala-tanulḥ pushvad-budhānandanaḥ |
 trailōkya-prasarad-yasas suchi-ruchiḥ yaḥ prōrttha-dōśhāgamaḥ
 siddhāntāmbudhi-varddhanō vijayatē pūrva-Prabhāchandra-mūḥ ||
 saṃsārāmbhōdhi-madhyōttaraṇa-karaṇa-yāna-ratna-trayēśaḥ
 saṃyag-Jaināgamārtthānvita-vimala-matis śrī-Prabhāchandra-yōgi ||
 sakala-jana-vinūtaṃ chāru-bōdha-Triṇētraṃ sukara-kavi-nivāsaṃ Bhārati-nṛitya-raṇigaṃ |
 prakāṣita-nija-kirttiṃ divya-kūntā-Manōjaṃ sakala-guṇa-guṇēndraṃ śrī-Prabhāchandra-dēvaṃ ||

tat sadharṇmar ||

gaṇadhararam śrutadoḷ chā- |
 raṇa-rishiyaran amaḷa-charitadoḷ yōgi-janā- |
 gaṇig eṇe yennade mikkara- |
 neṇe embude Virapandi-siddhāntikaroḷ ||
 Hariharu-Iliranyagarbhara- |
 n uravapiyir gelda Kāmanam dipta-tupō- |
 bharadind uripidar one bi- |
 ttarisidar ūr Vvirapandi-siddhāntikaram ||
 yan-mūrttir jagatāṃ janasya nayanē karppūra-pūṛāyatē
 yat-kīrttiḥ kakubhāṃ śriyaḥ kuchaḥharō malli-lalāntā yatē |

.....
 jējiyād bhuvi Virapandi-munipō rāddhānta-chakrādhipaḥ ||
 vaidagdhya-śrī-valhūṭi-putir atula-guṇālakṛtir
 Mēghachandra-traividyaśātra-jātō Madana-mahibhṛitō bhēdanē vajra-pātaḥ |
 siddhānta-vyūha-chūḷāmaṇir anupama-chintāmaṇir
 bhīḷa-janānāṃ yō 'bhūt saujanya-rundra śriyam avati mahō Virapandi munindrah ||

śrī-Prabhāchandra-siddhānta-dēvara guḍḍil-Vishṇu-varddhana-bhūja-bāja-Vira-Gaṅga-Biṭṭi-Dēvana hiriya-
 arasi paṭṭa-mahādēvi ||

S'antala-Dēviya sad-guṇa- |
 vantege saṃbhāgya-bhāgyavantege Vachas śrī- |
 kānteyum Agajeyum Achchuta- |
 lānteyum eṇeyallad ulāda satiyar doreyē ||

S'antala-Dēviya tāyī |

dānaman anānamam kal |
kēnārthi yendu koṭṭu Jīnanam manado |
dhyānisutam muḍipidaḷ in- |
n ēn embudo Māchikabbey ond unnatiyam ||

Saka-varshaṃ 1068 neya Krōdhana-samvatsarada Āsvija-suddha-daśami Bṛihavāradandu Dhanur-
lagnada pūrvāhṇad āru-ghaḷigey app āgaḷ śrī-Mūla-saṅghada Koṇḍakundānvayala Dēśiga-gaṇada
Pustaka-gachchhada śrī-Māgha-vidra-traividya-dēvara hiriya-śishyar appa śrī-Prabhāchandra-siddhān-
ta-dēvaru svargasthar āḍam ||

51 (111)

In north murtapa in same place.

(East face.)

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāṅchhanam |
jīyāt trūḷōkya-nāthasya śāsanam Jina-śāsanam ||
sakaḷa-jana-vinūtam chāru-bōdha-tri-pētram sukara-kavi-nivāsam Bhārati-nṛitya-raṅgam |
prakapita-nija-kirttiṃ divya-kāntā-manōjam sakaḷa-guṇa-gaṇēndram śrī-Prabhāchandra-dēvam ||

avara guḷḷan ent appan endade ||

Svasti sainasta-bhuvana-jana-vandya-māna bhagavad-arhat-surabhi-gandhi-gandhōḍuka-kaṇa-vyakta-
muktāvallī kṛitōttamā haṃsa-sujana-manah-kaṇalīnī-rāja-haṃsa mahā-prachandam daṇḍanāyaka |
śatru-bhaya-dāyaka | pati-hita-prakāra | nēkaṅgavīra | saṅgrāma-Rāma | sāhasa-Bhīma | muni-jana-
vinēya-jana-budha-jana-manas-sarōvara-rāja-haṃsanānūna-dānābhīnava-śrēyāṃsa | Jina-matānuprēkshā-
vichakshana | kṛita-dharma-rakshana | dayā-rasa-bharita-bhṛīṅgāra | Jina-vachana-chandrikā-chakō-
ranam appa śrīmatu Bala-Dēva-daṇḍanāyakan ene negaḍam ||

palaramu muṇṇina-puṇyad ond odavinim bhāgyakke pakkādoḍam |
baladin tējadin oḷpinim guṇadin āḍ audāryadin dhairryadin |
lalanā-chitta-harōpachāra-vidhiyim gāmbhīryadin surryadin |
Bala-Dēvaṅge samānam appar oḷarē matt anyā-daṇḍādhīpar ||
Bala-Dēva-daṇḍanāyaka- |
n alaṅghya-bhūja-bala-parākramam Manu-charitam |
jala-nidhi-rēshita-dhātṛi- |
taladoḷ saman āro mantri-chūḍāmaniyolu ||

ā mahānubhāvan arddhāṅga-Lakshmi yent appaḷ endade ||

sati-rūpam altu nōrppade |
kshītiyōḷe saubhāgyavatiyam unnata-matiyam |
pati-hītiyam guṇavatiyam sa- |
tatam kirttipuda Bāchikabbeyam bhuvana-janam ||
avarēge sī-putrar ppuṭṭida- |
r avantalaṃ pogale Rāma-Lakshmidharar a- |
nt avar irvar guṇa-guṇadin |
Ravi-ōḷar Nnāga-Dēvarum Siṅgaṇanum ||

(West face.)

avarolage ||

dore yâr i bhuvanañgaḷoḷu diḷake kēḷu samyaktvadoḷu satyadoḷu |
parama-śrī-Jina-pūjeyoḷu vinayadoḷu saujanyadoḷu peṇṇinōḷu |
paramōtsāhade mārppa dānad-cōeyoḷu saucha-vratāchāradoḷu |
nirutam nōrppaḍe Nāga-Dēvane valaṇṇ dhanyam peṇar ddhanyarē ||

ant enipa Nāga-Dēvana |
kānte manō-ramana-sakala-guṇa-gaṇo dharanī- |
kānteg avadhikam nōrppaḍe |
kāntiya dore yenisi Nāgiyakkam negaḷaḷu ||
ant avar irivara tanayan |
santatam akhijōrvviyoḷage jasav esav inegam |
chintita-vastavan iyalu |
chintāmaṇi-Kāmadhēnuv enipam Ballam ||
ententu nōrppaḷa guṇa- |
vantam kali-suchi-dayāparam satyavidam |
bhrānten enutam budhar a- |
śrūtam kirttipudu dhātriyōḷu Ballapanam ||
ātan-anujāte bhuvana- |
khyātiya nere tāḷdi dāna-guṇad unnatiyim |
Sītā-dēvigav adḷikan |
bhūtaḷadoḷag Ēchiyakkam ene meḷchadar āru ||

vachana || ā jagaj-janani yoda-putṭidam ||

bhāvisi pañcha-padañgaḷa |
nōvade paṇḍikkē mōha-pāsada toḍarap |
dēva-guṇa-sannidhānada- |
I ā viḷhu Bala-Dēvan amara-gatiyam padedaṇ ||

Saka-varuṣa 1041 peya Siddhārtthi-sampvatsarada Mārggaaira-suddha pāḍiṇa Sōmavāradandu
Mōrinerēya-tīrtth ulala sonyasa va-vid'iṇim mūḷipida ||

ātana janani Nāgiyakkanu Yēchiyakkanu parōksha-vinayakke Kabhappu-nāḍoḷ Māḷigeyahalaḷu
paḍḍi-sāḷya mōḷisi taṇṇa guraḷ Prabhāchandra-siddhānta-dēvara kālam karcheli dhārā-pūrvvakam
māḷi kottara Āreya-kereyunaṇṇ ā kereya mūḍaṇa deseyalu khaṇḍuga beddal ||

52 (142)

In the same maṇṭapa.

(West face)

Śrīmat-parama-gaṇbhīra-syādvād-ānōgha-lāṇchhanam |
jyāt tṛeḷikya-nūḷasya śāsanaṇ Jina-śāsanaṇ ||

Svasty anavavata-prahāḷa-rīpi baḷa-vachana-samanāvanī-mahā-mahāri-saṇḍhāra-karapa-kāraṇa-prachan-
ḍa-dēp bhūtaḷa-nukhī-darppa-a-karṇa-japa-kulbhrit-koliśa Jina-dharma-harmya-māṇikya-kalaśa
Māḷaraja-māḷi-Kāmaṇi-kāḷagaṇu-dhūpa-chāma-dhyāmaḷikṛita-Jinārchhanāgāra | nirvikāra Madana-
arōhārikāra | Jina-gaṇḍhika-pavitrikṛitōttamāṇa-Viralakṣmi-bhujāṇṇa āhārābhaya-bhaishajya-

sāstra-dāna-vinōdam Jina-dharmma-kathā-kethana-pramōdanum appa śrīmatu Bala-Dēva-dapḍanāyakaṇe
negarḍam ||

sthiraṇē haṇṇa amaraḍḍriyindava adlikkaṇa gambhiraṇō haṇṇu sā-
garadind aggaḷaṇa entu dāniye surōrvijakke māraṇḍaḷaṇa |
sura-rājaṇḡ eṇe geṇḍu kirttipudu kaykoṇḍ akkaṇṇa santataṇa |
dhaṇḡ-ellama Bala-Dēva-amātyanaṇa iḷā-lōkaika-vikhyātaṇaṇa ||

Bala-Dēva-dāṇḍāṅyaka- ।
 n alaṅghya-bhujā-bala-parākraman Manu-charitam ।
 jalaniḍhi-vēṣṭita-dhātṛi- ।
 taladoḷu saman āro mantri-chūḍāmaṇiyoḷu ॥

palaruṃ munniṃa puṇyaḍ onḍ oḍaviṇṇi bhāgyakke paḱḱāḍaḱam |
 baḱaḱiṇ tējaḱiṇ oḱpiṇiṃ guṇaḱiṇ āḱ-aḱḱāryyaḱiṇ dhairyaḱiṇ |
 lalanā-ḱhitta-harōpaḱhāra-vidhiyṇiṃ gāmbhīryyaḱiṇ śauryaḱiṇ |
 kḱala-Dēvaṅge samāṇam appar oḱarō matt anyā-ḱaḱāḱhiparu ||

ā Bala-Dēvaṅgaṃ mṛiga- ।
 āśābhakṣaṇe yenipa Bāchikabbegav akhīlōr- ।
 vvi-bandhu puttidaṃ guṇa- ।
 lōharan adat-aleva-Singimayyan udāraṃ ॥

Jina-dharmamāmbāra-tigma-rōchi-sucharitraṃ bhavya-vamśōttamaṃ si-
 śhāṇi-nidhānaṃ mantri-chūḍāmaṇi hradha-vinutaṃ gōtra-vamśyāmbarāṅkkaṃ
 vanitā-chiṭṭa-priyaṃ nirmalaṃ anupamaṃ atyuttaṃ kārca-kūṛppaṃ ।
 vinayāmbhōrāsi vidyā-nidhi guṇa-niḷayaṃ dhātriyoḥ Śiṅgimayyaṃ ॥

(West face.)

Jina-pada-bhaktin ishta-jana-vatsalan āśrita-kalpa-bhūruhanṁ ।
muni-charaṇāmbujāta-yuga-bhṛīṅgaṁ udāraṁ anūna-dāmi ma-
ttina puruṣaṁge pōlipad ad ā dore yamb inegum negaldan i-
manuja-nidhānaṁ endu poḷalguṁ dhare pērggaḍe Singimayyanā ॥

ene negaḷda Singimayyaṇa |
vanito manōrathana Lakshmi yenipalū rūpiṇ |
jana-viṇute Siriya-dēviya- |
u anuṇayadiṁ poḷaḷud akhiḷa-bhūtaḷa-vellam :

vachana || â mahânubhâvan avasâna-kâladoḷu ||

parama-śī-Jina-pāda-paṅkarubhaṃ sad-bhaktiṃ tādī ni-
bbaraḍiṃ pañcha-padaṅgaḥ neṇeyutaṃ durim-môha-sandôhamāṃ
tviritam khaṇḍisutaṃ samādhi-vidhiṃ bhavyābjaṇi-bhāskaraṃ
nirutaṃ pērggude Siṅgimayyaṃ amarēndrāvāsamaṃ pordidaṃ ||

Svasti samadhi-gata-pañcha-mahā-kalyāṇaṣṭha-mahā-prātihārya-chatus-tripśad-atiśaya-virājamāna bha-
 gavād-Arhat-paramēśvara-parama-bhaṭṭāraka-mukha-kamala-vinirgata-sad-asad-ādi-vastu-svarūpa-nirū-
 paṇa-pravara-rādhāntādi-sakala-śāstra-pāravāra-pāraga-parama-tapaś-charaṇa niratarum appa śrīman
 maṇḍalācāryya-Prabhāchandra-siddhānta-dēvara guḍḍi Nāgiyakkanuṇ Siriyavveyuṇ Śaka-varuṣa
 1041 neya Siddhārtti samvatsarada Kārttika-suddha dvādasa Sōmavāradandu mahā-pūjeyam māḍi
 nīdhiyam nīśidaḥ ||

In the same mātṛpā.

(East face.)

S'ṛimad Yādava-vamśa-maṇḍana-maṇiḥ kṣhōṇiṣa-rakṣhā-maṇiḥ
Lakṣmi-hāra-maṇiḥ narōśvata-sīraḥ-prōṭṭaṅga-kumbhāna-maṇiḥ |
jīyān nīti-pāthēkṣha-darppāna-maṇiḥ lōkayka-chūḍāmaṇiḥ
śrī-Viṣṇu-vinayārcchitō guṇa-maṇiḥ saṁyukta-chūḍāmaṇiḥ |
ereda manuṅgaḥ sura-bhū- |
miruham śaraṇaṁ end avaṅge kuṣiśāgarāṁ |
para-vaniteḥ Anulatanayam |
dhuradōlu poṇarvaṅge Mṛityu Vinayādityam ||

vṛtta || enetānuṁ keṇ-dēgulaṅgaḥ enetānuṁ Jaina-gēhaṅgaḥ en- |
t enotum nārkkalan ūrggaḍam prajegulam santōshadiṇi māḍidam |
Vinayāditya-nṛpāḥa-Poysaḥam sandirdham Balindraṅga-mē- |
l ene pempani pogaḥvaman āvano mahā-kumbhāraṇaṁ dhīranam |
ittageḥ end aḅaḍa kuḷigaḥ keṇy āḍavu kaḷḷage gonḍa pē- |
vvetṭu dharā-taḷakke sariy āḍavu suppaḍa bhāṇḍi banda pē- |
vvetṭeṇ pāḷam āḍuv ene māḷisidam Jina-rāja-gēhamam |
netṭane Poysaśēvaṁ ene baṇṇipar ūr Mmale-rāja-rājanam |

kaṇḍa || ā Poysaḥa-bhūpaṅge na- |
hīpāḥa-kumāra-nikara-chūḍā-ratnam |
śrī-pati nija-bhūja-vijaya-ma- |
hīpati janyis dan adhaṭan Ereyuṅga-nṛpaṁ |

vṛtta || Vinayāditya-nṛpāḥa-ātmaḥ in ilā-lōkaika-kalpadrumam |
Manu-mārggaṁ jagad-ēka-vīraṁ Ereyāṅg-urvisvaraṁ mikkan ā- |
tan putram ripu-bhūmipāḷaka-nudaa-sammarddanam Viṣṇu-va- |
rdhāna-bhūpam neḅaḍam dharāvaḷeyadōlu śrī-rāja-kaṇṭhīravam |

kaṇḍa || ā neḅaḍ Ereyuṅga-nṛpā- |
ḷana sūnu brīhad vāiri-mardanam sakala-dhāri- |
trī-nāthan artthi-janātā- |
Bhānusutam Viṣṇu-bhūpan udayam geḍam ||
ari-narapa-sirāspāḷana- |
karan uddhata-vāiri-maṇḍalēśvara-mada-saṁ- |
haraṇam nijāuvayaikā- |
bharaṇam śrī-Bitti-Dēvan ī varu-dēva ||

Śṛasti samadhiḡata-pāñcha-mahā-śabḍa mahā-maṇḍalēśvara | Dvādvātipura-varādhīśvara | Yādava-
kuḷāmbara-dyumanī | saṁyukta-chūḍāmaṇi | Malaparōḷ-gaṇḍa | chālake-bālu-gaṇḍa | nāḷim-munn-īṇṇa-
sauryyanam mēveva | Talukāḍu-gonḍa | gaṇḍa-prachanḍa | Paṭṭi-Perumāḷa-nija-rājyābhyaḍayayka-rak-
ṣhaṇa-dakṣhaḥ | avinaya-narapāḷaka-jana-sikṣhaḥ | Chakragōṭṭa-vana-dāvāṇaḥ | śhita-maṇḍalika-
kāḷāṇaḥ | Toṇḍa-maṇḍalika-maṇḍala-prachanḍa-daurvāṇaḥ | prabala-ripu-bala-saṁharana-kāraṇaḥ |

vidiṣṭa-maṇḍālika-mada-nivāraṇa-karaṇa | Nalambavāḍi-goṇḍa | pratipakṣa-narapāla-lakṣmīyan-irku-
li-goṇḍa | tappu-tappuva jaya-śrīkānteyan-appuva | kūrē-kūrppa sauryamāṇ-tōrppa | virāṅga-āṅgila-
lakṣhīna-dōrḍḍanda | nuḍidante-goṇḍa | Adiyamāna-hriḍaya-śūla | virāṅga-āṅgila-lōla | uddhatārāti-
kaṣṭha-vana-kunḥjara | sarapāgata-vajra-paṇḥjara | sahoja-kirtti-dhvaja | saṅgrāma-vijaya-dhvaja | Beṅgi-
Raya-manō-bhaṅga | vira-prasaṅga | Narasiṅga-Varnuma-nirmūḷjanam | talapāla-kālāṇaḥam | Hānuṅgalu-
goṇḍa | chaturmmukha-goṇḍa | chatura-chaturmmukha | āhava-Shanmukha | Sarasvatī-karṇāvatāṇsan |
unnata-Vishuv-amsa | ripu-hriḍaya-śālya | bhūtarāṇ-kolla | dāna-vinōḍa | champakāmōḍa | chit-
samaya-samuddharāṇa | gaṇḍar-ābharāṇa | vivēka-Nārāyaṇa | vira-pārāyaṇa | sādhyā-vidyādhara |
samara-dhurandhara | Poysalānvaya-bhānu | kavi-jana-kāmadhēnu | Kali-yuga-pārthiva | duṣṭarḡge-
dhūrtthiva | saṅgrāma-Rāma | sāhasa-Bhīma | haya-Vatsa-rāja | kāntā-Manōja | matta-gaja-Bhagadattan |
abhinava-Chārudatta | Nilagiri-samuddharāṇa | gaṇḍar-ābharāṇa | Kōṅgara-Māri | ripu-kula-talapra-
hāri | Tereyūran-aleva | Koyatūra-tuliva | Heṇḥjēru-disāpaṭṭa | saṅgrāma-jatapaṭṭa | Pāṇḍyanam-beṅ-
koṇḍa | Uchchāṅgi-goṇḍa | ōkāṅga-vira | saṅgrāma-dhūra | Pombuchcha-nirddhātāṇa | Sāvimala-
nirḷōṭāṇa | vairi-kālāṇaḥam | ahita-dāvāṇaḥa | śatru-narapāla-diśāpaṭṭa | mitra-narapāla-lalāṭapaṭṭa |
ghaṭṭavan-aḷiva | Tuḷuvara-śāleva | Gōyindavāḍi-bhayaṇikaran | ahita-baja-Saṅkhara | roldhava-tuliva |
śitogaraṇ-pūliva | Rāyarāyapura-sūrekkāra | vairi-bhaṅgāra | vira-Nārāyaṇa | saurya-pārāyaṇa | śrīmatu
Kēśava-dēva-pūdarūdhaka | ripu-maṇḍālika-sūdhakādy anēka nāmavali-samālāṅkṛitanam giri-durgga-
vana-durgga-jala-durggādy anēka-durggaṅgaḥam aśramadim koṇḍa chaṇḍa-pratāpadim Gaṅgavāḍi-tom-
battaṇ-sāsiramamam Lokkigoṇḍi-varam unḍige sādhyam māḍi | mattaṇ ||

vṛitta || cōyolu duṣṭaran uddhatārigaḷa uḇ | anḍ otti beṅkoṇḍu dōr- |
bbaladim dēśaman āvagam tanugo sādhyam māḍiral Gaṅga-maṇ- |
ḍalam end ōlage tettuṇ ittu besanam pūṇḍ irppinam Viṣṇu-Po- |
yṣaḷan irḍḍam sukhāḷinde rājyaḍ oḍavindam saututōtsāḷadhiḥ ||
hattidan ettal attal idirāda-nipālakar aḷki baḷki kaṇ- |
ḍ ittu samasta-vaṣṭugaḷan āḷutanamasale pūṇḍu santatam |
suttalum ōlag ippar ene munṇavarggam anēkar āḍavar- |
gg attalaḷam pogartteg ene baṇṇipan āvano Viṣṇu-bhūpanam ||

Antu Tribhuvana-mulla Talakāḍu-goṇḍa bhūja-baja-Vira-Gaṅga-Viṣṇu-varddhana-Poysala-Dēvara
vijaya-rājyam uttarōttarābhivṛiddhi-pravarddhamānam āchandrārka-tāram-baram saluttam ire tat-
pāda-padmōpajivi priy-arasi paṭṭa-mahādēvi Sāntala-Dēvi ||

(South face.)

Śvasty anavarata-parama-kalyāṇābhilyudaya-sahasra-phala-bhōga-bhāgini dvitīya-Lakṣmī-lakṣaṇa-
samāneyum | sakala-guṇa-gaṇānūneyum | mahānava-Rukmīṇi-dēviyūṇ | pati-hita-Satyabhāmayum |
vivēkaika-Bṛihaspatiyum | pratyutpanna-Vāchaspatiyum | muni-jana-vinēya-jana-vinīteyūṇ | chatus-
samaya-samuddharāṇeyum | brata-guṇa-sila-chāritrantahkarṇeyum | lōkaika-vikhyātēyūṇ | patibratā-
prabhāva-prasiddha-Sitēyūṇ | sakala-vandi-jana-chintāmaṇiyūṇ | samyaktva-chūdāmaṇiyūṇ | mudvṛitta-
savati-gandhavāraṇeyum | puṇyōpārjaua-karaṇa-kāraṇeyum | Manōja-rāja-vijaya-patākeyum | nija-
kalābhilyudaya-dīpikēyūṇ | gīta-vādyā-sūtradhāreṇyūṇ | Jina-samaya-samudita-prākāreṇyūṇ | Jina-
dharma-kathā-kathana-pramōḍeyūṇ | mahārābhaya-bhaishajya-śāstra-dāna-vinōḍeyūṇ | Jina-dhar-
ma-nirmūḷjeyūṇ | bhavya-jana-vachchhaḷeyūṇ | Jina-gandhōḍaka-pavitri-kṛitōttamāḷeyūṇ appa ||

kanda || ā negaḷla-Viṣṇu-nṛipana ma- |
nō-nayana-priyē chaḷāḷa-nīḷalukī chaṇ- |
ārōṇṇē Kāmāna Rati yala |
tān eḷe tōpē sari samāne S'āntala-Dēvi ||

vṛitta || dhuradoḷ Viṣṇu-nṛpālakāṅge vijaya-śri-vakṣhadolu santatam |
paramānandadin ōtu nilva vipula-śri-tējad uddāniyam |
vara-dig-bhittiyam eydisal neṇeva kirtti-śriy anutt irppuḍ i |
dhareyoḷ S'āntala-Dēviyam neṇey baṇṇipp aṇṇanē vaṇṇipam ||

Kali-kāla-Viṣṇu-vakṣha- |
sthaḷadoḷu Kali-kāla-Lakṣmi nelasidaḷ ene S'ān- |
tala-Dēviya saubhāgyama- |
u ele gaḷa baṇṇisuvēn embanē vaṇṇisuvam ||

S'āntala-Dēvige sad-guṇa- |
vantege saubhāgya-bhāgyavatige Vachas-śri- |
kānteyum Agajeyum Achyuta- |
kānteyum eṇey allaḷ uliḷa satiyar ādoreyē ||

akkara || gu ugaḷu Prabhāchandra-siddhānta-dēvaru hetta-tāyi guṇa-nidhi Māchikabbe |
piriya-perggaḍe Mārasingayyam tande māvanam perggaḍe Siṅgimayyam |
arasam Viṣṇu-varddhana-uripam vallabham Jinanātham tanag endu Viṣṇu-devyam |
arasi S'āntala-Dēviya mahimeyam baṇṇisalu bakkume bhūtaḷadoḷu ||

Saka-varuṣam 1050 mōṇeya Virōdhikṛit-saṇvatsarada Chaitra-suddha-paūchami Sōmavāradandu
Sivagaṅgeya tīrtṭhadalu muḷipi svarggatey ādaḷu ||

vṛitta || i Kali-kāladolu Manu-Bṛhaspati vandi-janāśrayam jaga- |
d-vyāpita-kāmadhēnum abhimāni mahā-prabhu-paṇḍitāśrayam |
lōka-jana-stutam guṇa-guṇābharaṇam jagad-ēka-dāniy a- |
vyākula-mantriyeṇḍu pogalguṇi dhare pērggaḍe Mārasingamam ||
doreyē pērggaḍe Mārasinga-vibhuvīṅ i-kāladolu |
puruṣārththaṅgaḷol aty udārateyoḷam dharmamānurāgaṅgaḷolu |
Hara-pādābja bhaktiyolu niyamadoḷu sīlaṅgaḷolu tām enalu |
sura-lōkakke manōmudind arasu pōdam bhūtaḷam kirttisalu ||

kanda || anupama-Sāntala-Dēviyu- |
m anuṇayadin tande Mārasingayyanum cūḷ i |
vanite-Māchikabbeṇ- |
m inibarum-oḷano jāne muḷipi svarggatar āḷar ||

lōkhaka Bōkimayya ||

(West fac.)

arasi suragatiyan aydiḷa- |
i iral āḡ (nag endi) bandu Beḷuḷuḷadalu du- |
rddhara-saṇnyāsanadin |
pariṇate tāyi Māchikabbe tānum toṇedaḷ ||

vṛitta || ari-muḷuḷd-irḍa kaṇ-malarggaḷ ōduva paṇḍita-padam Jinēndranam |
samarisuv ōje haṇḍlu-janamam biḷip-unuati saṇnyasakke van- |
d iral oṣad ondu tīṅḡḷ upavāsadoḷ imbiṇe Māchikabbe tām |
suragatiḡ eydiḷaḷu sakala-bhavyara sannidhiyoḷ samādhiyīm ||

kanda || ā Mārasingamayyana |
kāmini Jina-charaṇa-bhakte guṇa-saṇyatev u- |

ddāma-patibrate yend i- |

bhāmi-janam pogalē Māchikabbey negalḍaḷ ||

Jina-pada-bhakte bandhu-jana-pūṭey āsrita-kāmadhēnu Kā- |

mana-satigam mahā-sati-guṇāgrāṇi dāna-vinōde santatam |

muni-jana-pāda-paṅkaruḥa-bhakte jana-stute Mārasūngama- |

yyana sati Māchikabbe yene kirtisugum dhare mechchi nichchalum ||

Jinanātham tanag āptanāge Bala-Dēvam tande pett-abbe sa- |

d-vanitāgrēṣare Bāchikabbe yeu tamnam Sūnganam sandamān- |

tanadind aggada Māchikabbe sura-lōkakk ōḍaḷ endendu mē- |

dini yellam pogaluttam irppud ene baṇṇipp aṇṇanē vaṇṇipam ||

vṛitta || penḍir ssannyāsamaṇi goṇḍ avaroḷag initam ballar ār embinam kai- |

koṇḍāḷaḷ ghōra-vira-vrata-paripatryam mechchi santōshadindam |

pāṇḍitvam chittadoḷ talṭṭire Jina-charaṇāmbhōjamam bhāvisuttam |

koṇḍāḍaḷ dhātri tannam suragati vaḍedaḷ ilēyim Māchikabbē ||

dānawan anūnanam kaḷ |

kēnārthi yendu koṭṭu Jinanam manadoḷ |

dhyanisutam muḍipidaḷ i- |

un ēn embudo Māchikabbey ond unṇatiyam ||

intu tanam gurugaḷa Prabhūchandra-siddhānta-dēvaram Varddhamāna-dēvaram Ravichandra-dēvaram
samasta-bhavya-janaṅgaḷa sannidhiyoḷa sannayasanaṇam kaikoṇḍ avara-pēḷsa samādhiyam kēlutta muḍi-
pidaḷu ||

paṇḍita marapadin i-bhū- |

maṇḍaladoḷu Māchikabbey antevol ār kkaḷ- |

koṇḍ intu negalḍaḷ arigaḷ a- |

khaṇḍitamam ghōra-vira-sannyāsanaṇam ||

avara vaṁśāvatāram ent endado ||

kanda || Jina-dharmma-nirmmaḷam bha- |

vyu-nidhānam guṇa-gaṇāśrayam Manu-charitam |

muni-charaṇa-kamaḷa-bhīṇam |

jana-viutam Nāga-Varmma-daṇḍādhisam ||

vṛitta || anupama-Nāga-Varmmana kuḷūṅune pempina Chandikabbe sē- |

j-jana-nute māni-dānina-guṇi mikka-patibrate siladinde mē- |

dini-sutegam migil pogalal ān ariyam guṇadaṅka-kārtteyam |

Jina-pada-bhakteyam bhuvana-samstuteyam jagad-ēka-dāniyam ||

āraṅge su-putram budha-jana- |

nivahak kārttira kāmadhēnu venuttam |

bhuvana-janam pogalala mi- |

kk avan uḍayam geydan uttamam Bala-Dēvam ||

vṛitta || sakaḷa-kaḷāśrayam guṇa-gaṇābharaṇam prabhū-paṇḍitāśrayam |

sukavi-jana-stutam Jina-padaḷaṇi-bhīṇam anūna-dāni lac- |

kka-paṇḍitāśrayam mah-erāḍumam nere ballan enutte daṇḍant- |

yaka-Bala-Dēvam pogalad ambudhi-sēvita-bhātri-bhātalam ||

muni-nivahakke bharya-nikarakke Jinēvara-pūjēgulgo mi-
 ik anupama-dāna-dharmmad odaviṅge nirantarau onde mārggadiṇ
 maneyol anākuḷam maduvey-andada-pāṅgiṇol upbud endadiṇ
 manuja-nidhānanam pogalvanē vegaḷvan Bala-Dēv-amātyanam ||

sthiranē Mēru-gūṇadradiṇde migilē gambhīranē bhāppu sā-
 garadind aggaḷam ontu dāniye surōrvijakke mēl bhōgiyē
 Sara-rūjaṅg eṇe yendu kirttipadu kaykoṇḍ alkaṇḍiṇ santataṇ
 dhareyol Śrī-Bala-Dēv-amātyanān ilā-lōkaika-vikhyātanam ||

kanda || Bala-Dēva-danḍanāyaka-
 n alaṅghya-bhūja-bala-parākramam Manu-charitam
 jalaudhi-vēṣṭita-dhātri-
 taḷadala saman āro mantri-chūdāmaṇiyolu ||

S'rimatu Chārukīrti-dēvara guḍḷa lōkhaka Bōkimayya barada biruda-rūvāri-mukha-tiḷaka Gaṅgā-
 chariya tamma Kāmavāchāri kaḍḍarisida ||

(North face.)

Svasty anavarata-prabala-ripu-baḷu-vishama-sunarāvanī-māhā-mahāri-saṃhāra-karaya-kāraṇa | prachap-
 ḍa-danḍanāyaka-mukha-darppana | kathaka-māgadha-puṇyapāṭhaka | kavi-ganaki-rādi-vāgmi-janatā-
 dāridra-santarppana | Jina-samaya-mahā-gagana-sōbhākara-divākara | sakaḷa-muni-jana-nirantara-dāna-
 guṇāśraya | śrōyanisa Sarasvatī-kurṇuvataṃsa | gōtra-pavitra | parāṅganā-putra | bandhu-jana-manō-
 raḷjana | durita-prabhaṇjana | krōdha-lōbhāṇṇita-bhaya-māna-mada-vidūra | Gutta-Chārudatta | Jimūta-
 vāhana | samāna parōpakārōdura | pāpa-vidūra | Jina-dharmma-nirmala | bhavya-jana-vatsala | Jina-
 gandhōdaka-pavitrīkṛitōttamanūgan | anupama-guṇa-gaṇōttuṅga | muni-charaṇa-sarasiruba-bhṛīṅga |
 paṇḍita-mayḍaḷḷ-puṇḍarika-vana-prasaṅga | Jina-dharmma-kathā-kathana-pranōdanam | āhārābhaya-
 bhaisajya-sāstra-dāna-vinōdanam appa śrimatu Bala-Dēva-danḍanāyakan eṇe negaḷda ||

ś Bala-Dēvaṅgam mṛiga-
 śābēkshane yanipa Pāḷukabbeḡav akhiḷō-
 rrvī-bandhu puṭṭidam guṇi-
 lōbaran adaḷ aleva Siṅgimayyan udāram ||

vṛitta || Jinapati-bhaktan iṣṭa-jana-vatsalaṇ śrīta-kalpa-bhāruham
 muni-charaṇāmbujāta-yuga-bhṛīṅgan ndāran anōna-dāni nra-
 ttina purusharḡge pōlisuvad ār dore yembineḡam negaḷdan |
 manuja-nidhānan endu pogalḡuṇ dhare pērggaḍe Siṅgimayyana ||
 Jina-dharmmamābara-tigmarōchi su-cheritraṇ bhavya-vamśōttaman si-
 ṣṭa-nidhānam mantri-chintāmaṇi budha-vinutaṇ gōtra-vamśāmbarāṭṭkaraṇ
 vanitā-chitta-priyam nirmalaṇ anupaman styuttamaṇ kūrākūppam
 vinayāmbhōrāsi vidyā-nidhi guṇa-niḷayam dhātriyoḷ Siṅgimayyam ||

kanda || S'riyā-dēvi guṇāgrāṇiy
 i yugadoḷu dāna-dharmma-chintāmaṇi Bhū-dē-
 viya Kōṇṭi-dēviya
 dore yenna Siṅgimayyana vadhuva ||

Bravīy anarata-parāma-kalyāṇābhyaṅga-sata-sahasra-phala-lābha-bhāgini devītya Lakṣmi-samāne-
yām sakala-kalaganānānyam vivāka-ya-Bṛihaspatiyām masī-jana-viśvā-jana-viṣṭeyām patibratā-pra-
bhāva-prasiddha-Sītēyām vānyaktra-śhūḍamānyam dāpita-śavati-gandha-vāraṇeyam āhārābhaya-bhai-
śhajya-śāstra-dāna-viśōdeyam appa śrīmad-Vishṇu-varuddhana-Pōysala-Dēvara pūry-arasi paṭṭa-mahādevī
S'āntala-Dēviyar śrī-Belguḷa-tīrthadoḷu Śavati-gandha-vāraṇa-Jinālayamam māḍisiy adakke dēvatā-pūje-
gaṇ rishi-samudāyakk-āhāra-dāna-ikkam jīrnōddhārkam Kalkaṇi-nāḍa Māṭṭa-Navileyumam Gaṅga-
samudrada naḍu-bayalal ayyattu-koḷaga-gaḍḍeya tōṭamumam nālvattu-gadyāṇa-pounnan ikki kaṭṭisi
charugiṅge vīlasana-kaṭṭamumam śrīmad Vishṇu-varuddhana-Pōysala-Dēvaram bēḍikōṇḍu Saka-varuśha
śāyirada nālvattaydenāya S'ōbhakṛit-samvatsarada Chaitra-suddha-pāḍuva Bṛihaspati-vāradandu tamma
gurugaḷu śrī-Mīla-saṅghada Dēviya-gaṇada Postaka-gachchhada śrīman-Mēghachandra-trāividya-dēvara
śiśhyar appa Prabhāchandra-suddhānta-dēvargge pāda-prakṣhālanam māḍi sarbba-bādhā-parihāravāgi
biṭṭa dattā ||

vritta || priyadind int idan eyde kāva-purushargg āyūṃ mahā-śrī; um a-
kkey idam kāyade kāyva pāpge Kurukshētrōrvviyo| Bāraṇā- |
aiyo| ēl-kōṭi-munīndrarām kapileyam vēdādhyaṇam kondud ou- |
d ayaṇam sārggum idendu sāḷid apud i śaiḷakṣharam santatam ||

ślōka || sva-dattām para-dattām vā yō harēti vasundharām |
śhaśṭīr-vvaruśha-sahasāṇi viśṭāyāṇi jāyatō kṛimī |

54 (67)

X In Pāśvanātha bash.

(North face.)

S'īman-nātha-kulēndur Indra-parishad-vandya-śrūta śrī-sudhā-
dhārā-dhātva-jagat-tamō 'paha-mahāḥ-pūḍa-prakāṇḍam mahat |
yasman nirmala-dharmma-vārdhī-vipula-śrīr vvarddhamānō satām
bharttur bhāvyaś-chakōra-chakram avatu śrī-Varddhamānō Jinah ||
jyād arthayutēndrabhūti-viditābhukhyō gaṇē Gautama-
svāmī sapta-maharddhibhis tri-jagatīm āpādayan pādāyōḥ |
yad-bōdhāmbudhim ātya Vira-Himavat-kutḷja-kaṇṭhād budhām
bhōdātā bhuvanām pūṇitī vachana svachchhande-Mandākinī ||
tīrthē śāśāṇa abhavan naya-dṛik-sahasra-vīrabdhā-bōdha-vapushā S'rutakēvalindrāḥ |
nīrbhīndatām vibudha-bṛinda-śrō 'bhivandya sphārijad-vachah-koḷāṭaḥ kumatāḍri-mudrāḥ ||
varṇyaḥ kathan nu mahimā bhana Bhadrabāhōr
mōchōrū-malla-mada-marddāna-vritta-bāhōḥ |
yach chāśhyatāpta-sukṛitōna sa Chandra-Guṇṭāś
śaktiśhyatō ama sochiraṇ vana-dēvāśhāḥ |
vandyō vibhū bhānu na kair īha Kēṇḍakundah kunda-prabhā-paṇṇayi-kīrti-vibhāhītāḥ |
yā chāru-chāraṇa-karīṇḍaja-chaṇḍīkṛitāś chakrō śrūtāya Bhavatō prayatāḥ pratishṭhāt ||
vandyō bhāsmakā-bhāsmā-śāśitā-paṇḍ Pādmasvatī-dēvatā-
dātāśhāṭa-paṇḍ sva-matṭa-vachana-vāḷāṭa-Chandraprabhāḥ |
śāśitāḥ sa Samantabhadra-gaṇḍhīḥ pāṭha kālē Kalāḥ
Jīṇḍaḥ sātana samanta-bhadrāḥ śhārād bhadrāḥ samantāḥ vāṇḍḥ ||

chāṇḍīḥ | yadyāṇam vīdhā-śhāśhāḥ samantāḥ śrī-mūḷāśhī-yāśhāḥ śhāśhāḥ |

vr̥tta || pūrvaṃ Flāḍ dīputra-medhya-nagarē bhēri mayā tādītā
 pōśhān Mājāva-Sindhu-Thakka-vishayē Kāśchīpurē vādditē |
 prāptō 'haṃ Karahātakaṃ bahu-bhātāṃ vālyōtkatāṃ saṅkoṭāṃ
 vāddārttā vicharāmy ahaṃ nara-patē śārdḍhā-vikrīḍitāṃ ||
 avatā-tatām atati jhātī sphuṭa-paṭu-vāchāṭa-Dhūrjātēr api jīhvā |
 vādini Samantabhadrē stutavati tava sadasi bhūpa kā sthānaishāṃ ||

yō 'sau ghāti-mala-dvishad-bala-śilā-stambhāvall-khaṇḍana-
 dhyānāśiḥ paṭur Arhatō bhagavatas sō 'eya prasādi-kṛitāḥ |
 chhātrasyāpi sa Simhanandi-muniṇā nō chēt kathāṃ vā śilā-
 stambhō rājya-Ramāgamādhva-parighas tēnāsi khaṇḍō ghaṇaḥ ||
 Vakragriva-mahā-munēr dūśa-śata-grīvō 'py Ahindī yathā
 jātāṃ stōtūm aṣaṃ vachō-baṇam asau kīp bhagna-vāgmī-brajaṃ |
 yō 'sau śāśana-dēvatā-bahumatō hri-vakra vādi-graha-
 grīvō 'smān aṭha śubda-vāchyam avadad māsān samāsēnu shat ||
 nava-stōtram tatra prasaraṭa kavindrāḥ kutham api
 prapāmaṃ Vajrādau raḍayata parān Nandini munau |
 Nava-stōtram yēna vyarachi sakalārha-pravachana-
 prapōchāntarbbhāva-praṇaṇa-vata-sandarbbha-subhagaṃ ||
 mahināṭa Pātrakēsari-gurōḥ paraṃ bhavati yasya bhakty āsit |
 Padmāvati-sahāyāt tri-lakeṣaṇa-kadartḥanaṃ kartūṃ ||
 Sumati-dēvīm amuṃ stutayēna vas Sumati-saptakam āptatayā kṛitāṃ |
 parhṛitāpada-tatva-padārtthinaṃ samati-kōṭi-vivartī bhavārtī-hṛit ||
 udētya saṃyag dīśi dakṣiṇasyāṃ Kumārasēnō-munir astam āpa |
 tatraiva chitram jagad-ēka-bhānōs tishṭhaty asau tasya tathā prakāśaḥ ||
 dharmnārttha-lāma-parinirvṛiti-chāra-chintā Chintāmaṇiḥ prāṇ-nikōtam akāri yāna |
 sa stōyāt sarnaa-saukhyā-bhujā sñātāt Chintāmanir mmuni-viśhō no kathāṃ janēna ||
 chūḍāmaṇiḥ kavīnāṃ Chūḍāmaṇi-nāma-sēvya-kāvya-kavīḥ |
 Śrīvardhā-dēva ēva hi kṛta-puṇyāḥ kīrtim āhartūṃ ||

chātṛṇi || ya ēvaṃ upaślōkitō Daṇḍinā ||

Jahnōḥ kanyāṃ jātāgrēṇa babhāra Paramēśvaraḥ |
 Śrīvardhā-dēva sandhātē jīhvāgrēṇa Sarasvatīm ||

Pushpāstraya jayō gaṇasya bharaṇaṃ bhūbhūch-chūbhā-ghaṭṭanaṃ
 padbhayām astu Mahēśvaras tad api na prāptūṃ talām īśvaraḥ |
 yasyākhanda-kalāvatō 'śhṭa-viśasād-dīpāla-mauli-akḥalat-
 kīrti-Svas-sarītō Mahēśvara īha stutyas sa-kāśi syān manīḥ ||
 yas saptatī-mahā-vādān jigāyānyānathā mitān |
 Brahma-kakshōrchchitas sō 'rchyō Mahēśvara-muniśvaraḥ ||
 Tārā yēna vinirjīta ghaṭa-kuṭī gūḍhāvatārā samam
 Baudhdhair jyōḍhīta-pāda-pāṭīta-kudṛig dēvārtha-sēvāśhah |
 prāyāśchittam-śvāṅghri vārja-rajas-anāṇaṃ cha yasyāśharat
 dōśhāpāṃ Sugatas sa kasya viśhayō Dēvākalāṅkār kṛti ||

chātṛṇi || yasyēdān stūmanō 'nanya-sāmanya-niravādyā-vidyā-vibhāṇa-pavaraṇaṃ śāntaṃ yasō-
 rājan Sāhama-tuṅga samā bhavāt svētātapatē nṛpātē
 kīrtā svat-madīśā rapē rājyāṇaṃ tyāgōmatē śūlābhāḥ ||

43

tadānti santi bhadhā na santi kanyā vāśāvarā vāgūnā
 nānā śāstra-vicāra-chāra-dhīnā kālā Kalā madvidhānā ||
 namō Mallinādhya-Mādhavā-dēvāya ||

(Next face.)

rājan sarvāri-darppa-pravidalana-paṭus tvam yathāśra prasiddhas
 tadvat khyātō 'ham aśyam bhuvi nikūḷa-madōtpātanaḥ paṇḍitānām |
 nō chēd ēśhō 'ham ētō tava sadasi sadā santi santō mahāntō
 vaktum yasyāsti śaktis sa vadatu viditāśāha-śāstrō yadi syāt ||
 nāhamkāra-vatīkṛitēna manasā na dvēshīnā kēvalam
 nairātmyam prati padya nāsyati janē kārūnya-buddhyā mayā |
 rājasā śrī-Himāśtāṣya sadasi prāyō vidagdhrātmanō
 Bauddhaughān sakalān vijitya Sugataḥ pādēna visphōṭitah ||

śrī-Puṣhpasēna-munir ōva padam mahimū dēvas sa yasya samabhūt sa bhavān sadharmma |
 Sri-vibhramasya bhavanan namu padmam eva puṣhpēshu mitram iha yasya sahaara-dhāmā ||
 Vimalachandra-munindra-gurōr ggurūḥ prasamitākūḷa-vādi-madam padam |
 yadi yathāvad avaishyata paṇḍitair nann tadānv avadishyata vāg vibhōḥ ||
 chārṇi || tathā hi | yasyāyam āpādita-paravādi-hṛdaya-śōkaḥ patrāḷambana-śōkaḥ ||
 patram āstru-bhayanakarōru-bhavana-dvārē sadā sañchieran
 nānā-rāja-karindra-bṛinda-turaga-vrātākūḷē athāpitam |
 S'āivān Pāsūpatāṣu Tathāgata-sutān Kāpālikān Kāpīlān
 uddhāyōddhṛita-chētasā Vimalachandrēśāmbarēnādarāt ||

durta-griha-nigrahād bhayam yadi bhō bhūri-narēndra-vanditam |
 nauu tēna hi bhavya-dēhinō bhajata śrī-munim Indranandinam ||
 ghaṭa-vāda-ghaṭā-kūṭi-kōvidam kōvidam pravāk |
 Paravādi-Malla-dēvō dēva ēva na sapśāyah ||

chārṇi || yēnāyam ātma-nāmadhēya-niruktir uktānāma priatāvantam Kṛishna-Rājam prati ||
 grīhita-pakshād itarāḥ parav syāt tad vādinas tē paravādinas syuḥ |
 tēhām hi mallah paravādi-mallas tēnāma man-nāma vadanti santah ||

śāhāryya-varyyō yatir Āryya-dāvō rāddhānta-kartā dhīryatām sa mārḍhai |
 yas syaṅga-yāntōsava-simui kāyōtsarṅga-śhītaḥ kāyam udutēsarjja ||
 śarapa-kṛita-tripō 'sau samyamam jūāta-kāmasā śayana-vihita-vēlā-supta-luptāvadbhānā |
 śrutim arabhasa-vṛityōmṛijya piūchchāna śūyē kila mṛidu-parivṛityā datta-tat-kīṭa-varmā ||
 viśvam yas śrūta-bīndunāvarurudhā bhāvam kuśāgrityā
 budhāyāśti-malīyasā pravachasā baddham gaṇādhīvarān |
 śūyān grāy anukampayā kṛis-matā aidam yuginān suga
 tam yāntāchchata Chandrakrīṭi-gaṇam chandrābha-kṛitīm budhān ||
 sād-dharmma-kārmma-prakṛitīm paṇḍitā yasyōgra-kārmma-prakṛti-pramōkshah |
 tēnāma Kārmma-prakṛitīm namāntō bhāṭṭarakam dṛishṭa-kṛitānta-pāray ||
 gā eva vāg-vyanta-cōmasta-dhīya trāvidya-śāhō 'py anumanyamānān |
 śūyānta-dāvāḥ prapāṇīyān sūyā yatas tava vīrōhān dīh ||
 śūyānta-sat-dhāgarō gurur iha śūyānta chakṛa sphurā-
 śūyānta-sat-dhāgarō gurur iha śūyānta chakṛa sphurā-
 śūyānta-sat-dhāgarō gurur iha śūyānta chakṛa sphurā-
 śūyānta-sat-dhāgarō gurur iha śūyānta chakṛa sphurā-

yatrābhīyōktari laghūr ilaghu-dhāma-sōma-saumyāṅgabhrīt sa cha bhavaty api bhūti-bhūmih ।
vidyā-dhanaijaya-padaṁ viśadaṁ dadhānō Viśvas sa ēva hi mahā-muni-Hēmasēnah ॥

chūrṇi ॥ yasyāyam avanipati-parishadi nigraha-muhi-nipāta-bhūti-dustha-durggarva-parvatārūḍha-
pratīvādi-lōkah pratijñā-slōkah ॥

tarkkē vyākaraṇē kṛita-śramatayā dhūnattayāpy uddhatō
madhyasthēshu manishishu kshītibhritām agrō mayā sparādhayā ।
yāḥ kaśchit pratīvakti tasya vidushō vāgmēya-bhaṅgaṁ parāṁ
kurvē 'vāyam iti pratīti nripatō hē Haimasēnaṁ matam ॥

kitāishipāṁ yasya upiṇam udātta-vāchū nibaddhā hita-rūpa-siddhiḥ ।
vandyō Dayāpāla-munis sa vāchū siddhas satīṁ mūrdhbanī yāḥ prabhāvāḥ ॥
yasya śrī-Matisāgarō garur asau chañchad-ynāsā-chandra-sūh
śrīmān yasau sa Vādirāja-gaṇabhrīt sa brahmachārī vibhōḥ ।
ēkō 'tva kṛitī sa ēva hi Dayāpāla-vratī yan-manasy āstām
anya-parigraha-graha-kathā svē vighnē vighrahaḥ ॥
traijōkya-dīpikā rūpī dvābhyām ēvōdagād ila ।
Jina-rājata ēkasmād ēkasmād Vādirājataḥ ॥
śruddhāṁbaram indu-bīmba-rachitautsukyaṁ sadā yad yasas
clihatraṁ vāk-chamarīja-rāji-ruchayōbhyarṇam cha yat-karṇayōḥ ।
sēvyas sūpha-samarchhya-pīṭha-vibhavas sarva-pravādi-prajā
dattōchchair jayakāra-sāra-mahimā śrī-Vādirājō vidām ॥

chūrṇi ॥ yadiya-guṇa-gōcharō 'yam vachana-vijñāsa-prasarah kavīnām । ॥ namō 'rhatē ॥

(South face.)

śrīmachi-Chālukya-chakrēsvara-jaya-kaṭakē Vāg-vadhū-janma-bhūman
nishkūṇḍam dīṇḍimali paryyatati paṭurnō Vādirājasya jishnōḥ ।
jahy udyad-vāda-darppō juhīhi gamakatā garva-bhūmā jahāhi
vyāhārō 'rabyō jahīhi sphuṭa-mṛidu-madhura-śrāvya-kāv-āvalēpah ॥
Pātālō Vyāja-rājō vasati su-viditaṁ yasya jhṛā-sahasraṁ
nirggantā svarggatō 'sau na bhavati Dhishanō Vajrabhrīd yasya śishyaḥ ।
jvātān tāvad ētau nījaya-baja vasād vādinali kē 'tra nānyē
garvyaṁ nirmuchya sarvaṁ jayinam ina-sabhō Vādirājaṁ namanti ॥
Vāg-dēvīm suchira-prayōga-sudṛiḍha-prēmāṇam apy ādarid
ādattē mama pārsvatō 'yam adhunā śrī-Vādirājō munih ।

bhō bhō pāsyata pāsyataisha yaminām kiṁ dharmma ity uchchaknir
abrahmanya-pariḥ Purātana-muēr vvāg-vṛittayah pāturah ॥
Gaṅgāvudīśvara-śrō-maṇi-baddha-saṇḍhyā-rūgōllasach-charaṇa-chāru-nakhēndu-lakshmiḥ ।
Sri-śākhā-pūrva-Vijayānta-vimūta-nāmā dhīmān amānasha-guṇō 'sta-tamah pramāṇah ॥

chūrṇi ॥ stutō hi sa bhavān ēsha śrī-Vādirāja-dēvna ॥

yad-vidyā-tapasōḥ prastāstam ubhayaṁ śrī-Hēmasēnō munau
piṅg āsit suclārābhijōga-balatō nitam parām unnatim ।
piṅya S'ivijayō tad ētad akhilam tad-vidhikāyām sthītō
anikrāntam latham anyathānatichiṛād idṛig-vidhē dṛik-tapah ॥

vidyōdayō 'sti na madō 'sti tapō 'sti bhāsvau nōgratvam asti vibhūtiḥ na bhāṣti mānāḥ ।
yasyāśrayō Kamaḥabhadra-munīśvaran tam yāḥ khyātīm spād ila śāmyad-aghair gṛāṇaṅghrīḥ ॥

smarana-mâtra pavitratanam manô bhavati yasya satâm iha tîrtthinâm |
 tam ati-nirmalaam âtma-viśuddhayê Kamalabhadra-sa-ôvaram âśrayê ||
 sarvâṅgair yyam ihâlilingê sumahâ-bhâgam kalâ-Bhârati
 bhâsvantaṁ guṇa-ratna-bhûṣhaṇa-guṇair apy agrimaṁ yôginâm |
 tam santaḥ stuvatâm alaṅkṛta-Dayâpâlâbhidhânâṁ mahâ-
 sūrim bhûri-dhîyô 'tra paṇḍita-padaṁ yatraiva-yuktaṁ smritâḥ ||
 vijita-Madana-darppaḥ śrî-Dayâpâla-dêvô vidita-sakala-śâstrô nirjîtâśêsha-vâdi |
 vimalâtara-yasôbbhir vyâpta-dik-chakravâlô jayati nata-mahâbbhin maṇi-ratnârmaṅghriḥ ||
 yasyôpâsya-pavitra-pâdu-kamala-dvandvaṁ nṛpaḥ Poyasô
 lakṣmîṁ sannidhîm ânayat sa Vinayâdityaḥ kṛtâjñâ-bhavaḥ |
 kas tasyârhati S'ânti-dêva-yamînas sâmartthyam itthaṁ talhê-
 ty âkhyâtum virulâḥ khalu sphural-aru-jyôtir ddaśas tâdrisâḥ ||
 Svânanti Pâṇḍya-prithivipatinâ nispiṣṭa-nâmapta-dṛiṣṭi-vibhavêna nija-prasâdât |
 dhanyas sa éva munir Âhava-malla-bhâbhṅg âsthânîkâ-prathita-S'abda-chaturmukhâkhyâḥ ||
 śrî-Muḷlûra-vidûra-sûra-vasudhâ-ratnaṁ sauâthô guṇô
 nâkshûpîna mahîkṣitâm uru-madali-pûṇḍas sînô-maṇḍanaḥ |
 ârâdhîyô Guṇasêna-paṇḍita-patis sa svâsthya-kâmair jjanû
 yat-sûktâgama-gandhatô 'pi galita-glânîṁ gutîṁ kumbhâtâḥ ||
 vandê vanditam âdurûl alau-alus syâd-vâdu-vidyâ-vidân
 svânta-dhânâ-vitâna-dhûnana-vidhau bhâsvantaṁ anyam bhuvi |
 bhaktôtpâdita-sêvam ânatikpitâm yat-sanniyôgân manah-
 padmaṁ sadma bhavê't vikâsa-vibhavasâyônukta-midrâ-bharau ||
 mithyâ-bhâṣhaṇa-bhûṣhaṇaṁ pariharêtauddhatya . . chata
 syâd-vâdam vadatâ manêta vinayâd vâdibha-kaylîravam |
 nô chêt tad-guṇa-nirjîta-śruti-bhaya-bhûrantâḥ stha yôyan yatas
 târṇam nigrâha-jîṁsa-kûpa-kharê vâdi-dvîpâḥ pātinaḥ |
 guṇâḥ kunda-spandôḍḍamara-samarâ vâg-amṛita-vâḥ-
 plava-prâya-prêyah-prasava-sarasâ kîrttir iva sâ |
 nakhêndu-jyôtsnâṅghrêṇ nṛipa-chaya-chakôra-prapayini
 na kâsâṁ ślâghânâṁ padam Ajitasêna-vratipatîḥ ||
 sakala-bhuvanapâlanâra-mûrdhâvabaddha-sphurita-mukuta-chôḍâliḍha-pâdâravindah |
 madavaç-akhîḷa-vâdibhêndra-kumbha-prabhêdi gaṇabhiḥ Ajitasêno bhâti vâdibha-simhaḥ ||

chûrni || yasya saṁsâra-vairâgya-vaibhavam évaṁ vidhâs sva-vâchas sêchayanti ||

prâptaṁ śrî-Jîna-śâsanam tribhuvanê yad-durllabham prâṇinâm
 yat-saṁsâra-samudra-mugna-janatâ-hastâvalambâyitam |
 yat-prâptâḥ para-nirvyaṇêksha-sakala-jñâna-śrîyâlaṅkṛtâs
 tasmât kim galanam kutô bhayavaśaḥ kâvâtra dēhê ratîḥ ||
 âtmâśvareyyam viditam ulluṁṇanta-bâdhâdi-rûpaṁ
 tat-saṁprâptya tadann samayam vartatê 'traiva chêtah |
 tyaktânyasmin Surapati-sukhê Chakri-saukhyê cha trishnâm
 tat-tuchchâtartthair alam alam adhî lôchanair lloka-vṛittaiḥ ||
 ajânam âtmânâṁ sakala-vishaya-jñâna-vapusham
 sadâ śântam svântahkaranam api tat-sûdhanatayâ |
 bahi-râga-dvêśaiḥ kahushîla-manâḥ kô 'pi yatatâṁ
 katham jînana-ēnam kṛhâṇam api tatô 'nyatra yatatê ||

(West face.)

chūrṇi || yasya cha śiṣhyayōḥ Kavita-kānta-Vādikōlāhaja-paranāmadhēyayōḥ S'ātinātba-Padmanābha-
paṇḍitayōr akhaṇḍa-pāṇḍitya-guṇopavarṇanānam idam asaṃpūrṇam ||

tvām āśūḍya mahā-dhiyaṃ parigatā yā viśva-vidvaj-jana-
jyēsthārādhyā-guṇā churṇa sarasā vaidagdhya-saṃpad-girā |
kṛtsnāsānta-nirantarōḍita-yasas-śrīkānta-S'āntō na tāṃ
vaktuṃ sāpi Sarasvatī prabhavati brūmaḥ katham tad-vayaṃ ||
vyāvṛtta-bhūri-mada-sautāti-vismṛitēśhyā-
pārushyam āpta-karṇāṇṛti-kāndīśikam |
dhāvanti hanta paravādi-gajās trasantaś
śrī-Padmanābha-budha-gandha-gajasya gandhāt ||

dikṣā cha śikṣā cha yatō yatīnāṃ Jaiṇaṃ tapas tāpa-haram dadhānāt |
Kumārasēnō 'yatu yach-charitraṃ śrēyaḥ-pathōlāharayam pavitraṃ ||
jagad garima-glasimara-Smara-madāndha-gandha-dvipa-
dvidhā karuṇa-kēsari-charaṇa-bhūṣhya-bhūbhṛich-chhikhaḥ |
dvi-shaḍ-guṇa-vapus tapas-charuṇa-chapḍa-dhāmōdayō
dayēta muma Mallishēṇa-Maladhārī-dēvō guruḥ ||
vandō tam Maladhārīṇam muni-patīm mōha-dvīpad-vyāhāti-
vyūpāra-cyavasāya-sāra-bridayam satsaṃyamōru-śriyam |
yat-kāyōpachayī bhavati malam api pravayakta-bhakti-kramā-
namrākama-mano-mīlan-maḥmaśhi prakṣhālanaika-kṣhamam ||
atuchchha-timira-chchhatā-jāṭila-jauṇa-jīrṇnāṭavi-
dāvāṇḍa-tuḷi-jusham pithu-tapach-prabhāva-tvisham |
padaṃ pada-payōruha-bhramita-bhavya-bhṛiṅgāvalir
mamamōllasatu Mallishēṇa-munirāṇ manō-mandirē ||
nairnumalyāya maḥaviḷāṅgam akhila-trailōkya-rājya-śriyē
naishikiṇchayam atuchchha-tāpabhṛitayō nyanichaddhutā śantapah |
yasyāsau guṇa-ratna-rōhaṇa-giris śrī-Mallishēṇō gurur
vvandyo yēna vicitra-chāru-chaitā r ādhātī pavitri-kṛitō ||
yasmīn apratimā kṣamaḥbhīramatē yasmīn dayā nirddaya-
ślēshō yatra samatra-dhīḥ prañayinī yatrāspṛihā sa-sprīhā |
kāman nirvṛiti-kāmukas svayam adho 'py agrēsarō yōginām
āścharyāya kathā uamāma charitaś śrī-Mallishēṇō munīḥ ||
yah pājyah prithivi-talō yam anīkay santas stāvauty ādarāt
yēuānāṅga-dhanur jjitam muni-janā yasmai namas kurvatē |
yasmād āgama-nirṇayō 'yam abhavad yasyāsti jivē dayā
yasmīn śrī-Maladhārīṇi brati-patau dharmānō 'sti tasmai namah ||
Dhavaḷa-suras-tīrtthē saisha saṃyāsā-dhanyām
paripatīm anutīṣṭam nandimā nishīṣṭātām |
vyasṛjita-nijam āṅgaṇ bhāṅgam Aṅgōbhavasya
grathitum iva sa Mūlam bhāvayan bhāvanābhīḥ ||

chūrṇi || tēna śrīmad-Ajitasēna-paṇḍita-dēva divya-śrī-pāda-kamala-madbukaribhūta-bhāvēna mahā-
nubhāvēna Jaiṇāgama-prasiddha-sallēkhanā-vidhi-visṛijyamāna-dēhēna samādhi-vidhi-vilōkanōchita-kara-
ṇa-kutūhala-mīlita-sakala-saṅgha-santōsha-nimīttam ātmāntahkaraṇa-paripati-prakāśanāya niravadyam
padyam idam āśu virachitam ||

ārādhyā ratna-trāyam āgamōktam vidhāya nissalyam asēsha-jantōh |
 kṣhamāṃ cha kṛtvā Jina-pāda-mūlē dēham parityajya divaṃ viśāmaḥ ||
 S'ākē śūnya-sarāmbarāvani-mitō samvatsarē Kilakē
 māse Phālgunikē tritīya-divasē vārē 'sitō Bhāskarē |
 Svātau S'vēta-sarōvarē sura-puraṃ yātō yatidāṃ patir
 munadhyāhnē dirasa-trayānaśanatas śī-Mallishēṇō muniḥ ||
 śrīman Maladhāri-dēvara guḍḍaṃ biruda lēkhaka Madana Mahēśvaraṃ Mallināthaṃ baredaṃ biruda-
 rāvāri-mukha-tīlakam Gaṅgāchāri kaṇḍarisidaṃ ||

55 (69)

In Padmāvati basti.

(East face.)

S'rinat-parama-gambhīra-syādvād-āmogha-lāñchanaṃ |
 jīyāt traiḷōkyā-nūthasya śāsanam Jina-śāsanaṃ ||
 bhadrām astu Jina-śāsanāya sampadyatām prati-vidhāna-hētarē |
 aṇya-vādi-mada-hasti-mastaka-sphāṭanāya glāṭanē paṭīyasē ||
 ślōka || śrīmatō Varddhamānasya varidhamānasya śāsanē |
 śrī-Kopalakunda-nāmābhūṃ Mūla-saṅghāgrāṭir ggaṇi ||
 tasyānvayē 'jani khyātō Dēśikē [-bhymūtē] gaṇē |
 guṇā Dēvendra-saiddhānta-dēvō Dēvendra-vanditaḥ ||
 tach-chhishyaru ||
 jayati Chaturmukha-dēvō yōgisvara-bridaya-vanaja-vana-dinanāthaḥ |
 Madana-mada-kumbhi-kumbha-sbhaja-dal-anōlvaya-paṭishṭha-nishṭhura-sūpalaḥ ||
 yond-ondū dig-vibhāgado- |
 | ond-ond nishṭhōpavāsadinī kāyōtsa- |
 rggam dalene negajdu tīnga- |
 | sandaḍe pārisi Chaturmukhākhyeyan āḷḍaru ||
 avargaḷige śishyarādu- |
 r pravimaja-guṇar amaja-kirtti-kāntāyatigaḷ |
 kavi-gamaki-vādi-vāg ui- |
 pravara-nutar chchatur-asīti-s ukhyeyan uḷḷar ||
 avaroḷage Gōpaṇandi- |
 pravara-guṇar adishṭa-muḷgar āghāta-ya-sar |
 kkavitā-Pitāmaha-tta- |
 rkka-varishṭhar Vvakru-gachchhaddoḷ pesar vvaḷedar ||
 jayati bhuvi Gōpaṇandi Jina-mata-lāsad anṛita-jalādhi-tulinakaraḥ |
 Dēśiya-gaṇāgraganyō bhavyāmbuja-shaṇḍa-chayḍakaraḥ ||
 vṛitta || tūga-yaśōbhīrāman abhimāna-suvārṇa-dharādharāṃ tapō |
 māṅgaḷa-Lakshmi-vallabhan ilāṭaḷa-vandita-Gōpaṇandiy-ā- |
 vaṅgam asādhyam appa pala-kūlade ninda Jinēndra-dharmmamam |
 Gaṅga-nṛipāḷar-andina-ribhūtiya rūḍhiyan eyde māḍidaṃ ||
 Jina-pādānbhōja-bhīṅgam Madana-mada-haram karmma-nirmūḷanaṃ vāg- |
 vanitā-chitta-priyam vādi-kūḷa-kudhara-vajrāyudham chāru-vidvaj- |
 jana-pātram bhavya-chintāmaṇi sakaḷa-kalā-kōvidaṃ kāvya-Kaṇḍā- |
 saṇan end āṇadadindaṃ poḷaḷe negajdu | Gōpaṇandi-bratindram ||

maleyade S'āṅkhyā mattav ira bhantika poṅgi kaṇṇi bāgaḍ ir- |
ttola tol abuddha-Bauddha tale-dōrade Vaiṣṇav aḍaṅṅ aḍaṅṅ vāg- |
balada poḍarppu vēḍa gūḍa Chārvvaka Chārvvaka nimma darppamam |
salipame Gōpaṇandi-muni-poṅṅavan embu maḍāṇḍha-siudhuram |

(South face.)

tageyal Juimini-tippukonḍa pariyal Vaiśeṣhikam pōgaḍ uy- |
ḍigey ottal Sugatam kaṇṇi baleḍ āyalk Akṣhapādam biḍal- |
puge Lōkāyatan cyde S'āṅkhyam aḷasalk amunamuna shaṭ-tarkka-vi- |
— dhigaḷol tāḷḍitu Gōpaṇandi-diḡ-ibha-prōḍbhāsi-gaṇḍha-dvipam ||
diṭa-nuḍiv-anyavādi-mukha-mudritam uddhata-vādi vāg-baḷō- |
dhata-jaya-kōḷa-danḍan apaśabda-maḍāṇḍha-kuvādi-bāṭya-Dhūr- |
jjati kuṭṭa-pramēya-mada-vādi-bhayaṅkaran eodu danḍam |
sphuṭa-paṭu-ghōṣha-dik-tiḡ man aḍḍitu vāk-paṭu Gōpaṇandiyā ||
parama-tapō-nidhāna vaśudhaika-kuṭumba Jama-sāsanām- |
bara-paripūrṇa-chandra sakaḷāḡvna-tatva-pudārttha-sāstra-vi- |
stara-vachanābhīrāma gṇya-ratna-vibhūṣhaṇa Gōpaṇandi nin- |
norv iis appuḷam dorag | ill eye gūṇen ṭi-taḷāḡraḍol ||

kanda || ōnan ōnan ele pōḷven appa sa- |
n-māna-dāniya goma-vratamḡḷam |
dāna-saktiy abhimāna śakti vi- |
jñāna-śakti saḷe Gōpaṇandiyā |

avara sadharmamaru ||

śrī-Dhārādhipa-Bhōja-Itāja-makūṭa-prōṭāśma-raśmi-chelhaṭṭa
chelhāyū-konḷ omu-paṭika-lipta-charaṇambhōjāta-Lakṣmī-dhaval |
nyāyātājākara-maṇḍanē dinamanis śabḷāḷja-rōdhōmanij
sthēyāt paṇḍita-puṇḍlika-tarapis śrīmān Prabhāchandraṇaḷ ||
śrī-Chaturmukha-dēvānām śiṣyō dhṛishyah pravāḍibhiḡ |
paṇḍiteś śrī-Prabhāchandrō rundra-vāḷi-gajāṅkuṣaḷ ||

avara sadharmamaru ||

Bauddhōrvvidhara-kambāḷ Naiyāyika-kaṇṇa-kuṇṇa-vidhu-bimbāḷ |
śrī-Uḁamanandi-vibudhaḷ kṣudra-mahā-vādi-Viṣṇu-Bhaṭṭa-gharaṭṭoḷ ||

tat-sadharmamaru ||

Maladhāri-muṇḍrō 'sau Guṇachandrābhīdhanakah |
Balipurē mallikāmōda-S āntisa-charaṇaḷ chhukah ||

tat-sadharmamaru ||

śrī-Māghanandi-siddhānta-dēvō Dēvagiri-sthiraḷ |
syād-vāḷa-siddha-siddhānta-rēdi vāḷi-gajāṅkuṣaḷ ||
siddhāntāmṛita-: ārdhi-varddhana-vidhūś sūhitya-vidyā-nidhiḷ
Bauddhādi-pravitarkka-karkkaśa-matis śabḷāḡgamē Bhāratij |
satyādy-uttama-dharma-harmya-nāyay sar-vṛitta-bōdhōdayas
sthēyād viśruta-Māghanandi-monḡas śrī-Vakra-gachchhādhipaḷ ||

avara sadharmmaru ||

Jainēndrē Pūjya[pādas] sukala-samaya-tarkkē cha Bhaṭṭākalaṅkas
sāhityē Bhāravīsyāt kavi-gamaka-mahā-vāda-vāgmitva-rundrah |
gītē vādyē cha nṛityē diśi vidīśi cha sapvartti-sat-kīrtti-mūrttis
sthēyāch chhri-yōgi-līndārchchita-pada-Jinachandrō vitandrō munindrā ||

avara sadharmmaru ||

(West face.)

Vaṅkāpura-munindrō bhūḍ Pēvendrō rundra-saḍ gaṇah |
siddhāntādy-āgumārthajūḥ sa-jūānādi-guṇānvitah ||

avara sadharmmaru ||

Vāsavachandra-munindrō rundra-syādvāda-tarkka-karkkaśa-dhishanah |
Chālukya-kāṭaka-madhyē Bāḷa-Sarasvatir iti prasiddhiṁ prāptah ||

ivargge sabōdara sadharmmaru ||

śrīmān Yaśahkīrtti-viśāla-kīrttis syādvāda-tarkkājya-vibōdhanārkkaḥ |
Bauddhādi-vādi-dvīpa-kunibha-bhōdī śrī-Simhalādhiśa-kṛtārgghya-pādyah ||

avara sadharmmaru ||

mushṭi-traya-pramīśāna-tushṭas śiṣṭa-priyas Trimushṭi-munindrā |
dushṭa-paravādi-mallōtkpīṣṭa-śrī-Gōpanandi-yatipati-śiṣyah ||

✓ avara sadharmmaru ||

Madadhāri Hēnachandrō Gaṇḍavimuktas cha Gauḷamuni-nāmā |
śrī-Gōpanandi-yatipati-śiṣyō bhāḥ chhuddha-darśana-jūānādyah ||

kanda || dhāriniyol mānasija-saṇ- |

bārigaḷaṇ nencyal ugr.-pāpūp kiḷugum |

sūrigaḷaṇ amaḷa-guṇa-saṇ- |

dhārigaḷaṇ Gauḷa-dēva-Madadhārigaḷaṇ ||

avara sadharmmaru ||

śrī-Māla-saṅghē gata-dōśha-mēghē Dēśi-gaṇē sacch-charitādi-saḍguṇē |
bhāraty atuchchhō vara-Vakra-gachchhō jātas subhāvas S'ubhakīrtti-dēvah ||
ājirage kīrtti-narttiki- |
g ājira-bhūgōḷav āge S'ubhakīrtti-budban |
rājāvaḷi-pūjitan ēṇ |
rājisidano Vakra-gachchha-Dēśiya-gaṇaḍ ||

avara sadharmmaru ||

śrī-Māghanandi-siddhāntāmrīta-nidhi-jāta-Mēghachandrasya |
śrī-sōdarasya bhuvana-khyātābhayachandrikā sūtā jātā |

avara sadharmmaru ||

Kalyāṇakīrtti-nāmābhūḍ bhavya-kalyāṇa-kāṇkaḥ |
S'ākiny-ādi-grahāṇam cha nirdhātana-dhuraudharah ||

avara sadharmmaru ||

siddhāntāmrīta-vīrdhī-sūta-suvachō-Lakṣmī-lalitōkshanaḥ |
śabda-vyākṛiti-nāyikāmbaka-chakōrānanda-chandrōdayah |
sāhitya-pramādā-kāṭaka-va-kha-ryūpāra-śikṣā guruh |
sthēyād vīratā-Bālachandra-munipās śrī-Vakra-gachchhādhipah ||
śrī-Māla-saṅgha-kamalākara-rājahamso Dēśiya-saḍ-gaṇa-guṇa-pravartāvatamsah |
jyāj Jināgama-sudharmma-pūṇa-chandras śrī-Vakra-gachchha-tīlako muni-Bālachandrah ||

siddhântâdy-akhilâgamârthâ-nipuna-vyâkhyâna-samsuddhiyam |
 siddhâdhyâtmaka-latva-nirnaya-vachô-vinyâsadim prauḍi-sam- |
 baddha-vyâkaraṇârthâ-sâstra-bharatâjankâra-sâhityadim |
 râddhântôttama-Bâlachandra-muniy ant âkhyâtar i lôkado! ||
 viśvâśa-bharita-sva-śitaja-kara-prabhrâjitas sâgara-
 prôdbhûtas sakaḷânataḥ kuvalayânandas satâm îśvarah |
 kûma-dhvaṃsana-bhûṣhitah kshiti-taḷe jâtô yathârthâbhavayas
 sô 'yam viśruta-Bâlachandra-munipas siddhânta-chakrâdhipah |

(South face.)

śri-Mâla-saṅghada Dêśiya-gaṇada Vakra-gachchhada Kṇḍakundânayada pariyâḷiya Vaḍḍa-dêvara
 baḷiya || Dêvendra-siddhânta-dêvaru | avara śiṣhyaru Vṛishabhanandy-âchâryyar emba Chatur-
 mmukha-dêvaru | avara śiṣhyaru | Gôpanandi-panḍita-dêvaru | avara sadharannaru | Mahendra-
 chandra-panḍita-dêvaru | Dêvendra-siddhânta-dêvaru | S'ubhâkirtti-panḍita-dêvaru | Mâghanandi-
 siddhânta-dêvaru | Jinachandra-panḍita-dêvaru | Gupachandra-Maladhâri-dêvaru | avaroḷage Mâgha-
 nandi-siddhânta-dêvara śiṣhyaru | Triratnanandi-bhaṭṭâraka-dêvaru | avara sadharannaru | Kalyâṇa-
 kirttir bhaṭṭâraka-dêvaru | Mēghachandra-panḍita-dêvaru | Bâlachandra-siddhânta-dêvaru | ā Gôpa-
 nandi-panḍita-dêvara śiṣhyaru Jasakirtti-panḍita-dêvaru | Vâsavachandra-panḍita-dêvaru | Chandra-
 nandi-panḍita-dêvaru | Hēmachandra-Maladhâri-Gaṇḍavittar emba Gaḷa-dêvaru | Trimuṣṭi-dêvaru ||

56 (132)

At the east side of Gandhavîraṇa basti.

Traividyôttama-Mēghachandra-su-tapaḥ-piṭṭha-vârâśijâs
 sampûrṇâkshaya-vṛitta-nirṇaṇa-tanuh ghushyad-budhânandanah |
 trailôkyâ-prasaraḍ-yaśâś-śubha-ruchir yyaḥ prâsta-dôṣhâgamas
 siddhântambudhi-varddhanô vijayatô pûrṇa-Prabhâchandramâḥ ||
 S'rîśôlarûmbuja-bhavâl uditô 'trir Atri jâtendu-putra-Budha-putra-Purûravastah |
 Ayas tatas cha Naluśhô Naluśhâd Yayâtih tasmâd Yadur Yyadu-kulê bahavô babhûvah ||
 khyâtêshu têshu nripatih kathitah kadâchit kaśchid vanê muni-varêshv achalaḥ karâḷam |
 sârdḍulakam pratihatô Poyśaḷa ity atô 'bhût tasyâbhidhâ muni-vachô 'pi chamûralakshmah ||
 tatô Dvâravati-nâthâ Poyśaḷa dvipi lâñchhanâḥ |
 jâtâś S'âsaponê têshu Vinayâditya-bhûpatih ||
 sâś śri-vṛiddhikaram jagaj-jana-hitam kṛitvâ dharâm pâḷayan
 âvôta-chichhatra-sahasra-patra-kamalê Lakshmim chiram vâsayan |
 dôrdḍandê ripu-khaṇḍanaka-chaturô vira-śriyam nâḷayan
 chikshêpâkhiḷa-dikshu śikshita-ripuh tējah-prâśastôdayah ||
 śrîmad-Yâdava-vaṇśa-maṇḍana-maṇih kshôṇśa-rakshâ-maṇih
 Lakshnâ-hâra-maṇih narêśvara-sirah-prôttuṅga-śunḍhen-maṇih |
 jiyâm niti-pathêksha-darppana-maṇih lôkayka-chûḍâmanis
 śri-Vishṇur vinayârjjitô guṇa-manis samyaktva-chûḍâmanih |

kanda || ereda manujange sura-bhû- |
 miruham éarâṇ-andavanuge kulîśâgâraṇi |
 purn-vaniteg Anila-tanuyam |
 dburadoḷ poṇarddaṅge mṛityu Vinayâdityam |

balidade maleda de Malapara-
 taleyo! bāl iduran udita-bhaya-rasa-vatadin-
 baliyada maleyada Malepara-
 taleyo! kaiy iduvan oļane Vinayādityam-
 ā Poysaļa-bhūpaṅge ma-
 hipāļa-kumāra-nikara-chūḍāratnam-
 śrī-pati nija-bhūja-vinaya-ma-
 hīpati janiyisidan adhaṭan Eṇeyāṅga-nṛipam-
 ||

vṛitta-
 anupama-kirtti mūṇeneyā Māruti nālkeney ugra-vahniy ay-
 daneja samudram āṇeneyā pūgaṇey oļaney urbbārēshan eṇ-
 ṭeneyā kuļāḍriy ombhaṭeney udgha-samēta-basti pa-
 ttaneya nidhāna-mūrttiy eṇe pōlvavar āṇ Eṇeyāṅga-dēvanam-
 ari-puraḍoļ dagad-dhagā-dandhaḡi embud arāti-bhūmipā-
 ļara śiraḍoļ garilgari-garigari embudu vairi-bhūtaļē-
 śara karuļoļ chimilchimi-chimichimi embudu kōpa-vahni-dur-
 ddharataram endoļ aļkuṇade kāduvar āṇ Eṇeyāṅga-dēvanam-
 ||

kanda-
 ā negaļḍ Eṇega-nṛipāļana-
 sūnu brihad-vairi-marddanam sakaļa-dhari-
 tri-nāthan artthi-janatā-
 Dhāṇv-sutam jishṇu Viṣṇuvarddhanaṇ eśadam-
 uḍeḍa cēyal oļanodaṇ an-
 t-
 kuļitam āge sakaļa-rājyābhyaṇṭayam-
 āṇ uavad-arāti-nṛipāļaka-
 ṇada-vidāļanaṇ amanaṇ Viṣṇuvarddhana-bhūpam-
 ||

vṛitta-
 kelaram kittikkī bēram biduridu kelaram aty-ugra-saṅgrāmadoļ bā-
 ḷ-dale goḡḍ ākshēpadindam kelara talegaļam metti mind ugra-kōpam-
 malev atyudvṛittaram tottaḷad ulidu nija-prājya-sūmrājyamam tō-
 ḷ-valadin nishkaṇṭakaṇ māḷidan adhika-baļam Viṣṇu jishṇu-pratāpam-
 durbbārē-dharā-dharēndra-kuļēṇā śrī-Viṣṇu-bhūpāļan āṇ-
 idēr bhaddil seḡeḡe pōḡi bhayadind ā bandan i bandan end-
 urbbipāļara kaṇge lōkam anitum tad-rūpam āḡ irppinam-
 sarbbam Viṣṇu-mayam jagatt eṇip id ēṇ pratyaksham āḡ irḷḷudō-
 ||

vachana-
 svasti samadhigata-paṇiḷa-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhīśvaram
 Yādava-kuļūmbara-dyumaṇi samyaktra-chūḍāmaṇi Malaparoļ-gaṇḍādy-anēka-nānāvaļi-samāļaukṛita-
 num-
 mattam Chakragoṭṭi Talakāḍu Nilagiri Kōṅgu Nāṅali Kōļāļam Tēryāru Koyatāru Kōṅgaļiy Uch-
 chaṅgi Taleyāra Pomburūcha Vandhāsura-chauka Baļeya-vaṭṭana yond ivu modalāḡ anēka-durgga-
 trayāṅgaļan aśramadin kōṇḷu chaṇḍa-pratāpadin Gangavāḷi-tombhattaru-sūśramumam nuḡige sādhyam
 māḷi sukhadin rājyam geyyuttam irḷḷa śrīnan-mahā-maṇḍalēśvaram Tribhuvana-malla Talakāḍu-
 kōṇḍa bhuja-baļa Vira-Gaṅga Viṣṇuvarddhana Poysaļa Dēvara vijaya-rājyam uttarōttarābhivṛiddhi-
 pravarddhamaṇam āchandrārka-tāram baram salluttam ire-
 ||

kanda-
 ā negaļḍ Viṣṇu-nṛipana-ma-
 nō-nayana-priye chaļāļi-niļāļaki chan-
 drāṇane Kāmaṇa Raṭiyalu-
 tāṇ eṇe tōṇe eṇi samāṇe S'āntala-dēvi-
 ||

vṛitta || aggada Mārasīṅgana manō-nayana-priye Māchikabbey-an- |
 t aggada-kirtti-vett-e-sevar agra-tanūbhavo Vishṇuvarddhanāṅg- |
 aggada chitta-vallabbey enalk abhivarnipar āro Lakshmig-an- |
 t aggaḷam appa mātanada S'āntala-dēviya punya-vṛiddhiyaṁ ||
 dhuradōḷ Vishṇu-uṇṇiḷakaṅgo vijaya-śrī-vakshaulō santatāṁ |
 paramānandadi nōtu nīlva vipuḷa-śrī-tējad-uddāniyaṁ |
 vara-dig-bhittiyaṁ eydisal karēva kirtti śrīy enutt irppud | |
 dhareyoḷ S'āntala-dēviyaṁ nēreya hannipp ātanē vaṇṇipam ||

kanda || S'āntala-dēviya gūṇamam |
 S'āntala-dēviya samasta-dūmūrtiyaṁ |
 S'āntala-dēviya śīlam a- |
 chityaṁ bhuvak-nyka-dāna-chintāmaniyam ||

vachana || svasty anavata-parana-kalyāṇabhilyaya-sata-sahasra-phala-bhoga-bhāgini dvitiya-La-
 kshmi-samāneyam | sakaḷ-kalāṅgumānāneyam | abhūva-Rukmīdēviyam | pati-hita-Satyubhāveyam |
 vivēkayka-Bṛhaspatiyam | pratyutpanna-Vāchस्पतिyam | muni-jana-vinēya-jana-vinēyam | pati-bratū-
 prabhāva-prasādhita-S'iteyam | sakaḷ-vaud-jana-chintāmaniyam | sanyuktva-chūḷāmaniyam | ud-
 vṛitta-savati-gandha-vāreṇyam | chatus-samaya-samudhara-karāṇam-kāraṇyam | Manōju-rāja-vijaya-
 patākeyam | nija-kulābhilya-n-lipikeyam | gita-vādyā-nṛitya-sūtradhāreṇyam | Jina-samaya-samudita-
 prākāreṇyam | āhārābhaya-bhaishajya-śāstra-dāna-vinōdeyam appa Vishṇuvarddhanam-Poysuḷa-Dēvara
 piri-urasi-paṭṭa-mahādēvi S'āntala-Dēvi Saka varsha sās'ra 40j deveya* S'ōbhaḷ samvatsarada
 Chaitra-suddha-pūḷva-Bṛhaspati-vāradunda śrī-Belgoḷada-tirthadoḷu Savati-Gandha-vāra, inālayaman
 māḍisi dēvatā-pūḷ gūsi rishi-samudāyakk āhāra-dānakk Kalkaṇi-uḷa Moṭṭa-Navileyam tu. u gurugaḷ
 śrī-Māla sāṅghada Dēviya-guṇada Pustaka-gachchhinda śrīman-Mēghachandra-travi-lyā-dēva. 'ishyaru
 Prabhāchandra-siddhānta-dēva'gze pūda-prakshāḷanam māḍisi sarbha-bādhā-purīharavāgi biṭṭa datti ||

vṛitta || priṣadint idan eyde lāva-purnahargg āyam mahā-śrīyam akk- |
 ey ilam kāyade kāya pūpige Kurukshetrōrbhiyōḷ Bāparā- |
 siyōḷ ēḷ-kōṭi-munindraraṁ kapileyam vēdūḷhyarām kondud ond- |
 nyasam sārgg idan id enū sāridapud | śūlāksharam santa'am ||

śloka || sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ |
 shashtir-vvarsha-sahaśrāṁ viśṭāyāṁ jāyatō krimih ||

Elasana-kattava kerey āgi kattisi Savati-gandha-hasti-basadige sarugige dēviyaru Jinālayakke biṭṭaru ||
 śrīmatu piri-urasi-paṭṭa-mahādēvi S'āntala-dēviyaru tāvu māḍisida Savati-gandha-vārapada basadige
 śrīmat-Vishṇuvarddhanam-Poysuḷa-Dēvara bēḷikōḇḇa Gaṅgasamudrada kēḷagaya naḷu-bayal ayvattu-
 kōḷaga garūdo tōṭavam śrīmat-Prabhāchandra-siddhānta-dēvara kalam karachchi dhārāpūrvvakam māḍi
 biṭṭa-datti |
 idan aliklavam Gaṅgeya tādīyōḷ hadineṭṭu-kōṭi-kapileyam konda mahā-pītakam || maṅgaḷam ahā śrī śrī |
 śrīmat-Prabhāchandra-siddhānta-dēvara śishyaru Mahēndrakirtti-dēvaru munuḍga-hadimāra kaṇichina
 hoḷavaligeya S'āntala-dēviya basadige māḍisi kōṭṭaru maṅgaḷam ahā śrī śrī ||

* The correct date is *śrīrāḍa mahāśrī-māyā*, but the engraver, having by mistake omitted *naḷuḷ* and inserted *śrīrāḍa-māyā*, has corrected it as best he could by turning the *40* of *śrīrāḍa* into *40*, which as read gives the right result but looks strange to the eye.

On pillar north of Gantha-ravana Lasi.

(North face.)

Samsāra-rana-madhye 'sminn. rjūms tad-gān jana-drumān |
 ajōkyālōkyā sud-vrītātān bhinatti Yama-takshakān ||
 śrī-rājat Kṛishṇa-rājēdrana magana magan satya-śaucha-dvayālam- |
 kāraṇ śrī-Gaṅga-Gāṅgēyana magala magan Vira-Lakshmi-vilāsa- |
 gāraṇ śrī-Rāja-chāḍāmaniy aliyau līl ēṇ pempo peḍ end alapim |
 bhūtri-kshma-chakramam baynise sale negaldam Ratta-Kandarppa-Dēvam ||
 para-bhūmīśvara-bhikaraṇ kara-nisātōgrāsi śatṛi-kshitt- |
 śvara-vidhvamsa-param parākrama-guṇātōpam vipakshāvani- |
 śvara-paksha-kshaya-kāraṇam rapa-jayōdyōgam dvishan-mēdini- |
 śvara-samhāra-havirbhujam bhuja-balam śrī-Rāja-mārttandana ||
 iṇiyalk amunvar iyal-āṇar arcber pūṇḍ ivar āraṇum ā- |
 nt iṇiyalk ammar ad āva gaṇḍa-guṇam ād audāryyam end alkaḍ ā- |
 ut iriv amum pirid iṇa peṇṇum esed oṇṇ iḷḷ appuv āṇ bhaynise- |
 l neṇṇavar bhirada chāḡad-umatikeyam śrī-Rāja-mārttandana ||
 kiḷḷada jasakke tā negalḍiyāda chalaṇ uered etli gurtadiṇ |
 kuḷḷura chalaṇ todaḷ-nṇḍiyad irppa chalaṇ pura-veṇṇol ōt ōḍam- |
 baḷḷada chalaṇ āraṇya vare kāva chalaṇ para-sainyamam barāṇ |
 giḷḷe kuḷḷad aṭṭi kolva chalaṇ āḷḍa chalaṇ Chalad-ankakāraṇā ||
 iru peḷad ēṇanin pogalut iḷḷapud iṇa negalṭe kalpa-bhū- |
 m-ruhadin aggaḷam nuḷi Surāchalulind achalaṇ parākramam |
 khara-kam-tējadiṇ bisidu maṅgaḷa nanniya birad audam i- |
 ḷ oret ene bayniseḷ neṇṇavar āṇ ivanam Chalad-ankakāraṇam ||
 digāsuga malladuda dano pēḷdape venniṇ atarkya-vikramam |
 mṛiga-pati gallad illa gaḷa sanda gubhirate-vārdḍhige... |
 jagat prasiddhige... ||

(East face.)

Dustlita-līka-kalpa-taruv embuda vairi-narēndra-kumabhi-kam- |
 bha-sthaja-pātana-pravapa-kēsariy embuda kāmici-janō- |
 ra-sthaja-hāraṇ embuda mahā-kavi-chitta-sarōruhākara- |
 vāsthitā-haṇṇan embuda samasta-mahijanam Indra-Pājanam ||
 pusivude takku koṭṭ alipi kolvade mantanam anyā-nārig ā- |
 luvude chittam iṇḍude binnanam ārumam eyde kārṭṭu bam- |
 chisuvade kalpa kalpa yenē matt avaram pesar-guḷḷad enta pō-
 luvude pēḷim iḷḷadina rāja-taṇḷjarol Indra-Pājanam ||
 nikkḷa-yūmanan-narēśvara- |
 mahābhaja-nṛ-ṛpaḷāḷakalōla-til- |
 māḷḷa-nṛcaradā-śrēṇṇu-paḍa- |
 māḷḷa-śrēṇṇakara-vijāṇan-śhīṇa-larāṇa- |

mannisi pirid ivan toda- |
 jam nuḍiyan toḍavdu mānan adaḍindam id ē- |
 n unnati vaḍedudo chāgada |
 nanniya birada negarite Chalad-aggaḷiyā ||
 śarad-amṛita-kiraṇa-ruchiyaṇ |
 charāchara-vyāptiyaṇ jagaj-jana-nutiyāṇ |
 karanu esed iḷdapud ēn ī- |
 śvara-mūrttiyo kirtti Kirtti-Nārāyaṇaṇ ||
 nuḍivar bīraman ondu gaṇṭu seḍavar chaṅgakkī vuyvāpar ē- |
 vaḍo pal-gachchuvār āme sauchigāḷem end irppar ppara-striyaro- |
 | gaḷaṇaṇ nannige biruvār nuḷi todaḷ dōsakke pakk ādad ēṇ |
 baḷa-gaṇḍar Kali-kāladol kaligalol gaṇḍaṇ pinuṇ gaṇḍaḷ ē- |

(South face.)

Ś'ṛige vijayakko viddege |
 chāgakḷ adatiṅge jasake penṇiṇṇ inita- |
 kk āgarāṇ id endu kaṇṭaka- |
 d āgamadoḷe negaḷgum alte bīrara baḷaṇ || *
 olaṇaṇ dakṣhiṇa sukara-dushkaramaṇ poragaṇa sukara-dushkara-bhēdamaṇ |
 olaḷe vāmāde vishamaman alliya vishama-dushkaramaṇ uṇu adāṇ poraḷ-a- |
 ggaḷike yenip ati-vishamaman adāṇ ati-visham ī dushkaram emba dushkaramaṇ |
 eḷeyol ōrvan ēṇ chārisal ā baḷaṇ nālku prakaraṇamum ēn Indra-Rājaṇ ||
 chārise nālku prakaraṇa |
 chāraṇe nū-nūṇa mūvat-eṇṇ enisidav ā- |
 chāraṇegūḷaṇ āramadinaṇ |
 chārisugaṇ kōṭi-toṇadin eḷeva-beḷaṇṇaṇ ||
 baḷasuv ōḷuva suliva gullin tappu chāraṇa-dōṣham ēn baḷo poṭṭava- |
 tṭ aḷeg ēṇ saṇṇan āḷ ā Girigeya kolm aldi migalūṇ nelamum aṇasiya diu ē- |
 n alariyol bare pora gelaḷi dūḷaḷaṇ baḷadoḷaṇ kaḷu-gāḷu banna bappu- |
 dūḷ āy annappaḷe chārisuv oṇṇya Raṭṭa-Kandarpaṇ ant āva baḷaṇ ||
 iḷe-janaṇ id aridu Girigeya- |
 n eḷad-ōr-ggaṇḍuṇ kālolaḷe poragaṇo mēḷe |
 kaḷ-peravara charipa baḷalika- |
 yaḷuv aḷakam vaḷame Kirtti-Nārāyaṇaṇ ||
 Girige mēḷas ind ēk kiṇid akkara kālpu nālvar alala mige kiṇidum akṣha- |
 dharaḷaṇ beṭṭadinaṇ piriḍakke vaḷayamaṇ bhū-vaḷayadin attā piriḍum akke |
 girige kiḷvaḷi-vaḷayam int inittimaṇ baḷevāḷe karamaṇiḷ int iṇṇaḷol |
 irado patt-eṇṇa-vaḷyaṇ baṇisadannaṇ bhōgam ikkavaṇ aḷḷan Indra-Rājaṇ ||
 kaḷuṇ ngaduḷd avaḷ aṇḷaḷa |
 beḷaṇḷugaḷa bēre baṇḷugaḷa baḷvigaḷiṇ |
 kaḷu-jāṇaṇo badi-keyvra |
 maḷurddapp aḷ ene biṭṭam ov aram eḷeva-beḷaṇṇaṇ ||

The south and west faces, except the first verse of the former and the last verse of the latter, have presented serious difficulties. The best Kannada scholars in Bangalore, Mysore and other places have failed to determine some of the metres or give a satisfactory explanation of the meaning.

negalā mandala-māle tri-maṇḍala yamaka-maṇḍalam ād ā-chandra-
mārggam bagev ād aridappa sarvāsti bhādrām ullavaṇam chakra-vyūham ba-
legaṇam pogaṇisai takka perava dhaṅkarad arepaṅgaṇa āramadim nereda ;
..... jagadol eḷeva-beḷaṅgam ||
.....

(West face.)

udda veḷa moḷavar embud c- ;
m irddam munn alli kaḍupinol bahu-vidhadim- ;
d udda veḷam eladu muridum ;
baddam enal balaḷa peragan eḷeva-beḷaṅgam ||
erakam allade pollai āg eragi ; dore-konda kolva teran allade ;
nereye baralo takkadīy āṇma ; bīruvalliye bisal aṇipa yalla ;
paṇiyan ādittē murivalli kaḍupinol ; muridam illilliya binnāṇava- ;
u nereye kalpade ; birava-biranaṇ gidegnā ā- ; bharaṇaṇam nind i kallāṇa-āḍana ;
kū-subhava ēm asuch aṇya- ;
g āṣaye negaḷdam takkadīyolopun ;
trāsadeyum kūṇkadeyum ;
hisandeyum idda moḷesum eḷeva-beḷaṅgam ||
..... Kirtti-Nārāyaṇaṇam ||
vanadhi-nabhō-nidhi-pramita-saṅkhyē Śākāvanipāḷa-kāḷamaṇ ;
nencyise Chitrabhaṇu-parivartise Chaitra-sitētarāshṭami ;
dina-ynta-Sōmavārndoln nāṇḷa-chittade nōntu tāḷdidar ;
jana-mutan Indra-Rājan akhiḷāmara-rāja-mabā-vibhūtiyam ||

58 (134)

On a pillar west of Tērūna basti.

(East face.)

..... ssal u- ;
chchaḷidu ujjādhiraṇ besasid or-bhasanaṇ kusid irmmak eḷdu bi- ;
ld aḷipanaṇ anyavasthitanan orvvasak aḷkva yōḷag aḷtaraṇ ;
paḷiyedo-yilladol poleiyutirppudu Māvana-gandha-hastiyam ||
para-baḷav eydi keyduv eḷey āḍuva tāṇadol alli biramaṇ ;
para-vadbu vaṭṭe kūtaradey āḷuva tāṇadol alli sauchamaṇ ;
paṇikisi sardar illa perar orbharuv ennal id aṇmu sauchav em- ;
baradaḷ eḷa

(South face.)

.....
..... vudam dorege vakkume Māvana-gandha-hastiyam ||
oḍaeyya nāyekar nḷidu tāgume maḷda vakkadol dua ya- ;
u baḷavinaṇ iḷdi sandu savakattē nḷid allige nūṇki biram a- ;
chchaḷivinaṇ āmo taḷt iḷidu baldeṇ arāṭiyaṇ endu poḇchali ;
nūḷi aḷigaḍaraṇ naguvud oṭṭaṇi Māvana-gandha-hastiyam ||

* This verse and those following, except the last, have not been made out satisfactorily.

apugigale rāja-chāḍā-
maṇiyol gaḍe mallaniya gelle lēpada bi-
nnaṇa

(West face.)

.....
Ialāge kaṇḍu pāruvalli bittarisuvud ariyaṅ ariyan ēṇ | ēṇa negaḷḍa Piḷḷa Gali-dina-Sauvirano prachanḍa-
bhujā-daṇḍam māvana-gandha-hasti kavi-jana-vinutaṇ mouc-mutte-gaṇḍan āhava-saṇḍa | pare
Chitrabhānu-saṇvatsaram adhik-Āshāḍha-bahuḷa-dasami-dinadol guru-charaṇa-mūḷadol subha-paripā-
made Piḷḷan Indra-lōkak ogadaṇ ||

59 (73)

In front of S'āsana basti.

S'rīmat-parama-gambhira-syādvād-āmōgha-lāṅchilanaṇ |
jīyāt trailōkya-nāthasya śāsanaṇ Jina-śāsanaṇ ||
bhādrām astu Jina-śāsanaṇya sampadyatām prati-vidhāna-hêtavô |
anya-vādi-mada-hasti-mastaka-sphūṭanaṇya ghaṭanê paṭiyasô ||

Namô vita-rāgāya namas siddhēbhyaḥ ||
Svasti samadhi-gata-pañcha-mahā-sabḍa mahā-maṇḍalēśvaraṇ Dvārāvati-pura-varādhīśvaraṇ Yādava-
kuḷāmbara-dyumaṇi samyaktva-chūḷamaṇi Malaparoḷ-gaṇḍādy-anēka-uṇmāvaḷi-samūḷaṇkrītar appa
śrīman-mahā-maṇḍalēśvaraṇ Tribhuvana-malla Talakāḍu-gonḍa bhujā-baja Vira-Gaṅga Vishnu-
vardhanaḥ Iloysaḷa Dēvara vijaya-rājyaṇ uttarōttarābhivṛddhi-pravarārdhamānam āchandrārīkka-
tāraṇ salluttam ire tat-pāda-padmaṇḍapāṇi ||

vṛitta || janatādhāraṇ udāraṇ anya-vanitā-dūraṇ vachas-sundari- |
ghana-vṛitta-stana-hāraṇ ugra-raṇa-dhīraṇ Māraṇ ēṇ endapai |
janakaṇ tēṇ ene Mākaṇabbe vibudha-prakhyāte-dharma-prayu- |
kte ukāmūṭta charitre tēṇ ēṇal id ēṇ Ēchaṇ mahā-dhanyāṇô ||

kanda || vitasta-maḷaṇ budha-jana- |
mītraṇ dvija-kuḷa-pavitraṇ Ēchaṇ jagadoḷu |
pātraṇ ripu-kuḷa-kanda-kha- |
nītraṇ Kaṇḍinya-gōtraṇ amaḷa-charitraṇ ||

manu-charitaṇ Ēchigāṭikana |
maṇeyoḷu muni-jana-samūhamuṇ budha-janamuṇ |
Jina-pūjane Jina-vandane |
Jina-mahimneḷ āva-kālamuṇ sōblisuguṇ ||

uttama-guṇa-tati-vanitā- |
vṛittiyaṇ oḷakonḷud endu jagam ellam ka- |
y reṭṭavinaṇ amaḷa-guṇa-saṇ- |
paṭṭige jagadoḷage Pōṇṇakabbeye nōntaḷu ||

ant enisid Fēhi-Rājana Pōṇṇakabbeya putraṇ akhila-tīrthakara-parama-dēva-parama-charitākarna-
nōdiraṇ-xipula-puḷaka-parikalita-vīrabāṇaṇv asama-samara-rasa-rasika-ripu-ripa-kalāpāralāpa-lōpa-
dōlupa-kṛipāṇamūṇv āharābhaya-bhaishajya-āstra-dāna-viḷḷaṇam sakala-lōka-sōbhāṇa-nōḍaṇ ||

vritta || vajraṃ Vajrabhṛitō haṣaṃ Hālabhṛitaś chakraṃ tatthā Chakriṇaś
śaktiś S'aktidharo'sya Gāṇḍīva-dhanur Gāṇḍīva-kōḍaṇḍinaḥ |
yas tadvat vitanōti Viṣṇu-nṛpatēḥ kāryaṃ kathaṃ mādrisair
Gāṇḍō Gāṅga-taraṅga-rañjita-yaśō-rāśiś sa varṇnyō bhavēt ||

int enipa ārimaṃ malā-pradhānam daṇḍānāyakaṃ drōha-gḥarātṭa Gaṅga-Rājaṃ Chāḷukya-chakravartti-
Tribhuvana-Malla-Permmāḍi-Dōvana daḷaṃ pannirvṛtaru sāmantar vverasu Kapnegāla-biḍinalu biṭṭ ire ||

kanda || tege vāruvamam hāruva |
bageyam tanag iruḷa-bavarav enuta sa-rēgaṃ |
buguva kaṭakigaran aḷiraṃ |
pugisidadu bhuj-āsi Gaṅga-daṇḍādhipana ||

vachana || erabinam avaskanda-kēliyindam anih irṇṇ sāmantarumam bhaṅgisi tadiya vastu-vāhana-sam-
thamam nija-svānige tandu koṭṭu nija-bhujāvṇṇa ambhakke mechchi mechchideṃ bēḍi koḷḷim ene ||

kanda || parama-prasīdamam paḍe |
du rājyamam dhanamam enumam bēḍal ana- |
śvaram āge bēḷi-koḇḍam |
Paramanan idam Arhad-archchanūchita-clittam ||

antu bēḷikonḍu ||

vritta || pasurise kirttanam-janani I'ōchala-dēviyar arthivaṭṭu mā- |
ḍisida Jinālayakkam osed ātma manōrame Lakshmi-dēvi mā- |
ḍisida Jinālayakkam idu pūjana yōjitam endu koṭṭu sa- |
tosaman aśasram āmpam ene Gaṅga-chamūpan id ēn udāttanō ||

akkara || ādiy-āgirppud Ārḥata-samayakke Māla-saṅgha Koṇḍakundānvayaṃ |
bādu veḇadum baḷeyipud alliya Dēśiga-gaṇada Pustaka-gachchada |
bōdha-vibhavaḍa kukkuṭāsana-Māladhāri-dēvara śiṣhyar enipa pempū- |
gādam esedurpa S'ubhachandra-siddhānta-dēvara guḇḇam Gaṅga-chamūpati ||

Gaṅgavāḷiya basadigaḷ enitoḷ av anitumam tām eyde posayisidam |
Gaṅgavāḷiya Gommaṭa-dōvargge suttālayaman eyde māḍisidam |
Gaṅgavāḷiya Tigularam beṅkonḍu Vira-Gaṅgaṅge nimirchchi-koṭṭam |
Gaṅga-Rājan ā munṇina Gaṅgara-lāyaṅgaṃ nūrmmaḍi-dhanyan alto ||

ettidan ellig alli neleviḷane māḷidan ellig alli kaṇ |
pattidud ellig alli manam āv eḷay eydidud ellig alli sam- |
pattina Jaina-gēhamane māḷuse dōḇadōḷ allig allig e- |
ttettalum āvagam paḷeyā māḷkeval ādudu Gaṅga-Rājanam ||

Jina-dharmamāgraniyatti Maḇḇarasiyam lokam guṇaṅ oḷvud ā- |
k ene Gōḍāvari ninda kāraṇadiḷ igalu Gaṅga-daṇḍādhipa- |
thanamam Kāvēri pārchchi suttī piridum nir ottiyum muṭṭi i- |
ḷ ene samyaktvada pempanin neṇeye baṇṇippaṇṇane vaṇṇipam ||

int enipa daṇḍānāyaka-Gaṅga-Rājaṃ Śaka-varshaṃ 1039 neya Hēmanambi-saṇvataarada Phāḷguṇa-
śuddha 5 Sōmarāradandu tanna gaṇuḷu S'ubhachandra-siddhānta-dēvara kālam karchchi Parama-
nam koṭṭar || daṇḍānāyaka-Bēḷi-Rājanam tanag abhivṛddhiyāge salisidam | Paramana simāntaram
mōḇḇu sēḷiyada kalla-haṭṭavē gadi | tēḷkolu kaḍida kumamā horagāgi | haḍevālu Bekkan oḷa-gereya

Mārinakereya galday olağāgi | Beluolaḱke hōda batte gaḱi | baḱagalu mēre | Nēṛila-kereya mōḱana
kōḱiyim teṅkaṇa hosa-geṛey aḱchugatt ādud ellam | ā Hosagereya baḱagana-kōḱiyindam mōḱa hōda
niru-vakkeyindam | aykaṇa kuṭṭada tāyi-valladindam | teṅkal ādud ellav inituṇ Paramaṅge aṁmeyāgi
biṭṭa datti || 1 dharmmamam pratipāṭisidarge mahā-puṇyam akkuṇ ||

vṛittam || priyadind int idan eyde káva-puruṣarga āyūṇ mahā-śṛiyum a- |
kkey idan káyade káyva pāpige Kurukṣhētrōvviyoḱ Bāṇarā- |
siyoḱ ēl-kōṭi-munindraram kavileyaṇ vēdāḱhyaram kondud ond- |
ayasam sārgguṇ id endu sārīd apud i śaīlāksharam santatam ||

ślōka || eva-dattam para-dattam vā yō harēd vasundharām |
śhaṣṭiṛ vvarsha-sahasrāṇi viśiṭhāyām jāyatē krimiḱ ||
bahubhir vvasudhā dattā rājabhis Sagarādibhiḱ |
yāni yāni yathā dharmma tāni tāni tathā phalam ||

biruda-rūvāri-mukha-tiḱaṇam Varddhamānāchāri khaṇḱarisidaṇ ||

60 (138)

Viragal east of Bāhubali basti.

S'rig āśrayav ene tēja- |
kk āgarav ene negaḱḱa Gaṅga-vajranal ēṇ ka- |
bbaṇ geydan embar avaro- |
| bōgeyo mārppaḱeg oraṇṭan aṇṇana baṇṭuṇ ||

Rakkasa-maṇiya kōṇeya Gaṅgana kāḱegadoḱ tanna sāvaṇ niśchaysi kāḱegadiṇde Rakkasa-maṇiya
kaḱipi tanna balavum mārbbalavum patam aṇe pēḱaḱondid one kāḱegu bayisida ghōḱayilar pparapiṇge
mārbbalaṇ biḱ ēkaḱi kaydān āṇkarisi tanna bala pēra-bāḱadalli bandadiṇ gaḱadāṇ Dēvājiyolo pāyisi
mūlam ellamaṇ paḱal baḱisi bōreyam paḱedu santudu poyigan ātmānichchhapam adir iḱikavaṇḱaranak
āśraya Gaṅgana vettam ellamaṇ biduṇuvinaṇ tēraḱi palaram tōḱi tōḱanike tanna birad aḱalad eḱeyam
para-halam pōḱaḱal baḱikade māgi biḱḱad āṇḱinaṇdu kaiyaṇ mōḱedu sōvudu poyegen aṇṭ el-aḱradoḱ ||

natta-saralgaṇ didaḱakk āvaya kōpisi keyda beḱiro- |
| iṭṭa nisanta-hēṭugaḱim nāḱamo saḱḱisi biṭṭa biḱpave- |
| toṭṭane nondu biḱpēḱeyoḱ naybaḱoḱuṇ mānaman ellam |
muṭṭalam itta siḱegada Bāyigan ā diva vikrakrāntanā ||

61 (139)

Viragal north of the above.

S'ri-yuvatiḱe niḱa-vijaya- |
śri-yuvatiye savatiy enisi rāṇa-mārka-ṇṇipā- |
mnāya-palāyada meygali |
Bāyikan enip i negaḱṭeyam prakāṭisidam ||
śri-dayitana Bāyikana ma- |
nō-dayitege jagadoḱ eseda Jābayyage tā- |
m āḱar tūṭeyar pōḱalam |
māḱṇi-vāṇṇēḱi yilall aṇibara vesatiṇ ||

ararola vutai id arivunam-
 tare dhare dhadida Gutti yene negalida bhā-
 bhuvanara satiyam jagā-
 m-avanijegam perē enalke peṇḍiram oḷure-
 dhirana tanaya vibudhō-
 dāri dhāreg eseda Lōka-Vidyādharan an-
 t ā ramanige patiṇ eno pira-
 r ārumān ā satiya peṇḍinoḷ pōlipude-
 śrāvaka-dharmnadoḷ dorey enal peṇar ill inēśiva Rēvati-
 śrāvaki tāne sajjanikeyoḷ Janakātmaje tāne rūpinoḷ-
 Dēvaki tāne peṇḍinoḷ Arundhati tāne Jinēndra-bhakti sa-
 d bhāvndi Sōriyabbe Jina-śāsana-dēvato tāne kūṇire-
 Udaya-Vidyādharan appa Sōyibbēndra.....

62 (131)

At the base of the image of Śāntīdeva in Gandhavarāya basti.

Prabhāchandra-munindrasya pada-paṇkaja-śaṭpadā-
 Śāntalā Śānti-Jainēndra-pratibimbam akārayēt-

(On the pedestal.)

uktau vakra-guṇam dṛśōs taraḷatām sad-vibhramam bhrū-yugē
 kāṭhinyam kuchayōr nitamba-phalakō dhiatsē 'ti mātṛa-kramam-
 dōshān ēva guṇi karōshi subhagē saubhāgya-bhāgyan tava
 vyaktam Śāntalā-Dēvi vaktum avānaḥ śalmōti kō vā kavīḥ-
 rājatē rāja-sinbhāva pārśvē Vishnu-mahābhṛitāḥ-
 vikhyātā Śāntalākhyā sā Jināgāram akārayēt-

63 (132)

On the pedestal of the image of Ādīśvara in Eraḍu-kattē basti.

Śubhachandra-munindrasya siddhāntē siddha-sandinah-
 pada-padman-yugē Lakṣmī Lakṣmīr iva virāṇitē-
 yā Sītā-pati-dēvatē vrata-vidhau kṣāntau Kṣitir yā punar
 yā Vācha vachanē Jinārcha-vidhau yā Chēlini kēvalam-
 kāryā nīti-vaditē ranē jaya-vadhūr yā Gaiga-sēśpatēs
 sā Lakṣmīr vasatīm guṇika-vasitir vyātthanan mōtanām-

śrī-Māla-saṅgha-Dēśika-gaṇada Puṣṭakāraya-

64 (133)

On the pedestal of the image of Ādīśvara in the upper storey of Kattale basti.

Bhadrachasta śrī-Māla-saṅghada Dēśika-gaṇada śrī-Śubhachandra-siddhānta-dēvara guḍḍam
 dāṇḍantya-ka-śāṅga-Rāyaṇa-kāma-śrī-Pōhavarē māṇḍitē i basadi māṇḍalam-

On the pedestal of the image of Ādīśvara in Ś'āsana basti.

Āchāryas Ś'ubhachandra-dēva-yatipō rāddhānta-ratnākaraś
tātō 'sau Budhamitra-nāma-gaditō mātā cha Pōchāmbikā |
yasyāsau Jina-dharma-nirmala-ruchi śrī-Gaṅga-sēnāpatir
Jainaṃ mandiram indirā-kuḷa-grihaṃ sad-bhaktitō 'chikarat ||

On the pedestal of the image of Nōmīśvara in Chāmunda Rāja basti.

Gaṅga-sēnāpatōś sūnur Ēchayō bhāratichanah |
trailōkya-raūjanam Jaina-chaityālayam achikarat ||
budha-bandhus satim bandhur Ēchayan kamalāchanah
Boppapāpara-nāmānkō chaityālayam achikarat ||

At the base of the image of Pārśvanātha in the upper storey.

Jina-grihamam Belguḷandol |
janam ellam pogale mantri-Chāmundaṇa nan- |
danam nele māḷisidam |
Jina-bhavanaman Ajitasōna-munivara guḷḷam ||

On a pillar at Kaūchima doṇṭ.

(First face.)

Ś'rīmat parama-gambhīra-syādvād-āmōgha-lāṅchhanam |
jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Śvasti samasta-guṇa-sampannar appa śrīmat tribhuvana-malla chaladanka-rāva Hoysala-Setṭiyaru
Ayyāvoḷeya yundigeya Dammi-Setṭiya magam Malli-Setṭige chaladanka-rāva Hoysala-Setṭi yendu pesaru
koṇḍar intu Saka-varśa 1059 neya Saumya-samvatsarada Māgha-māsada śukla-pakṣada saṅkrama-
padandu tann avasānanam aridu tanna bandhugaḷam biḷṭe sama-chittadoḷu mudipi svargasthan
ādam ||

(Second face.)

ātana sati ont appar entendoḷe ||

Tura-vammasaga sugga vōga su-putri svasti śrī-Jina-gandhōdaka-pavitri-kritōttamāṅgeyyanam āhārābha-
ya-bhaṣajja-sūtra-dāna-vinōḍeyar appa Chaddikabbe tanna puruṣa chaladanka-rāva Hoysala-Setṭigam
vanagam tanna maga Bāchapaṅge parōksha-vinayam āgi māḷisida nāidhige ||

On a broken stone lying near the entrance to Kañchīna dōge.

(First face.)

.....
..... vyāvṛitta-vichchittayē |
kra.. nō Kali-kalmashaty anudinam śrī-Bālachandra-munim
paśyāma śruta-ratna-Rōhana-dharam dhanyās tu nānyē vayam ||

bhramara-kañānvitar akupīlar achañchalār ssudda-paksha-vṛittar ddōshāpachaya-prakāśar eno Bāla-
chandra-dēva-prabbāram ēn achchariyē || śrī-Bālachandra

(Second face.)

... bhadram appa triḷō... vara-vihita-pūrttam nitya-kirttim chitya-samuchita-charitōya .. ra dhrīta-
ppadhu-vinū ... -yitvāham bhuja-bimba-chita-maṇi ... karatvam chirād imu samā
gatibhis sa ... Kshatriyar uddha-śrī-kavi ... sanadha śrīvahanī

(Third face.)

... rānō babhā ... chitra-tanūbhṛitām a ... yatētarūr || sakala .. vāndya-pādāravindam sa
ma-mūrttim sarva-satvā ... baka-durita-rāsi-bhavya-da... nu-vijita-makara-kētu rtti-vratin-
dram || bhānō ... suvika ... chakrā ... rō tat-pad-bhava

On a broken stone lying near the Brahma Dēva temple.

..... nṛvayada hana ya baliya śrī-Guṇachandra-siddhānta-dēvar agra-śiṣhyaru śrī-Nayakīrtti-
siddhānta-chakravarttigala śiṣhyaru śrī-Dāvanandi-traividya-dēvarum Bhānukīrtti-siddhānta-dēvarum
śrī-Adhyātmi-Bālachandra-dēvaru || paramāgama-vāridhi nam na chakri na

On the rock to the west inside Bhadrabāhu's cave—(Nāgarī characters).

S'ri-Bhadrabāhu-svāmiya pādnam Jinachandra prapamatām |

On the rock to the west outside Bhadrabāhu's cave.

S'Alivāhana-S'akābdāh 1731 neya S'ukla-nāma-samvatsarada Bhādrapada ba 4 Budhavāradalli ||
Kundakundānvaya Dēsi-gaṇada śrī-Chāru || śiṣhyarāda Ajitakīrtti-dēvaru avara śiṣhyaru S'āntakīrtti-
dēvara śiṣhyarāda Aditakīrtti-dēvaru māśōpavāsavam sampūrṇa māḍi i gaviyalli dēva-gatar ādaru ||

On the rock going up to Bhadrabāhu's cave.

S'rasti śrī-śivara-samvatsarada Malayāla-kālayu Saṅkarānu ill tādū vechchi gaddeya haḍuvapa
hupaseya māru-gaṇdige ...

* It is difficult to make sense of some parts of this.

74 (165)

On the rock north of a pond outside the enclosure wall to the south.

Svasti śrī-Parābhava-saṃvatsarada Mārggaśīra-bahula-aṣṭami-S'ukravāradandu Mariyāla Permmadi-nāyaka hiriya-bettadi chikka-bettake ba.....

INSCRIPTIONS ON VINDHYA-GIRI.

75 (179) (181)

At foot of the colossus of Gommatēśvara.

On the left.

(In Nāgarī characters.)* } S'ri-Chāmuṇḍa-Rājēṃ karaviyalē
S'ri-Gaṅga-Rājēṃ suttālē karaviyalē

76 (175), 176, 177)

On the right.

(In Pūrvaḍa Haṣe Kannaḍa characters.) S'ri-Chāmuṇḍa-Rājā māḍisidam

(In Grantha and Tamil characters.) S'ri-Chāmuṇḍa-Rājā ulapparndryan

(In Haṣe Kannaḍa characters.) S'ri-Gaṅga-Rājā suttālayavam māḍisidam

* *See written*

77 (184)

On the rim of the lotus pedestal.

Svasti samasta-daitya-divijādhipa-kinnara-paṇṇagā naman-
mastaka-ratna-nirggata-gabhasi-samutthitāmaḷa-prabhā-
prāsta-samasta-dustara-tamah-paṭṭalam Jina-dharmma-tāsanam
vistaram āg enalke dhare-vārudhi-sūrya-śaśāṅkar ullinam ||

78 (182)

On the rock at the left hand.

S'ri-Nayakirti-siddhānta-chakravarttigala guḍḍa śrī-Basavi-Setṭiyaru suttālayada bhūttiya māḍisi
chavvisa-tirthakaram māḍisidaru mattam śrī-Basavi-Setṭiyaru su-putraru Nambidēva-Setṭi Bōki-Setṭi
Jinni-Setṭi Bāhu-Bahubali-Setṭi tamm-ayya māḍisida tirthakara mundava jālāndaravaru māḍisidaru ||

* It is not clear what language these two lines are. They may be in the Prakrit called Ardha-Māgadhī, believed to be the sacred language of the Jains, or possibly in Gujarati.

N#75

ಶ್ರೀಶಾಸ್ತ್ರಾಂಗಾಂಗೈಕೈಕವಿವರಣೆ
ಶ್ರೀಗಂಗಾಂಗೈಕೈಕವಿವರಣೆ

N#76

ಶ್ರೀಶಾಸ್ತ್ರಾಂಗೈಕೈಕವಿವರಣೆ
ಶ್ರೀಶಾಸ್ತ್ರಾಂಗೈಕೈಕವಿವರಣೆ
ಶ್ರೀಶಾಸ್ತ್ರಾಂಗೈಕೈಕವಿವರಣೆ

*At the mouth of the conduit by which the water
used for bathing the image escapes.*

S'ri-lalita-sarōvara

80 (178)

On the rock at the right hand.

S'riman mahā-maṇḍalēśvara pratāpa-Hoyśaḷa-Nārasimha-Dēvara kaiyallu mahā-pradhāna hiriya-
bhaṇḍāri Hullamayya Gommaṭa-dēvara Pārisva-dēvara chatur-viṃśati-tīrthakara aṣṭa-vidhā-
rchchanegam rishiyar āhāra-dānakkaṃ Savaṇerup biḍiei kōṭṭa datti ||

81 (166)

In the Tirthakara sūlālaya.

S'rimat parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

Svasti samasta-bhuvanāśrayam śrī-prithvi-vallabha mahā-rājādhirāja-paramēśvaram Dvārāvātipura-
varādhīśvaram Yādava-kulāmbara-dyumani sarvvajña-chhādamani Magara-rājya-nirmāḷjanam Chōḷa-
rājya-pratishṭhachāryyam śrīmat pratāpa-chakravartī Hoyśaḷa śrī-Vīra-Nārasimha-Dēvarasaru prithvi-
rājyam geyyutt-iralu tat-pāda-padmōpajīvyam śrīman-Nayakīrti-siddhānta-chakravartīgala śishyaru
śrīmad Adhyātma-Bāḷachandra-dēvara guḍḍani Svasti samasta-guṇa-sampannanup Jina-gandhōdaka-
pavitrīkṛitōttamāṅganup sul-dharmama-kathā-prasaṅganup chatur-vvidha-dāna-vinōdanum appa
Paduma-Setṭiya maga Gommaṭa-Setṭi Khara-samvatsarada Pushya śuddha uttarāyana-saṅkrānti
pāḍi-diva Brihavarādanu śrī-Gommaṭa-dēvara chavvisa-tīrthakara aṣṭa-vidhārchchanego akshaya-
bhaṇḍāravāgi kōṭṭa gadyāṇa 12 ||

82 (253)

In the Brahma Dēva maṇḍapa.

(First face.)

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |
jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
śrī-Bukka-Rāyasya bahbhāva mantri śrī-Chaicha-dandēśvara-nāmadhēyah |
ntir yyaḍiṇā nikhilābhinandya nīśēshayāmāsa vipaksha-lōkam ||
dānam chēt kathayāmi lubdha-padavīṇa gūhēta santānakō
yadagdhim yadi sā Brihaspati kathā kutrāpi samḥyātē |
kāhāntim chōḍ anapāyiniṃ jadatayā sprisyēta sarvvamśahā
stōtram Chaichapa-dandanētur avanān śakyam kavīnām katham ||
tasmād ajāyanta jagad-jayantaḥ-putrās trayō bhāshita-chāru-śilāḥ |
yair bhūbhūtō jīyānta madhya-lōkō ratnais tribhūir Jjinā ivāpavarggaḥ ||
Iṇṇapa-dandāsātham aṭṭa-Bukkapaṇam appa anujō
eva mahima-sampadā-vīrachayāṇa gutaṇam prathitau |
prati-bhāta-lāṇai-prithu-payōdhara-hāra-harō
mahita-guḍō bhavati Maṇḍapa-dandapaṇaḥ ||

dākṣiṇya-prathamāspadam su-charitasyaikāśrayas satya-vāg-
 ādhāras satatam vadānya-pādavi-saṁchāra-jauḡhālakah |
 dharmōpaghna-taruḥ kṣhmā-kula-griham sanjanya-saṁkēta-bhūḥ
 kirttiṁ Maṅgapa-daṇḍapō 'yam atanō Jjaināgamānuvratāḥ ||
 Jānakity abhavad asya gēhni chāru-śila-guṇa-bhūṣhaṇōjvalā |
 Jānakiva tanu-vṛtta-madhyamā Rāghavasyā ramaṇiya-tējasah ||
 āstāp tayōr astamitāri-varggau putrau pavitrīkṛita-dharma-mārggau |
 jāyāu abbūt tatra jagad-vijētā bhavyāgrāṇir Chchaichapa-daṇḍanāthah ||
 Irugapa-daṇḍādhipatis tasyāvarajas sandasta-guṇa-śālī |
 yasya yuśas-chandrikayā milanti divāpy arāti-mukha-padmaḥ ||

vṛtta || Brahman bhūja-lipiṁ pramāṛjjaya na chēd brahmatva-hānir bbhavēd |
 anyūṁ kalpayā kīla-rāja-nagarīṁ tad-vairi-pṛithvi-bhṛitāṁ |
 vētāla-vraja-varddhayōdara-tatiṁ pāmāya navyāsrijām
 yuddhāyōddhatu-sūtravair Irugapa-kṣhmāpāḥ prakōjō 'bhavat ||
 yātrāyāṁ dhvajani-patēr Irugapa-kṣhmāpasya dhātī dhatud-
 ghōṭī-ghōra-khura-prabhāra-tatibhiḥ prōddhūta-dhūlīvrajaiḥ |
 ruddhē bhānu-karō 'gamadd ripu-karāmbhōjam cha saṁkōchanam

(Second face.)

prāpat kirtti-kumudvatī vikasanam diptāḥ pratāpāvalah ||
 yātrāyām Irugēsvarēṇa sahasā śūnyāri-saudhāṅga-
 prōllasad-viḍhukānta-kānta-śakalē gachchhad vanēbhūdhīpāḥ |
 matrā sva-pratimāṁ prati-dvīpam iti chhinnāika-dantas tadā
 trāhi trāhi (ajānanēti bahudhā vētāla-vṛindais stutah ||
 kō Dhātṛā likhitaṁ lālāṭa-phalukē varmanam pramārshtum kṣhamō
 vārttāṁ dhūrtta-vachō-mayīm iti vajas vārttān na manyāmahē |
 yad dhātṛyām Irugēndra-daṇḍa-nṛipatāu saṁjāta-mātrē priyō
 nīsrir apy adhika-sriyāghaṭi ripus saśrīr apośrī-kṛitah ||
 yad bālāṁ Irugēndra-daṇḍa-nṛipatēr bibhraty anantā-dhuraṁ
 śēṣhādhiśa-phanāganē niyamitāṁ sasvaṅganā yās sadā |
 gādhalīṅgana-sāndra-saṁbhava-sukha-prōddhūta-rōmāvaliḥ
 sāhasraṁ rasamām adhāt tava guṇin stōtum kṛitārtihah jhaṇi ||
 āhūra-saṁpad-abhayārppanam aushudham cha śāstram cha tasya samajāyata nitya-dānam |
 hūṁsānṛitānya-vaṇitāvyasanam sa chauryyam murchchhā cha dēsa-vaśatō 'sya babbhūva dūrē ||
 dānam chāśya su-pātra ēva karām dīnēshu drishtiṛ Jjinē
 bhaktir dharma-pathē Jjōēndra-yajusām ākarmanēshu śrutih |
 jīhvā tva-guṇa-kirttanēsh | vapasbas saukhyam cha tad-vandanē
 ghṛāṇam tuch-chāra-pūjya-sauraḥḥa-b'arē sarvvaṇi cha tat-sēvanē ||
 Irugapa-daṇḍarātī a-śāsī dhavalē bhūvanō
 malinima-śśī vah | arāṇ adhira-dṛśām chikurē |
 vahati cha tasya bāhu-parighē dharāṇi-valayam
 parinūtārārākrama-kathāpi cha tat-kuchayōḥ ||
 karnair vismṛita-kūḇalair atilakāsaṅgair lālāṭa-sthalair
 ākīrnair alakaiḥ payōdhara-tatāir aspṛēṣṭa-muklā-gupaiḥ |
 bimbōṣṭhāir api vairi-rāja sudṛisāḥ tāmḇūla-rāḡgajhātair
 yyasya sphāratarāṁ pratāpam aśakṛid vyākurratō sarvratat ||

(Third face.)

yat-kirttibhis sra-dhuni-parilaughinibhir dhautē chirāya nija-bimba-gatē kalāntē |
 evachchhātmaśa tulina-didhitir āṅganānām avyājam ānana-ruchiṇ kabalīkarōti ||
 yat-pādābja-rajah-kaṇā prasuvatē bhaktyā natānām bhuvanā
 yat-kārunya-kaśāksa-kānti-lahari prakṣālayaty āśayam |
 mōhāhankarāṇam kṣipōti vinalā yad-vaikhari-maukhari
 vandyah kasya na mānaniya-mahimā śrī-Paṇḍitāryyō yatih ||
 mandāra-druma-mañjari-madhū-jhari-mañju-sphuran-mūdhuri-
 prauḍhahankṛiti-rūḍhi-pūṭava-paripāṭi kṛitāṭi bhataḥ |
 nṛityad-Rudra-kapardda-gartta-vilūṭhat-svarilōka-kallōlini-
 sallāpi khalu Paṇḍitāryya-yaminō vyākhyāna-kūlāhalaḥ ||
 kārunya-prathamāvātāra-saraṇis śāntēr nṛisāntarān athirāṇ
 vaiduśyasya tapah-phalaṇ sujanatā-saubhāgya-bhāgyōdayaḥ |
 Kandarppa-dviradēndra-paṇcha-vadanah kāvyānṛitānām khaṇir
 Tjainādhipāmbara-bhāskaraś S'rutamunir jḡgartti namrūrttijit ||
 yukty āṅganānānava-vilōlana-Mandarādriś śabdāgamāmburūha-kānana-būla-sūryyaḥ |
 śuddhāśayaḥ prati-dinam paramāgamēna samvarddhatē S'rutamunir yyati-sūrvvathaxumalā ||
 tat-sannidhau Dejugulē jagad-agrya-tīrtthō śrīnān asāv Irugapāhvaṇa-danḍanāthaḥ |
 śrī-Guṇmatēśvara-sanātana-bhōga-hētōr ggrāmōttamam Dejugulākhyam adatta dhīraḥ ||
 S'ubhakṛiti-vatsarō jayati Kārttika-māsi tithau
 Mura-mathanasya pusbṭim upajagmushi sitaruchau |
 sad-upavanam sva-nirmita-navina-tatākayutam
 sachiva-kulāgrāṇir adita tīrttha-varam moditaḥ ||
 Irugapa-danḍādhiśvara-vimala-yasah-kalana-varddhana-kṣhētram |
 āchandra-tāraṇam idam Dejugula-tīrttham prakāśatām atulam |
 dāna-pālanayōr mmaddhiyē dānāt arēyō 'nupālanam |
 dānāt evarggam avāpnōti pālanād achyutam padam ||
 ava-dattam para-dattam vā yō barēḥ cha vasundharām |
 śhaṣṭir-vvaraṣa-sahasrāṇi viśṭāyām jayatē krimiḥ ||

83 (249)

In the maṇḍapa west of the above.

S'riṇat-parama-gambhīra-syādvād-ānūgha-lūchhanam |
 jiyūt trilōkyā-nāthasya śāsanaṇ Jina-śāsanaṇ ||

Svasti śrī-vijayābhyaṇḍaya-Sālivāhana-śaka-varsha 1621 nē saluva S'ubhakṛitu-samvatsarada Kārttika-
 ba 13 Guruvāradaḥ śrīmaś mahā-rājādhirāja rāja-paramēśvara Kārpūṭaka-rājyābhishavāna-paritṛipta
 paramāhīlādū parama-maṇḍalibhūta śhaḍ-darśana-samprakṣapa-vichakṣaṇōpāya vidvad garishṭha
 duṣṭa-dupta-jana-mada-vibhaṇjāna Mahīśvara-dharādhināthar-appa Dodda-Krishna-Rāja-Vaḍeyar
 ayanavarū || mettam ||

tṛitā || janatā-dhāraṇ udāra-satya-sodayam sat-kirtti-kāntā-jayam |
 vinayam dharmma-sad-āśrayam sukha-chayam tējah-pratāpōdayam |
 jana-nātham vara-Krishna-bhūvara-lasat-prakhyāta-chaṇḍrōdayam |
 ghana-puṇyāṇvita-kabacriyāṇma-padedaṇ sad-dharmma-sampattiyaṇ ||

kanda || śrīmad-Belguḷad-achaladi |
 sōmārkkara-jareva-dēva Gomāṭa-Jinapana |
 śrī-mukhav avalōkisaḷ oḍa- |
 n āmōḍavu puṭṭi haruṣha-bhājanan usurḍam ||

vachana || pārtthiva-kula-pavitranaṃ Kṛishṇa-Rāja-puṅgavanuṃ Beluḡuḷada Jina-dharmmakke biṭṭanthā
 grāmādhigrama-bhūmigaḷ | Ārhanahalliyuṃ | Hosahalliyuṃ | Jinanāthapuram | Vastiya-grāmamum |
 Rāchanahalliyuṃ | Uttanahalliyuṃ | Jinnanahalliyuṃ | koppalgaḷ verasu kasabe-Belaguḷa-samētam
 sapta-samudram ullān nevaram sapta-parama-sthānādhipatiy-nṇpa Gummaṭa-svāmiyavara pūjōtsavaḷ-
 gaḷa puṇya-samriddhi-samprāpty-arttha-nimity-artthavāgiyuṃ | abjābjamitrar sākshi-pūrvvakam sarva-
 mānyavāgi dayapālisiyu mattam ||

kanda || Chiga-Dēva-Rāja-kalyāṇiya |
 bhāgadoḷ irppa anna-chhatrādigaḷig |
 su-guṇiyu Kabāḷe-grāmava |
 jagad-ereyanu Kṛishṇa-Rāja-śōkharan ittun |⁴
 int i-Belguḷa-dharmmavu |
 antarisade chandā-sūryyar nḷḷan nevaram |
 santasādind emuaya bhū- |
 kāntaru rakshisaḷ dharmma-vriddhīya beḷeyam ||

yi dharmmavay paripālisiḍavar dharmmārtha-kāma-mōkshaṅgaḷam parampareyiy paḍeyuvar ||

vṛitti || priyalind i Jina-dharmmamam naḍayipargg āyūṃ mahā-śrīyu- |
 m akkey idaṃ kāyada nicha-pāpige Kurukshētrōrriyoḷ Bānarā- |
 śīyoḷ ēḷ-kōṭi-munindraram kapileyan vēdādhiyaran koudud and |
 aysam sūrggum id endu Kṛishṇa-nṛipa śailakalāragaḷ nōmisal |
 iti māṅgaḷam bhavatu || śrī śrī śrī ||

84 (250)

In the same place.

Śrī-S'ālivāhana-śuka-varuṣa 1556 neya Bhāva-samvatsarada Āshāḷa-śu-13 Sthiravāra-Brahma-yōga-
 dalu śrīman mahā-rājādhirāja rāja-paramēśvara Maisūru-paṭṭaṇḍhiśvara shaḷ-Jarūsana-dharmma-
 sthāpanāchāryyārada Chāma-Rāja-Voḍeyaru-ayyanavaru Beluḡuḷada sthānadavara kshētravu babu-dim
 aḍavu ūgirālāgi ā Chāma-Rāja-Voḍeyaru-ayyanavaru yi kshētravu aḍava-hiḍidantāvaru Hosavōḷala-
 Kempappana magu Channappa Beluḡuḷada Pāyi-Setṭiyaru makkaḷu Chikkaṇṇa Chigapāyi-Setṭi yivaru-
 muntāda aḷava-hiḍidantāvara karasi nimma aḷavina sālavanu firisēnu yann-ūḷāgi Channappa Chik-
 kaṇṇa Chigapāyi-Setṭi Muddanna Ajjannanna Padumappana magu Paḍeyṇṇa Padumarasayya Doḍḍanna
 Paṅchabāya-kavigaḷa magu Rammappa Bommana-kavi Vijayanna Gummanṇa Clārakirtti-Nāgappa
 Bēḍadayya Bommi-Setṭi Hosahalliya-Rāyanṇa Pariyanṇa-Gaḷa Bairā-Setṭi Bairanna Virayya ivaru
 muntāda samastaru tamma tunde-tāyigalige punyev āgaliy endu Gummaṭa-svāmiya samūdhīyāli tamma
 guru-Chārakirtti-paṇḷita-dēvara-munde dhāra-dattavāgi yi aḷavina patra-sālavanu yi aḷava koṭṭa
 sthānadavarige yi varttakaru gaṇḍagaḷa yi sālavanu dhārāpūrvvakavāgi koṭṭeva yi biṭṭantā patra-
 sālavanu āvanāḍaru aḷupidaru Kāśi-Rāmōśvaradalli sāhasa kapileyanu Brāhmaṇaranu konda pāpakke
 hōḡuvaru yendu hareḍa śilā-śāsana || śrī śrī ||

* The word is so in the original, but seems incorrect in metre.

To the left of the Dodraplaka doorway.

S'ri-Gommatā-Jinanāṃ nara- |

nāgāmara-Ditija-khachara-pati-pūjitanāṃ |

yōgāgni-hata-Smaranāṃ |

yōgi-dhyēyanan amēyanāṃ stutiyisuvem ||

kramadim meṃ voparā āraḍa kramade mātaṃ biṭṭu tann itṭa cha- |

kram adum niḥprabham āge siggaṃ olakoṇḍ ātmāgrajaṃ olpu gey- |

du mahā-rājayaman ittu pōgi tapadim karmāri-vidhvamsiy ā- |

da mahātman Puru-sūnu-Bāhubalivol matt āro mānōnnatar ||

dhṛita-jaya-bāhu-Bāhubali-kēvaḷi-rūpa-samāna pañcha-vip- |

śūti-samupēta pañcha-kata-chāpa-samunnati-yuktam appa tat- |

pratikṛitīyaṃ manō-mudade māḍisidaṃ Bharataṃ jītākhiḷa- |

kshitiṇpati-chakri Paudanapurāntikadoḷ Puru-Dēva-nandanāṃ ||

chira-kālam sale taj-Jināntika-dharitri-dēsadoḷ lōka-bhi- |

karaṇāṃ kukkuṭasarpā-saṅkulāṃ asaṅkhyāṃ puttī dal Kukkuṭē- |

śvara-nāman tuda pārig ādudu bālīkkaṃ prākṛitargg āyt agō- |

charam anṭi mahi-mantra-tantra-niyalar kkāṇbar ggaḍ innm palar ||

kēḷalk appudu dēva-dundubhi-ravaṃ māt ēno divyārchchanā- |

jāḷam kāṇalum appud ā Jinana pādōḍyan-nakha-prasphuraṇ- |

ilā-darppanamaṃ nirakshisidavar kkāṇbar nujātita ja- |

amūḷamb-ākṛitīyaṃ mahātīśayam ā dēvaṃ ilā viśṛitaṃ ||

janaḍim taj-Jina-viśrutātīśayamaṃ tāṃ kēḷdu nōḷp alti chō- |

taneyol puttī iro pōgal ndyanise dēraṃ durggamāṃ tat purā- |

vani yend ārya-janaṃ prabōdhisidoḷ antādandu tad-dēva-ka- |

ḷpaneyiṃ māḷipen endu māḍisidan int i dēvanāṃ Gommatāṃ ||

śrutamaṃ darśana-suddhiyaṃ vibhavamāṃ sad-vṛttamaṃ dānamāṃ |

drītiyaṃ tannoḷe sanda Gaṅga-kuḷa-chandram Bācha-Mallam jaga- |

n nutan ā bhūmipana dvitīya-vibhavaṃ Chāmunda-Rāyaṃ Manu- |

pratīmaṃ Gommatāṃ alte māḍisidan int i dēvanāṃ yatnadim ||

ati-tuṅgākṛitīy-ādoḷ āgad aduroḷ saundaryam aunnatyamaṃ |

nuta-saundaryamāṃ āge matt atīśayaṃ tēn āgad aunnatyamaṃ |

nuta-saundaryamāṃ ārjitātīśayamaṃ tannalli nind irḍḍev em |

kāḷiti-sampūjyānu Gommatēśvara-Jina-śri-rūpaṃ ātmōpamaṃ ||

pratividdham baroyal Mayan nēreṃ nōḷal Nāka-lōkādhīpaṃ |

stuti geyyal phani-nāyakaṃ nēreṃ end and ayyar ār āṇpur in |

pratividdham baroyal samanta tōre nōḷal lannisal nissamā- |

kṛitīyaṃ lakṣhiṇa-Kukkuṭēśa tanuvam śācharyya saundaryyamāṃ ||

mayadum pārsadu mēle pakshi-pivaham kaksha-dvayōḍḍēśadoḷ |

mūḷguttam pāṇpōṇmōḷam surabhi-Kāśmīrāṇa-chāyāṃ |

āgad śācharyyamāṃ | tri-lōkade janaṃ tēn ayde kapḍēddad ār |

annōvar nūṭtēṃ Gommatēśvara-Jina-śri-mūrtīyaṃ kīrtīnad ||

nelagaṭṭi ā nāga-lōkaṃ taḷam svanī diśā bhitti bhitti brajaṃ sva-
stala-bhāgaṃ muchchanaṃ mēgaṃ surara viṇānōtkaraṃ kūṭa-jāḷaṃ
vilasat tāraugham antar-vitata-maṇi-vitānaṃ samantāge nityaṃ
nilayaṃ śrī-Gommaṭṭēsaṅ enisidudu Jinōktāvaḷōkaṃ triḷōkaṃ ||

anupama-rūpanē Smaran udagrane nirjita chakri matt udā-
rane neṇṇ geldum ittan akhiḷōrvvīyaṃ aty-abhimāniyē tapa-
sthanum eṇē aṅghriy itṭ eḷeyōḷ irddapud emban anūna-bōdhanē
vinihata-karmma-bandhan ene Bāhubaḷīśan id ēn udāttanō ||

abhimāna sthira-bhāvavaṃ namage māḷk aty-udgha-mānōmītaṃ
śubha-saulbhāgyaman Aṅgajaṃ bhūja-baḷāvaśīṭṭapūbhamaṇi chakra-
rtti-bhujādarppa-viḷōpi Bāhubaḷi trishyūchehēdamaṇi mukta-rū-
jya-bharaṃ muktiyaṃ āpta nirvṛiti-padaṃ śrī-Gommaṭṭēsaṃ-Jinaṃ ||

sphurad-udyat-sita-kāntiyiṃ parisarat-saurabhyudindaṃ diśō-
tkaramaṃ mudrisutunṇ namēru-sumanō-varshaṃ sphuṭaṃ Gommaṭṭē-
śvara-dēvōttama-chāru-divya-śiradoḷ dēvarkkaḷind ādudam
dhare-yellaṃ neṇṇ kaṇḍud ā mahimey ā dēvaṅg ad āścharyyamē ||

enag āyt ikshisāl āgad āyt enage kapaḷk embavōḷ āyte pē-
ḷ vanitā-būḷaka-vṛiddha-gōpatatiyaṃ kaṇḍ alḷkaṇḍ ārvvin an-
tina vōnd āvagam udgha-divya-kusumāsāraṃ mahi-lōka-lō-
chana santōshadam āytu Gommaṭṭa-Jinādhiśōttamāṅgāgradoḷ ||

miṇṇuguva tūraka-prakaram i paramēśvara-pāda-sēveg en-
d eṇapude bhaktiyindam ene nirmmaḷiusaṃ ghana-puṣpa-vṛiṣṭi ban-
d eṇagidud abhiraḍiṇi dhareg adabhṛatārādbhutu harshakōṭi kaṇ
dēṇēd ire sanda Beḷḷuḷada Gommaṭṭa-nāthana pāda-padmadoḷ ||

Bharatan anādi-chakradharanaṃ bhūja-yuddhunde gelda kāladoḷ
duritam ahāriyaṃ tavisi kēvaḷa-bōdhanan āḷda kāladoḷ
suratati munne māḍidudu pā-maḷe yi doreyakkum embinaṃ
suridudu puṣpa-vṛiṣṭi viḷḷu-Bāhubaḷīśana mōḷe illeyiṃ ||

kemmag id ēko nāḍa-palavandada nandida bindigurkkalaṃ
niṇṇ maruḷḷi dēvar ivar end avaraṃ mati-geṭṭu ninnan ē-
k auma toḷaḷchidappe bhava-kānanadoḷ paramātma-rūpanaṃ
Gommaṭṭa-dēvanaṃ neneya niḷuve jāti-jarādi-duḷkhamayaṃ ||

sammadav āḷal āga koleyaṃ pusiyaṃ kaḷavaṃ parāṅganā-
sammatiyaṃ paṇigrahada-kāṇksheyaṃ emb ivayindam ādoḷ en-
dun maṇuḷjaṅ ibatreya-paratreya-kēḷ enutunṇ mahōchchadoḷ
Gommaṭṭa-dēvan irddu sale sāḷuvavōḷ eṇēd irddan ikahisai ||

ennumaṇ i vasantanuman induvumaṃ nane viḷḷam-ambumaṃ
kemmag anātha-yūthamaṇe māḍi biṣuṭṭu tapakke pāṇḍu nin-
d in-miḷḷil appud eṇ paḷevud end ati-mugdhayaṃ aḷḷan ādamum
Gommaṭṭa-dēva ninna kiviḷ eḍave ninnavōḷ āro niḷkṛipar ||

emman id êke nîp bîrûşey end eleyum laikâgîyarkkalum ;
 tamn alalinde banda bigiy appidar embinam aṅgadalli pu-
 ttum murid-otti-taṭa-latikāṇum oppe tapō niyōgadoḷ ;
 Gommaṭa-dēva irid iray Abindra-Surēndra-munindra-vanditam ॥

tammame pōdar enn-anujar-ellartum eyde tapakke nîsum in-
 t amma-tapakke vōdoḷ enag i siriy oppadu bēd enuttum a-
 nnam munam iḷdum annu-nigeyum bagegoḷḷade dikshe-gondē nîm ;
 Gommaṭa-dēva nîna-taṭi sand alav ār yyanakke Gommaṭam ॥

nimm-aḍi yenna-dhātṛiyōḷag iridappuv emb idu vēḍa dhātṛi tām ;
 nîmunadum ennadum bagevoḷ alladu bōṭ adu dṛiṣṭi-bōdha-vi-
 ryyam mahitātma dharmanam Abbavōktiyoḷ emba nijāgrajōktiyyim ;
 Gommaṭa-dēva nîp munada-māna-kashāyanam eyde tūḷdidai ॥

tamma tapasvigalge ku-tapo-sthiti vēḷd abalāṅga-saṅgataṁ ;
 tamna śarīram āge negaḷv anyatārāptara śastra-vṛittakam ;
 kammarī-yōḷan andane-valam śva-parīkṣhaya-saukhyā-hētuvam ;
 Gommaṭa-dēva nîp tapaman ānt upadēsakan ādud oppadē ॥

nîp manaman Nijātmanoḷ-akappitam āg iḍe mōhanīya-mu-
 khyam maṇid-ōḷi biḷe ghana-ghāti-balam baladṛik-prabōdha-sau-
 khyam mahimānvitam negaḷe varttisi mattam aghāti-ghātadin ;
 Gommaṭa-dēva mukti-padanam padedai nirapāya-saukhyamanam ॥

kammidav appa kāḍa-posa-pūgaḷin archchisi pāda-padmamanam ;
 sammadadinde nōḍi bhavad-ākṛitiyam balagondū balla-pāṇ-
 giṁ manam oldu kīrttīpavar ēṁ kṛitakṛityaro S'akran-andadin ;
 Gommaṭa-dēva nînan arid archchientirppavar ēṁ kṛitarttharō ॥

Kusumāstram kīma-śmrāṇyada mahimeyan āntirōdoḍam munṅe tannol ;
 vasudhā śmrāṇya-yuktam Bharata-kara-rimuktam rathāṅgāstram ugrām-
 śa-saman tann udgha-dōrdandaman eṣasidoḍam biṭṭ avam mukti-śmrā-
 ṇya-sukhārttham diksh-eyam Bāhubali-taledan em mannar ēn ondo mānbar ॥

manadin nūḍiyim tahuvin-
 d enasum mun neṅapīd aghaman alayipen emb i ;
 manadindam oṣedu Gommaṭa-
 Jinam stutiyisidan intu Sujanōttamsam ॥

su-janar bhavayaro tanag ava-
 s-janam-uttamsam-appa puruḷam Soppan-
 Sujanōttamsam enippam ;
 su-janarṅg uttamsam emba puruḷad enisam ॥

i Jina-nūti-śasanamam ;
 śai-Jina-śasanaḷ idam vîṇimmiṣṭam vi-
 dyā-jīva-vṛjīnam an-kavi-
 samāḷa-nāṭam vīḍa-kṛti Sujanōttamsam ॥

vara-saiddhāntika-chakrē-
 śvara Nayakīrtti-vratindira-śishyaṃ nija-chi-
 t-parinatan adhyātma-kajā-
 dharan ujaḷa-kīrtti Dāḷachandra-munindram ||

tan-muni niyōgadiṃ ||

poḍavige sanda Gommaṭa-Jinēndra-guṇa-stava-śūsannakke Ka-
 nnaḷa-gavi-bappan end enipa Boppaṇa-Paṇḍitan oldu pēḷd ivam |
 kaḍayisidaṃ balaṃ Kavaḷamayyana-dēvaṇan arttiyinde Bā-
 gaḷeḷeya Rudran ādarade māḷisidaṃ viḷasat-pratiśṭhēyaṃ ||

86 (235)

On the west face of the same stone.

Svasti śrī-Beḷuḡuḷa-tīrtthada Gommaṭa-dēvara suttālayadoḷu vaḍḍa-byavahāri Moṣaḷeya Basavi-Setṭiyaru tāvu māḷisida chaturvimsati-tīrtthakara ashta-vidhārchchanēge Moṣaḷeya nakaraṅḡaḷu varisa-nibandhiyāgi koḍuva paḷi Nāmi-Setṭi Basavi-Setṭi pa 4 Gaṅgara-Mahadēva Chikka Mādi pa 2 Dammi-Setṭi pa 4 Beṭṭi-Setṭi Ribi-Setṭi Elagi-Setṭi pa 3 Uyama-Setṭi Bidiyama-Setṭi pa 4 Mahadēva-Setṭi Raṭṭa-Setṭi pa 2 Pārisa-Setṭi Basadi-Setṭi Rūyi-Setṭi pa 4 Mārāḡūḷi-Setṭi Hoysaḷa-Setṭi pa 2 Nambidēva-Setṭi pa 5 Bōki-Setṭi pa 5 Jinni-Setṭi pa 5 Bāhubali-Setṭi pa 5 paṭṭana-sāmi Aṅki-Setṭi Māli-Setṭi pa 3 Mahadēva-Setṭi Gōvi-Setṭi pa 2 Bammi-Setṭi Mūki-Setṭi pa 2 Mārāṇḍi-Setṭi Mahadēva-Setṭi pa 2 Bairi-Setṭi Māri-Setṭi pa 2 Sōvi-Setṭi Duḍḍi-Setṭi pa 2 Hāruva-Setṭi Haradi-Setṭi pa 2 Bammāṇḍi pa 2 Sāntēya pa 1 Kūtaiyya pa 2 Masapi-Setṭi Kūti-Setṭi Basavi-Setṭi pa 3 Chatṭi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi pa 1 Mahadēva-Bayira pa 2 Bammeyya Masapa pa 2 Kāḷeya-Gāḷeya pa 2 gavuḍu-sāmi Madavaniga-Setṭi pa 2 Māli-Setṭi Pārisa-Setṭi pa 2 Holli-Setṭi Bōki-Setṭi pa 2 Gaṅgi-Setṭi Āyta-Setṭi Dēvi-Setṭi pa 2 Māli-Setṭi Dammi-Setṭi pa 2 Māri-Setṭi Āytama-Setṭi pa 2 Mārāja Hariyana Kūḷeya pa 2 Māragaṇḍana-haḷliya Gummaḷa Bayireya pa 1 Māki-Setṭi Būvi-Setṭi pa 1 Ebi-Setṭi pa 1 Akkavaya Mahadēva-Setṭi Pārisa-Setṭi pa 1 Nidhiya Malli-Setṭi pa 1.

87 (236)

On the east face of the same stone,

Śrī-Basavi-Setṭiyara tīrtthakara ashta-vidhārchchanēge Moṣaḷeya nakara varisa-nibandhiyāgi Chavunḍeya Jakanna Kiriya-Chavunḍeya pa 2 Mahadēva-Setṭi Kanbi-Setṭi pa 1 Uyama-Setṭi Pārisa-Setṭi pa 1 Bōki-Setṭi Būki-Setṭi pa 1 Māchi-Setṭi Honni-Setṭi Surggi-Setṭi pa 1 Mūki-Setṭi pa 1 Rāmi-Setṭi Hobi-Setṭi pa 1 Maṃḷi-Setṭi Basavi-Setṭi pa 1 Malli-Setṭi Guḍḍi-Setṭi Chikka-Malli-Setṭi pa 2 Masapi-Setṭi Mābi-Setṭi Ammāṇḍi-Setṭi pa 2 Āliya-Māri-Setṭi Muddi-Setṭi pa 2 Kariki-Setṭi Chikkamādi pa 2 Kariya Bammi-Setṭi Māri-Setṭi pa 1 Malli-Setṭi Ayibi-Setṭi Kāli-Setṭi pa 2 maṇigāra-Māchi-Setṭi Setṭiyana pa 1 Tariniya Chaundeya Poggade Basavaṇa Chandeya Rāmeyaḷḷeya Jakkana pa 2 Māla-gaṇḍa Setṭiyana Māchaya Māreya Chikkana Gōḷeya pa 1 Mādi-gaṇḍa-gaṇḍeya Mābeya Bammeyya Honneya Jakkana-gaṇḍa pa 1.

88 (237)

Nāḷa-saṃvatsarada uttarāyana-saṅkrāntiyālu śrīman-mahā-pasāyi Vijayanṇavar-āliya-Chikka-Mudakanna śrī-Gommaṭa-dēvara nityārchchanēge 20 bāsiga-hāvinge śrīman-mahā-maṇḍalāchāryaru Chandra-prabha-Dēvara kaiyālu māru-gaṇḍu Gaṅgasamudradalu gaḍḍe sa 1 beddalu kaṃ 200 nōraṇaṃ koṇḍu koṭṭa datti maṇḡaḷam nā śrī.

Kālayukti-samvatsarada Kārtika sūddha 11lu Śrī-Gommate-dēvara yarebhanage hūvina padige śrīman-mahā-maṇḍalāchāryyaru hūriya-Nayakirtti-dēvara śiṣhyaru Chandraprabha-dēvara kayalu Yagaliyada Kabi-Setṭiya Sōmeyanu gadde paḍavala-gereya gadde ko 10 Gaṅgasamudradalli komma tagali ko 10 śrībadaḷu guḷeya keyamēge gadyana baduḥauna beddalu akaluna sime.

To the right of the Dvārapālaka doorway.

S'rīmat parama-gaṇbhīra-syādvād-āmōgha-lāñchhanam |
jyāt trilōkya-nāthasya śāsanaṃ Jina-śāsanaṃ ||
bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hêtavê |
anyavādi-muda-hasti-mastaka-sphāṭanāya ghaṭanō paṭiyasê || namō 'stu ||
jagat-tritaya-nāthāya namō janma-pramāthinō |
naya-pramāṇya-vāg-rasmi-dhvasta-dhvāntāya S'ūntayê || namō Jināya ||

Svasti samadligata-paṇiḥa-mahā-śubda-mahā-maṇḍalésvaram | Dvārāvati-puravarādhisvaram | Yādava-kuḷāmbara-dyumanī | samayaktva-chūḍāmāni | Malaparoḷ gaṇḍādy anēka-nāmāvaḷi-samūḷanūṭitar appa śrīman-mahā-maṇḍalésvaram | Tribhuvana-malla Tajakāḍu-goḷḍa Dhujabāḷa Vira-Gaṇḍa Viśṇu-Varddhana-Hoysaḷa-Dēvara vijaya-rājyam uttarōttarābhivridhhi-pravarddhamānam āchandrārka-tāram saluttam ire tat-pāda-padmōpajivi ||

vṛitta || janatādhāran udāran anya-vanitā-dūram Vachas-sandari- |
ghana-vṛitta-stana-hāran ugra-raṇa-dhīram Māran ēn endapal |
janakup tām ene Mākaṇabbe vibudha-prakhyāta-dharmma-prayu- |
kta nikāmātta-charitre tūy enal id ēn Ēoḥam mahā-dhanyanō ||

kanda || vītrasta-maḷam budha-jana- |
mitram dvija-koḷa-pavitran Ēḥam jagadoḷ |
pātram ripu-kuḷa-kanda- |
khaṇitram Kaṇḍīnya-gōtran amaḷa-charitram ||

Manu-charitan Ēchigāṇkana |
maneyoḷ muni-jana-samūhamum budha-janamum |
Jina-pāḷane Jina-vandane |
Jina-mahimēgaḷ āvakālamum sōḷḷisugum ||
uttama-guṇa-tati-vanitā- |
vṛittiyān olakonḷad endu jagam ellam ka- |
y yettavinam amaḷa-guṇa-sam- |
pattige jagadolage Pōchikabbeye nōntaḷ ||

vachana || ant enisid Ēchi-Bājana Pōchikabbeyu putran akhija-tīrtthakara-parama-dēva-parama-charitā-karnasōdīraṇa-vipuḷa-puḷaka-parikalita-vāra-bāpanum asama-samara-rasa-rasika-ripu-nripa-kaḷāpāva-lāpa-lōḷapa-kṛipāṇum āhārābhaya-bhāishajya-śāstra-dāna-vinōdanum sakaḷa-lōka-sōkāpanōdanum ||

vṛitta || vajram Vajrabhrītō haḷam Haḷabhrītāś chakram tathā Chakrapāś-
śaktiś S'aktidharasya Gāṇḍīva-dhanur Gāṇḍīva-kōḍanḍināḷ |
yas tadavād vitanōti Viśṇu-nīpatēḷ kār्याṇ katham mādrisair
Gāṇḍō Gāṇḍa-taranga-rūḷita-yad-rāsīs sava-uyō bhavēt ||

vṛitta || ittaṇa bhūmi-bhāgado| ad anyar ad ēke bhavat-pratāpa-sam-
pattiya varuṇanā-vidhige Gaṅga-chamūpa jigishu-vṛittiyin-
d ettida ninna kappā nīsitāsiya tau mone benna-bāraṇ e-
ttuttire pōgi Kañchi-guṇi-yappinam ōdida Dāman ēyane ||

enitānuṃ bhavānigaṇaḥ palabaram bhikṣuṇḍaṃ gaṇḍindam ō -
 v enisuttam Tajakāḍaḥ inne varam irdḥ ḥṇaḥ karaṃ Gaṅga-Rā -
 jana khaḥgāḥṭaḥ alki yuddha-vidhiyāḥ benn ittu nāy unṇad ō -
 ḍinal unḍ irdḍapan attā S'aiva-sāṃivola sāmānta-Dāmōḍaram ॥

kanda || avanipana eṣaḡ ittapana en-
 d avar-ivara-vol ulida vastuvam bēdade bhū-
 bhuvanaṃ bannise Gōvin-
 dadvāḍiyam bēḷidam Jiuārchchana-lubdham ||

akkara || ādīy āgirippud Ārhata-samayakke Mūla-saṅgham Koṇḍakundānvayaṃ |
 bādu-veḍḍaṃ baḷeyipud alliya Dēsiga-gaṇḍa Pustaka-gacchhāda |
 bōḍha-vibhavaḍa Kukkuṭāsana-Maladhāri-dēvara-sāhayaṃ eniṇa pempī- |
 g ādam eṣeḍ irippa S'ubhachandra-siddhānta-dēvara guḍḍam Gaṅga-chamūpati ||

śrīnaṃ-jānu-rachō 'bali-varddhana-vidhus-sāhitya-vidyā-nidhis
sarppad-Darppaka-hasti-mastaka-lathat-prākāṇṭha-kāṇṭharavah
sa śrīmān Guṇachandra-dēva-tanayas-tanujanya-janyāvanis
sāhēvāt śrī-Nayakīrti-dēva-munipās siddhānta-chakrōvārsh ॥

kṛta-dig-jaitrav ivam barutte Narasimha-kāśhāpam kaṇḍu sa-
 nmatiyam Gommaṭa-Pārisvanātha-Jinarāṃ matī t chaturvimpāsi-
 pratimā-gēhaman int ivarkke vinutām prōtāśhadip biṭṭan a-
 prati-mallam Savaṇṇa-Bekka-Kaggeṇyamum kalpāntaram salvinam ||
 Narasimha-Himādri-tad-udhrita-kajāśa-hraḍa-ka-hulla-kara-jihvikā-
 y Anata-dhārā-Gaṅgāmbuni-Nayakīrtti-muniśa-pāda-sarasi-madhyā ||
 lalanā-līge munnad entu Kusumāstram puṭṭidam Viśhnugam ||
 lalita-S'rī-vadhuvīṅgar ante Narasimha-kāśhāpālangav E-
 chala-Dēvi-vadhugam parārttha-charitam puṇyādhikam puṭṭidam ||
 balavad-vairi-kuṇṭakam jaya-bhujam Ballāḷa-bhūpālakam ||
 chira-kālam ripugal-asādhyaṃ enisidd Uchchangiyam mutti ||
 durddhara-tējō-nidhi dhūligōṭeyane koṇḍ ā Kāma-Dēvāvanī-
 śvaranam Sand-Oḍeya-kshitiśvaranam ā bhāṇḍāramam strīyaram ||
 turaga-vrātamumam samantu piḍidam Ballāḷa-bhūpālakam ||

Svasti śrīman-Nayakīrtti-siddhānta-chakravarttigala-guḍḍam śrīman-mahā-pradhānam sarvādhikāri
 hiriya-bhaṇḍāri Huḷḷayyaṅgaḷu śrīmat-pratāpa-chakravartti Vīra-Ballāḷa-Dēvara kayyalu Gommaṭa-dē-
 vara Pārisva-dēvara chaturvimpāsi-tīrtthakarara aśṭa-vidhārchanegam rishiyar-āhāra-dāpakam
 bōḍikonḍu Savaṇṇa-Bekka-Kaggeṇya biṭṭa datti ||

paramāgama-vāridhi-hima- ||
 kiranam rāddhānta-chukri Nayakīrtti-yami- ||
 śvara śishyan amala-nija-chit- ||
 paripatan Adhyātmi-Bāḷachandra-muṇḍram ||

Kautu-kuṇṭa-Kāla-Yaman ūrjita-śśanamam niśidhikā- ||
 santatiyam tatāka-sarasi-koḷamam Nayakīrtti-Dēva-sai- ||
 ddhāntikarōḷ parōksha-vinayaṅgaḷan t teradinda mālpār ā- ||
 r int ire nōntar ār enisidam Nayakīrttin iḷā-vibhāgadol ||

91 (241)

Svasti samasta-guṇa-sampannar appa śrī-Beḷugula-tīrtthada samasta-māṇikyā-nakharāṅgaḷu śrī-Gom-
 maṭa-dēvara Pārisva-dēvarige varsha-nibandiyāgi hūvina-paḍige jāti-havalakke tolege tā l karidakke
 visa t yida āchandrārka-tāram baram salisuvaru || māṅgaḷam ahā śrī śrī ||

92 (242)

Svasti śrī-Beḷugulada tīrtthada Gummi-Setṭi Yadasaiya Chikavēya Kēṭayya Koṇana Mari-Setṭiya maga
 Lakkaṇa Lōkeya Sahaniya magalu Sōmavve māṇanēlāda samasta nakharāṅgaḷu Gommaṭa-Dēvara
 hūvina paḍige Gaṅgasamudrada hinde gadda sa l ā Gommaṭa-purada bhūmiy oḷage ondu honna-
 bōḍale gūḷa Lakkeya samudāyaṅgaḷa kayyalu māṅgōṇḍu māṇalegāṇḍe āchandrārka-tāram baram
 sakuvantāgi baradu koṭṭa āśāsa ||

93 (243)

Svasti śrī-Bhāva-saṃvatsarada Bhādrapada Śukravārādandu śrī-Gommaṭa-Dēvarige chavisa tīrttha-
 karige hūvina paḍige Janai-Setṭiya maga Chāṇḍakīrtti-bhūttāraka-dēvara guḍḍa Kallayyan akshaya
 bhāṇḍaravāgi koṭṭa sa l pa 24 yi matyāḷiyala kandaśō baśiga hūvina ākuvare māṅgaḷam ahā śrī śrī ||

94 (244)

Svasti śrī-Bhāva-sampatsarada Pushya-suddha 5 Bṛi śrī-Gommaṭa-Dēvara nityābhishēkakke śrī-Prabhāchandra-bhaṭṭāraka-dēvara guḍḍa Chāra Kanṭra Mādāvi-Setṭige parōksha-vinayakke akshaya-bhaṇḍārakke koṭṭa gadyāna nālku ya honnege amṛita-paḍige āchandrārka-nitya-paḍi 3 ya māna hāla naḍisuvaru yi dharmava māpika nakaraṅgaḷuṃ yeḷḷeyēṅgaḷuṃ āraivaru maṅgaḷam ahā śrī śrī ||

95 (245)

Halasūra Eōyi-Setṭiya maga Kēti-Setṭiyaru Gommaṭa-Dēvarallige nitya-paḍi mūru māna hālannu abhisēkakke koṭṭa ga 3 i honna paḍige hāla naḍeyisuvaru māpika-nakhara naḍeyisuvaru āchandrārkkatārakam maṅgaḷam ahā śrī ||

96 (246)

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |
jyāt-trailōkya-nāthasya-śāsanam Jina-śāsanam ||

S'rimat-pratāpa-chakravartti Hoysaḷa-śrī-Vira-Nārasimha-Dēvarasaru śrīmad-rājadhāni-Dōrasamudradalu sukha-saṅkathā-vinōdadim rājyam geyvuttam ire S'aka varusha 1191 neya S'rimukha-sampatsarada S'rāvāna-suddha 15 Ādivāradallu śrīman mahā-maṇḍalāchāryyaru Nayakīrtti-dēvara śiṣhyaru Chandraprabha-dēvara kayyalu Honnachageyaya Mādayyana maga Saṃbu Dēvamu Saṅgi-Setṭiyaru-maga Bommaṇṇa Aggapa-Setṭiyaru makkaḷu Dōraya Chavudayyanavaru śrī-Gommaṭa-Dēvara amṛita-paḍige Mattiyakeyaya-naṭṭakalla-simā-mariyādeyoḷ agāda-gaḷde suttālayada chatur-vvimpāsi-tirthakara amṛita-paḍige koṭṭa modalēriya gaḷde salege vōdu sahita sarvva-bādha-parihāravāgi dhārā-pūrvvakam māḍikoṇḍu āchandrārka-tāram baram salvantāgi koṭṭa datti maṅgaḷam ahā śrī śrī śrī ||

97 (247)

Svasti śrī-Bhāva-sampatsarada Bhādrapada-suddha 5 Ādivāradallu śrī-Gommaṭa-Dēvara nityābhishēkakke amṛita-paḍige śrī-Prabhāchandra-bhaṭṭāraka-dēvara-guḍḍa Gērasappeya Gōvinda-Setṭiya-mom-maga Ādiyanna akshaya-bhaṇḍārvāgi yirisida gadyāna nālku tiṅgaḷiṅge honne hāga baḍi 2 baḍiyali nityābhishēkakke vabbaḷa hāla naḍisuvaru yi hāliṅge māpikya-nakaraṅgaḷa eḷḷeye vadayaru āchandrārka-tāram baram salvantāgi naḍisuvaru || maṅgaḷam ahā || śrī śrī śrī ||

98 (248)

On the east face of a pillar in Ashṭadīpālaka maṅḷapa.

(First face.)

Svasti śrī-vijayābhūdaya-S'ālivāhana-śakha varusha 1748 neya sanda varṭtamānake saluva Vyānāma-sampatsarada-Phālguna ba 5 Bhānuvāradalu Kāyapa-gōtrē Ahaniya-sōtrē Vriṣabha-pravarē prathamānuyōga-śākhāyam śrī-Chāvunḍa-Rāja-varṇasastharāda Bilikere-Ananta-Rājai-arasinavara praputra Tōṭa-Dēvarājai-arasinavara putra Satyamāṅgaḷada Chaluva-arasinavara putra śrīman Mahāśīra-puravarādhīsa-śrī-Kṛishṇa-Rāja-Vaḍeyaravara samrukhadalli bārigaṭu-kudāchāra-savara-kachāḷi

(Second face.)

yillake-bakali Dēvarājai-arasinavaru śrī-Gommaṭa-dēvara-svāmiyavara mastakābhishēka-pāḷōṣava-dīvam-svargasthar-āḍḍakke śrī-purādinda varṇamprati-varṇadalla śrī-Gommaṭa-dēvara-svāmiyavariḷḷe pāḍe-pāḷe muntāda sōvarttha naḍeyuvahāge yivara putrāda Putta-Dēvarājai-arasinavaru 100 nāma-varaḷa hākiruva paduvattina sēvege bhādrap bhāyāḍ varādhāsāra Jina-śāsanam || śrī ||

99 (224)

On the west face of a second pillar.

Srinat-parama-gambhira-syādvād-āmāgha-lāuchhanam ।

jīyāt trailōkya-nāthesya śāsanam Jina-śāsanam ॥

Sakha-varsha sāvirada 1459 taneya Viḷambi-samvatsarada Māgha-suddha 5 yalu Gerasoppeya Chavuḍi-Setṭaru Agūri-Bommayyana maga Kambhayyanu tauna kshētra aḍa-hāgiralāgi Chavuḍi-Setṭaru aḍanu biḍisi koṭṭudakke vondu taṇḍakke āhāra-dāna Tyāgada Brahmanu mundana huvvina tōṭa vondu paḍi-akki-akshate-puñja iṣṭānu āchandrārka-sthāyiyāgi nāvu naḍasi bahevu maṅgaḷam śrī śrī śrī śrī śrī ॥

100 (225)

On the south face.

Tat-samvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Doḍa-Dēvappagaḷa maga Chikkaṇanu koṭṭa dharmma-śādana namage anumatyā baralāgi nīvu namage pariharisi koṭṭuddakke 1 taṇḍakke āhāra-dānavanu āchandrārka-sthāyiyāgi naḍasi bahevu maṅgaḷam ahā śrī śrī śrī śrī śrī ॥

101 (226)

On the east face.

Tat-samvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Kavigaḷa maga Bommananu koṭṭa dharmma-śādana namadi anupatyā baralāgi nīvu namage pariharisi koṭṭadakke varsha 1 kke āra tiṅgaḷu paryantara 1 taṇḍakke āhāra-dānavanu āchandrārka-sthāyiyāgi naḍasi bahevu maṅgaḷam ahā śrī śrī śrī ॥

102 (227)

On the east face

Tat-samvatsaradalu Gerasoppeya Chavuḍi-Setṭarige Huvvina Channayyanu koṭṭa dharmma-śādanada sambandha nanna kshētravu aḍa-hāgiralāgi nīvu ā kshētravanu biḍisi ko ॥

103 (228)

On the east face of a third pillar.

Sakha-varsha 1432 daneya Ś'ukla-samvatsarada Vayisākha ba 10 kē maṇḍalēvara-kulōttunga Chāṅgaḷa-Mahadēva-mahipāḷana pradhāna-sirōmaṇi Kēśavanātha-vara-putra kula-pavitram Jina-dharmma-sahāya-pratipālakar aha Bommyapa-mantri-sahōdarar aha samyaktva-chōḍamaṇi Channa-Bommarasana Nāḷjārāyapaṭṭanada ārāvaka-bhārya-janaṅgaḷa gōṣṭi-sahāya śrī-Gummaṭa-svāmiya baḷḷivāḍava jīṇaśōddhārava māḍisidaru śrī ॥

104 (229)

On the pedestal of Kēśavaśāhī.

Śrī-Nayakēśvārī-śāhīdēva-chakra-vartigaḷa śāhīyana śrī-Bāḷabandya-dēvara guḍḍa Kēśi-Setṭiya maga Bomma-Setṭi māḍisidaru yakkū-śōvuttaru ॥

In Siddara basti, to the north.

(First face.)

Srīmat-parama-gaṇābhīra-syādvād-ānōgha-lāūchhanam ।

jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

śrī-Nābhēyō 'jitas S'ampbhava-Nemi-Vimalās Sūrat-Ānanta-Dharmmās

Chandrāṅkas S'anti-Kunthās sa-Sumati-Suvidhīs S'itajō Vāspūjyah ।

Mallīs S'rōyas Supārsvō Jalajaruchir Arō Nandanah Pārēva-Nēmi

śrī-Vīras chēti dēva bhuvī dadatu chatur-vvimpāsitr mmaṅgalāni ॥

Vīrō viśiṣṭām vinatāya rāti iti tri-lōkair abhivaraṇyātē yah ।

nirasta-karmmā nikhilārththa-vōdī pāyāt asau paśchima-tīrtthauāthah ॥

tasyābhavan sadasi Vira-Jinasya siddhās saptarddhayō gṇadhārāh kila Rudra-saṅkhyāh ।

yē dhārayanti śubha-darśana-bōdha-vṛtt' m mithyā-trayād api gaṇān vinivarttya viśvān ॥

IndrĀgñibhūtir api Vāyubhūtir Akampanō Manryya-Sudharmma-Putrāh ।

Maitrēya-Maṇḍyau punar Andhavēlah Prabhāsakaś chēti tadya-samjūāh ॥

pūrvvajūān iha vādinō 'vadhi-jushah dhl-paryyaya-jūāninah

sēvē vai kriyakāmā cha śikṣhaka-yatin kaivalya-bhājō 'py amān ।

ity agny-ambunidhi-trayōttara niśānāthāstikā yaiś śataih

Rudrōnāika-śatāchalair api mitān saptaiṇa nityam gaṇān ॥

siddhim gatō Vira-Jinē 'nubaddhā-kēvaly-abhikhyās traya ēva jātāh ।

śrī-Gautamas tau cha Sudharmanma-Jambū yaiḥ kōvali vai tal ilūnubaddham ॥

jānanti Vishpur Aparājita-Nandimitrau Gōvarddhanēna gurupā saha Bhadrabāhuḥ ।

yē paścha kēvalivad apy akhijam śrutēna suddhā tatō 'stu mama dhīs śrutakēvalibhyah ॥

vidyānurvāda-pāthanō svayam āgatābhīr vvidyābhīr ātina-charitād amalād abhinnāh ।

pūrvvāpi yē dāsa-purūṇy api dhārayanti tān naumy abhiṇna-dāsapūrvvadharān samastān ॥

tē Kṣatriyah P'rōṣṭhila-Gaṅgadēvaḥ Jayas Sudharmanā Vijayō Viśākhaḥ ।

śrī-Buddhilō 'nyau Dhritishēṇa-Nāgaḥ Siddhārththakaś chēty abhidhāna-bhājah ॥

Nakshatra-Pāṇḍū Jayapāla-Kaṁsāchāryyāv api śrī-Drumashēṇakaś cha ।

ēkādasāṅgi-dharanēna rūḍhā yē paścha tē 'mī hṛidi mē vasantu ॥

āchāra-samjūāṅga-bhṛitō 'bhavans tē Lōhas Subhadrō Jaya-pūrvvabhadrah ।

tathā Yāsōbhāsur amī hi mūla-stambhā Jinēndrāgama-ratna-harminyē ॥

śrīmān Kumbhō Vinitō Haladhara-Vasudēv-Āchalā Mārudhīras

Sarvvajñas Sarvvaguptō Mahidhara-Dhanapālau Mahāvīra-Vīraḥ ।

ity ādy ānēka-sūrisv stha supadam upētēshu divyat tapasyā-

śāstrāśbhārēshu puṇyād ajani sajjagatām Kōṇḍakundō yēndrah ॥

rajōbhīr asprīś-jatamatvam antar bhāhyē 'pi samvyañjayatūm yatīśah ।

rajah-padam bhūmitājam vibhāya chachāra manyē chatur sāguḷam sah ॥

śrīmān Umāsvātir ayam yatīśas Tatvārththa-sūtram prakāṣi-chakāra ।

yau-mukti-mārggācharanōdyatānām pāthēyam arghyam bhavati prajānām ॥

tasyaiva śiṣhyō 'jau Griddhrapīṇchbah dvitīya-samjñasya Balākapiṇchbah ।

yat-sākti-ratnāni bhavanti lōkē muktī-sāganā-mōhana-maṇḍanāni ॥

Samantabhadras sa chitaya jityad vādibha-vajrākūṣa-sūktī-jālah |
yasya prabhāvat sakalāvanīyam vādhyāsa durvvādaka-vārtitayāpi ||

syāt-kāra-mudrita-samasta-padārttha-pūrṇam
trailōkya-harmmyam akhilam sa khalu vyanakti |
durvvādekōkti-tamasā pihitāntarājam
Sāmantabhadra-vachana-sphuṭa-ratna-dīpah ||

tasyaiva śishyaś Sīvakōṭī-sūris tapō-latāmbana-dēha-yashtih |
samsūra-vārākara-pōtam śtat Tatvārttha-sūtram tad alaṃchakāra ||
prāṇalbhya dāyī-gurupā kila Dēvanandī budhyā punar vipulayā sa Jinēndra-buddhih |
śrī-Pūjapāda iti chaieha budhaih prachakhyē yat pūjitah pada-yugē vana-dēvatābhūh ||

Bhaṭṭākajālākō kṛta Saugatādi-durvvākya-paṅkaiś akaśaṅka-bhūtam |
jagat sva nānēva vidhātum uchchaih sārtham samantād akaśaṅkam ēva ||

jityā jagatyām Jinasēna-sūtiḥ yasyōpadōśōjvala-darppanēna |
vyaktikṛitam sarvām idam vinēyāḥ punyam purāṇam purushā vidanti ||

vinaya-bhavaṇa-pātram bhavya-lōka-mitruṇ
vibudha-nuta-charitram tad Gaṇēndrāgra-putram |
vihita-bhuvana-bhadram vīta-mōhōru-nīdram
vinamata-Guṇabhadram tīrṇa-vidyā-samudram ||

sad-vyāñjana-svara-nabhas-tanu-lakṣaṇāñga-
chchhinnaṅga-bhauma-śakunāṅga-nimittakair yyaḥ |
kāla-trayē 'pi sukha-duḥkha-jayājayādyam
tat sākshvat punar avaiti samastam ēva ||

yah Puṣhpadantēna cha Bhūtabaly-ākhyēnāpi śishya-dvītayēna rējē |
phala-pradānāya jagaj-janānām prāptōṅkurābhyām iva kalpa-bhūjah ||
Arhadbali-saṅgha-chatuṛ-vīdham sū śrī-Kuṇḍakundānvaya-Mūla-saṅgham |
kāla-vrabhāvād sha jayamānād vēṭetarā kalpikarānāya chakrē ||

sitāmbardān viparīta-rūpē khilē viśaṅghē vitanōtu bōdham |
tat Sēna-Nandi-tridivēśa-Simhasaṅghēśu yas tam manutē kudrītsah ||

saṅghēśu tatra gaṇa-gachchha-vali-trayēna lōkasya chakshushi bhīḍhājushi Nandi-saṅghē |
Dēśi-gaṇē dhṛita-guṇānvita-Pustakāchchha-gachchhē 'ṅgulēśvara-valīr jjayati prabhūtā ||

tatrāsan Nāgādēv-Ōdayaravi-Jina-Mēghaprabhā Bālachandrā
dēva-śrī-Bhānuchoandro-Śrīta-Naya-Guṇadharmādayaḥ kīrtti-dēvāḥ |
dēva-śrī-Chandradharmēndra-kula-guṇa-tapō-bhūṣaṇās sūrayō 'nyē
Vidyādharmēndra-Padmāmara-vaṃguṇa-Mānikkanandy-ābhavayās cha ||

(Second part.)

vihita-durita-bhaṅgā bhīma-vādibha-śrīṅgā vitata-vividha-maṅgāḥ viśva-vidyābja-bhīṅgāḥ |
vijā-jagad-ānāṅgavēśa-dārovalāṅgā viśada-charaṇa-taṅgā viśrīṭās tē 'sta-saṅgāḥ ||

jyēṣṭha chitri-Nāmiśandrah kuralaya-laya-kṛit kṛta-kōṭīliddha-gātrō
nityōdyan-dṛishṭi-bōdha-vināśana-kūśalāś tat prabhākṛit-pratīpab |
chandrasy ēva prabhātāmṛita-vachana-rachā ślyatō yasya śāntim .
dharma-vijāyā-pāṇa-erāś abhīmata-pāṇam yōś cha nēmi-ratasya ||

śrī-Māghanandi-vibudhō jagatyām anvartham ēvātanutātma-nāma ।
 samullasat samvāra nirjitēṇa na yēna pāpāny abhinanditāni ।
 tūṅgē tādīyē dhṛita-rādi-simpḥē guru-pravāhōnnata-vamśa-gōtrē ।
 athōdītō 'bhūn niḥa-pāda-sēvā-pramōdi-lōkō 'bhayachandra-dēvaḥ ॥
 jayati jita-tamō 'ris tyakta-dōshānusbaṅgaḥ-padam akhila-kalāsām pātraṇ Ambhōrubhāyāḥ ।
 anugata-jaya-pakṣhaś chātta-mitrānukūlyas satulam Abhayachaudras sat-subhā-ratna-dīpaḥ ॥
 tādīya-tanuś S'rutamunir gṛāṇi-paddēśas tapō-bhara-n'yantrita-tanus stuta-Jinēśaḥ ।
 tatō 'jani Jinēndra-vachanūsta-vishayāśas tata śa-yaśasū bhṛita-samasta-vasudhūśaḥ ॥
 bhava-vipina-kṛṣṇanū-bhaya-paṇkḥja-bhānus sa vitata-nama-sōnus sampadō kāmadhēnūḥ ।
 bhuvi durita-tamō 'ri-prōttha-santāpa-vāri S'rutamuni-vara-sūris sūddha-silō 'sta-nūriḥ ॥
 chaṇḍōddanḍa-tri-danḍaṇ parama-sukha-padam pāpa-bijaṇ parā gō-
 vārīgūrōru kāra-trividham adhikṛitā-gauravaṇ gūravau cha ।
 tulyaṇ bhallōna śūlya trayau atula-vapuś-śarmā-maṇma-cūlikūḍaṇ kō
 bhāshōnnēśi tri-dōshaṇ S'rutamuni-muniḥ nirmuṇōchaka ēva ॥
 prāśishya-bha-gaṇēṅga-muhasā bhuvi tādīyē pravarddhayati pūrṇa-kala-indur iva jaśama ।
 anādi-nidhanādi-paramāgama-payōdhiṇ abhūd Abhinava-S'rutamunir gṛāṇi-padē saḥ ॥
 mārggē durggē nisarggāt pratibhaṭa-kaṭu-jalpēna vādēna vāpi
 śrāvṇō kāvyē 'ti navṇō nṛidu-madhura-padaḥ śarṇmadair unarṇnadaś cha ।
 manitō tantrō 'pi yantrē nuta-sakala-kulājāṇ cha śabdārṇṇavē vā
 kō vānyaḥ kōvidō 'tū S'rutamuni-munivād viśva-vidyā-vinōdāḥ ॥
 śabdō śrī-Pājyapādāḥ sakala-vimata-chit-tarka-tautrēṣu Dēvaḥ
 siddhāntē satya-rūpē Jina-vinagaditē Gantamēḥ Koṇḍakundaḥ ।
 udhyātmē Varddhmanō Manasija-mathanō vāri-nug-duḥkha-vanbhav
 ity ēvaṇ kirtti-pātraṇ S'rutamunivād abhūd bhū-trayē kō 'tra kaśचित् ॥
 śraddhāṇ sūddhāṇ pravarddhāṇ dadbatam adhikṛitāṇ Jaina-mārggē susarggē
 siddhiṇ buddhiṇ maharddhē budha-vara-nivahair adbhutāṇ aryamānāṇ ।
 mitraṇ chitraṇ charitraṇ bhava-bhaya-bhayadaṇ bhaya-navyāmbujāṇ
 any ēnō nūnam ēnaṇ S'rutamuni-muniḥ chandram ārādhayadhvam ॥
 śrīmān itō 'śyābhayachandra-sūreśa tasyānujātaś S'rutakirtti-dēvaḥ ।
 abhōj Jinēndrōdita-lakṣaṇānām āpūrṇa-lakṣhikṛita-chāru-vṛittāḥ ॥
 vidita-sakala-vēdē vīta-chētō-vishādē vijita-mikhila-rādē viśva-vidyā-vinōdē ।
 vitata-charita-mōdē viśphurach-chit-prasādē vinuta-Jinapa-padē viśva-rakṣhāṇ prapadē ॥
 sa śrīmān tat tanūjas tadano gaṇipadē saśyadhāch Chārakirttiḥ
 kirttyākṛiṇa-trilōkyā muhur ayati vidhuh kāśyam adyāpy atulyaḥ ।

(Third face.)

yasyōpanyāsa-vanya-dvīpa-paṇu-ghaṭayōtpātītāś chātuvāchāḥ
 Padmā-sadmātta-mitrōjvalatara-ruchayō 'py utthitā vādi-padmāḥ ॥
 chāru-śrīś Chārakirttiḥ pada-nata-vasudhābhīśvarō 'bhīśvarō 'yam
 garvvaṇ kurvantaṇ urvīdvara-sadaś mahā-vādināṇ vāda-vandyaḥ ।
 chakrē vikṛitāḥ agrēśara-sarasa-vachāḥ sādhitāśēśa-sādhyō
 'vēdāpēdyādya-vidyā vyasagama-vīlamb-vīra-vidyā-vinōdāḥ ॥

Bellāṅga-kṣhāṇḍāṅgaṃ valita Bell-balam ālīṅgī vṛjīṭāṅgaṃ
 rōgaśvād-gatāṁ śīṭāṅgaṃ api sahasāṅgā-ghaṭī mānīmāya ॥
 ālīṅgyai sa svayam sō Kṛṣṇavid Abhayasārēsa tathā tārāyattam
 nīṣṭhānīṣṭhānāṅga-śāstrāṅgaṇḍīḥ Abhayasūtrīṃ parāṃ Sīṃhāṇḍāryyāṃ ॥

śiśhō dushhāghe-pūshhī-karana-nipuna-sūtrasya tasyōpadēshhū
śiśhyah ptyāsha-niśhyandana-paṭa-vachanaḥ Panditah khaḍitāgah ।
sūrie sūro vimōyāmburnaha-vikasanē sarvva-dig-vyāpi-dhāmā
śrīmān nethāt kṛtāsthō Bṛhugula-nagarē tatra dharmābhivṛidhyai ॥

yasminṣa (Chānuṇḍa-Rājō Bhujabalinam inam Gurumatam karomatāhājīṇa
 bhaktyā śaktyā cha muktyajīta-Sura-nagarē sthāpayad bhadram adrau ;
 tadvat kālatrayōthōjvala-tanu-Jina-bimbhāni mānyāni chānyah
 Kailāśa śila-śāli tī-lhuvana-vilasat-kīrtti-chakriva chakrē ||

sthānē tat sthāna-mantṛojvalataram atulam paṇḍitō 'laukarōtu
śrīrūm āśhō 'rkk-ikūttir nṛipa iva vilasat sāla sōpanakādyaiḥ |
chitraṃ śīrṣhē 'bi-hiḥḍya tri-bhuvana-tilakam tap punas sapta-vārān
paṇḍonnuktaṃ vidhāyākṣiṇ-jagad-arū-puṇyais tathūlamchakāra ||

kimpvā kṣhīrābhiśhēkā- utha n'ja-yāśāśhō nūnamalāch chibānkarādrin
 gōtrādrin spāśhaktin cha kṣhitim amara-gājān dig-gājān ēśha dhīrah
 kṣhīrōdān sapta-siudhān upari-jara-dhārān sārudān nāga-lōkam
 S'ēśhākīrnam vidirnamārita-kalāśam api svar-vritēnē na vidamah ||

Merna janmābhishāṅgī Surā-patir iva tat tathāivātra śailē
 dēva-yāduraṣayan nō param akhila-janāyaisha sūrir vridhāya ;
 saṁ-mārggaṁ chāḍhunnaṁ pihitam api chiram vāma-drig vāktamōbhī-
 niśēṣhaṁ tēni pūrvvaṁ Purur iva punar atrākaṅkō 'paniya ॥

rē rē Kāṇḍa kōṇaṃ śaraṇaṃ aśvavasa kṣudra-niḥā-nivāsaṃ
 maimāśechchihām atuchchihām tyaja nija-paṭu-vādēṣhu krichchhrāsu gachchha ।
 Buddhabuddhē viṃṣadho 'sy apasara sabasā Sāṅkhyā mā rakha saṅkhyē
 śrīmaṇ mathanāti vādindra-gajam Abhayasūtrīḥ paraṃ vādi-simhaḥ ॥

aśvavyaṇ vahataś cha śāsvatā-mukhē dattas cha sarvajñātām
 bhūkātē cha nirśātām śivatayā śrī-Chārukirttiśvarau ।
 tatrayaṁ Jīna-bhāg aśv ajinabhāg dhīmān ayaṁ mārggaṇē
 Hamaśrīm samadhatta-mārggaṇau uru-śthēnāa Hamaśālē ॥

apahitjaj. Dharjaj. bhāṣa-lōchana-tikhi-jalāvalidasya tē
 hār kō Manmatā-jvanushadhir abhid tēh purā S'ailajā
 sarvājñānina. Chakraditti-samanta-sanyuk-tapō-vahnina
 nirdāḍhasya charita-chanda-marut-dhātasya kō tē guti.

pitamaha-parishwanga-saagataish-prasanta^{ya} ;
Chakurita-rach^o Ganglingitong Saravati ;

[illegible]

māḍhaṃ praḍhaṃ daridraṃ dhana-patīṃ adhaṃ mānavaṃ mānavantaṃ
dushtaṃ śiṣṭaṃ cha dūḥkhāvitam api sukhinaṃ duramedhaṃ dharmma-śīlaṃ

(Fourth face.)

kurvaṇ sāmanta-bhadrāṃ charitaṃ anusaṇaṃ namra sāmanta-bhadrāṃ
tanvaṇ śrī-Chārūkirtīr j jagati vijayatē chandrikā chārūkirtīḥ ||
rē rē Chāruvāka-gārvvaṃ parihaṇa birudāḷiṃ puraiva pramūḥa
Sāṅkhyāsaṅkhyā-rājat-parikara-nikarād āpta ghaṭṭō 'ai Bhāṭṭa |
pūṛṇaṃ Kāpāda tūṇaṃ tyaja nijam anisaṇaṃ mānaṃ āpaṇa-nidānaṃ
himsaṇa pūṣṭō 'bhūsaṃsyō vrajati yad aparāṇa vādinaḥ S.ṃhaṇāryyaḥ ||
tat-paṇḍitāṅghry-anurataṇ tad ilādhināṭhaṇ samyakiva-bōdha-charaṇōṇṇata-dāna-niṣṭhaṇ |
jātāv ubhaṇ Hariyaṇō haripaṇka-chārur Mmāpikka-Dōva iti ch.Ā.ṛjuna-dēva-kalpaḥ ||
dhanyāmanyēna sanyāsa-parama-vidhinā nētaṇ ēva svayaṇ svam
dharmmaṇ karṇmāri-marṇma-clchhidam uru-sukhadaṇ durilabhaṇ vallabhaṇ chu |
śāntās śāntēr niśāntikṛta-sakala-janāḥ sūkti-pyūṣha-pūrais
tē 'mī sarvā 'ta-dēhās sura-padam agamaṇa dhyāta Jainēndra-pādāḥ ||
tatra trayō-dāsa-śataḥ cha dāsa-dvayēna S'ākē 'bdakē parimitē bhavad 'ēvarākiyē |
Māghē chaturdāsa-tiṭhaṇ Sitabhāji-vārē Svātāṇa śānās sura-padaṇ Pura-paṇḍitasya ||
āśid athābhinaṇa-paṇḍita-dēva-sūrir āśāṇaśchchham ukurī-kṛta-kirtīr ēahaḥ |
āśhyē nidhāya nija-dharmma-dhuripa-bhāvam yatrātma-saṃskṛti-padē 'jani Paṇḍitāryyaḥ ||
tathyaṇ mithyā-kadambaṇa satatam api vidhūṣō vṛithā tāmyas
idam tatvaṇ Tāthāgatavaṇa taraḷa-jana-sirō-ratna tāva pradhāva |
jīvaṇ bhadrāṇi paṇyaty uru-jagad-uditāt tyakta-vādābhilāṣō
yasmād bhasmī-karōty agnir iva buvitarūṇa vādinaḥ Paṇḍitāryyaḥ ||
saṃsārāpāra-vārākara-dara-laharī tulya-śalyōṭha dēha-
vyaḥ muhyaj janāṇam asukha-jala-charair arddhitāṇam anilāḥ |
pōtō nīṭō vinīṭō 'dibhuta-tati-gatavaṇa-navya-bhavyārchchitāṅghriḥ
bhadrōṇnidras sumudras satatam Abhinavō rājatē Paṇḍitāryyaḥ ||
ayam atha gura-bhaktākarayāt tan-nishadyām
apara-gaṇibhir uchchair ggēhibhis taḥ sahaiva |
śubha-dīna-samuhārttē pūritōdbhūṭilāṣam
yugapad akhila-vādya-dhvaṇa-ratna-pradānāḥ ||
ity ātma-śaktyā nija-muktayō 'raddāśōḍhitam śāsaṇam ētad urvvyām |
śāstraugha-kartṛi-traya-śaṃsaṇāṅgam āchandra-tāraṇ ravi-Mēnu jyāt ||

106 (255)

S'rinat Karṇmāta-dēśē jayati pura-varaṇa Gaṅgavaty-ākhyam ētat
sadrīk dāuṇpavāsa-vrata-ruchir abhavat tatra Māṇikya-dēvaḥ |
Rābēyī dharmma-patnī guṇa-gaṇa-vastis tasya sūnaṇ tasyō cha
śrīmaṇ Māyappa-nāmājani guṇa-maṇi-bhakt Chandraśēkharō cha śāhryaḥ ||

saṃrakṭva-chōḍhāṇi-yenāida ā bhavōṭṭamaṇ svasti. In S'aka-varuṇa 1891. naya. Paṇḍita-
vatsarada. Chaitra-ṇa 5 Gu. In Gemaṇta-nāṭhaṇa. mūḥyāḥ. naya. Paṇḍita-
vatsarada. Chaitra-ṇa 5 Gu. In Gemaṇta-nāṭhaṇa. mūḥyāḥ. naya. Paṇḍita-

Belugulada Gaṅgasamudrada keṇeya keṇege dāna-sālaya gadda kha 2 gavanū Belugulada māpikya-
nakharada Hariya-Gaṇḍana maga Gummata-Dēva Māpikya-Dēvana maga Bommanṇan oḷagāda
gaṇḍaṇḷa samakshamadalli dēvarige pāda-pūjeyam māḍi kramavāgi koṇḍu koṭṭu asādhāraṇa
vahanta kirttiyaṇḍa puṇyavaṇḍa upārjjisi koṇḍanu maṅgaḷam ahā śrī śrī śrī ||

107 (256)

S'iladi Chandramaṇḍi-vibhuv Āchala-Dēvi-nijōdgha-kāntey ā-
lōla-mṛigākshi Belugulada Gummata-nāthana pādada ā-
rochchāḷige bēḷi Bekkana śimeyan ittan udāra-Vira-Ba-
llāḷa-nṛipālakan urviyuma abdhīyuma ullinam ayde salvinam ||

antu dhārāpūrvvakavaṇḍa māḷikottanta grāma sime | mūḍa Honnēnahaḷli teṅka Bastihaḷli Dēvara-
haḷli paḍuva Chōḷēnahaḷli Hāḍunahaḷli

(Below the third face.)

baḷaga Mañchanahaḷliya biṭṭu tōṭa grāmavu āchandrārka-athāyiyāgi saluge maṅgaḷam ahā śrī śrī śrī ||

108 (258)

South of the Siddara basti.

(First face.)

S'ri Jayaty ajēyya-māhātmyam viśāsita-kusāsanam |
śāsanaṁ Jainam udbhāsi-mukti-lakshmyaika-śāsanaṁ ||
aparinita-sukham analpavagamamayaṁ prabala-bala-hṛitātankaṁ |
nikhilāvalōka-vibhavaṁ prasaratu hṛidayē paramjyōtiḥ ||
uddiptākshila-ratnam uddhṛita-jadaṁ nānā-nayāntargriham
sa-syātkāra-sudhābhilipti-janibhṛit kārūnya-kūpōchchhṛitaṁ |
ārōpya śruta-yānapātram amṛita-dvīpaṁ nayantaḥ parān
ētē tīrttha-kṛitō mādiya-hṛidayē madhyē bhavābdhyā satām ||
tatrābhavat tri-bhuvana-prabhur iddha-vṛiddhiḥ
śrī-Varddhamāna-munir antima-tīrtthanāthaḥ |
yad-dēha-diptir api sannihitākhlilānām
pūrvvōttarāśrita-bhavaṁ viśadi-chakāra ||
tasysābhavach charama-chij-jagad-lōvarasya yō yauvvarāja-pada-samārayataḥ prabhūtaḥ |
śrī-Gautamō gaṇapatir bhagavān varishṭhaś śrēṣṭhāir anuśṭhita-nutir mmunibhis sa jlyāt ||
tad-anvayē śuddhimati pratitē samagra-kūḷamala-ratna-jālē |
abhūd yatindrō bhuvi Bhadrabāhuḥ payah-payōdhāv iva pūruṇa-chandraḥ ||
Bhadrabābur agrimas samagra-buddhi-sampadā
śuddha-siddha-śāsanaṁ su-śabda-bandha-sundaram |
iddha-vṛitta-siddhīr atra baddha-karmma-bhit tapō-
vṛiddhi-varddhita-prakīrttir uddhadhō maharddhikāḥ ||
yō Bhadrabāhuḥ śruta-kēvalānām munīśvarāṇām iha pāschimō 'pi |
apāschimō bhūd viduṣhām vinētā sarva-śrutārttha-pratipādanēna ||

tadiya-siśhyō 'jani Chandraguptaḥ samagra-silānata-dēva-vriddhaḥ |
 vivēśa yat tīra-tapaḥ-prabhāva-prabhūta-kīrttir bhuvaṇāntarāpi ||
 tadiya-vamśākarataḥ prasiddhād abhūd adōśhā yati-ratna-mālā |
 babhau yad antar-mmaṇivan munindras sa Kuṇḍakundōdita-chauḍa-daṇḍaḥ ||
 abhūd Umāsvāti-muniḥ pavitrē vamśē tadiyē sakalārthta-vēdī |
 sūtrīkritaṃ yōna Jina-praṇitaṃ śāstrārthta-jātaṃ muni-puṅgavēna ||
 sa prāṇi-samprakṣhaṇa-sāvadhānō babhāra yōgi kila griddhra-pakṣhān |
 tadā prabhṛity ōva budhā yam āhur āchāryya-śubdōttara-Griddhrapīṇchchibam ||
 tasmād abhūd yōgi-kula-pradīpō Balākapiṇchchhaḥ sa tapō maharōdḍhīḥ |
 yad-aṅga-saṃsparśana-mātratō 'pi vāyur vviśhādīn amṛiti-chakāra ||
 Samantabhadrō 'jani bhadra-mūrttis tataḥ praṇētā Jina-śāsanasya |
 yadiya-vāg-vajra-kāthōra-pūtas chūṛṇi-chakāra prativādi-sailān ||
 śrī-Pūjyapādōddhṛita-dharma-rājas tatō surādhisvara-pūjya-pādah |
 yadiya-vauidushya-guṇān idānīm vadanti śāstrāpi tad-uddhṛitāni ||
 dhṛita-viśva-buddhir ayam atra yōgibhiḥ kṛita-kṛitya-bhāvam anubibhṛad uchchakāh |
 Jinavad babhūva yad-Anaṅga-chāpahrīt sa Jinēndra-buddhir iti sādhu-varṇitaḥ ||
 śrī-Pūjyapāda-munir apratimaushadharddhir jīyād Vidēha-Jina-darśana-pūta-gātraḥ |
 yat-pāda-dhauto-jala-saṃsparśaḥ-prabhāvāt kālāyasaṃ kila tadā kanakī-chakāra ||
 tataḥ paraṃ śāstra-vidāṃ muninām agrēsarō 'bhūd Akalāṅka-sūriḥ |
 mithyāndhakāra-sthagitākhiḥārthhāḥ prakāsītā yasya vachō-mayūkhaḥ ||
 tasmīn gatē svargga-bhuvam maharshau divaḥ-patīn narttum iva prakṛieṭān |
 tad anvayōdbhūta-muniśvarāpām babhūvur ittham bhuvi saṅgha-bhēdāḥ ||
 sa yōgi-saṅghas chaturāḥ prabhēdān āśūdyā bhūyān aviruddha-vṛittān |
 babhāv ayam śrī-bhagavān Jinēndras chatur-mukhāniva mithas samāni ||
 Dēva-Nandi-Siṃha-Sēna-saṅgha-bhēda-vartinām
 dēśa-bhēdalaḥ prabōdha-bhāji dēva-yōginām |
 vṛittatas samastatō 'viruddha-dharma-sēvinām
 madhyataḥ prasiddha ēśa Nandi-saṅgha ity abhūt ||
 Nandi-saṅghē sa-Dēśiya-gaṇē gachchhā 'chchha-Pustakē |
 Lūgūlēśa-balir jīyān māṅgali-kṛita-bhūtalaḥ ||
 tatra sarva-śarīri-rakṣhā-kṛita-matir vjijitēndriyas
 siddha-śāśana-varōdhana-pratibhāva-kīrtti-kalāpakāḥ |
 viśruta-S'rutakīrtti-bhaṭṭāraka-yatis samajēyata
 prasphurad-vachanāmṛitāmēu-vināśitākula-hṛittamāḥ ||
 kṛitvā vinēyān kṛita-kṛitya-vṛittin nidhāya tēshu śruta-bhāram uchchāh |
 sva-dēha-bhāram cha bhuvi prasāntas samādhi-bhēdēna divam sa bhējē ||

(Second face.)

gatē gagana-vāsasi tridivam atra yasyōchchhritā
 na vṛitta-guṇa-samphatir vvasati kēvalam tad-yasāḥ |
 amanda-mada-Manmatha-prapamad-ugra-chāpōchchalat-
 pratāpa-hati-kṛit-tapaś-charaṇa-bhēda-labdham bhuvi ||
 śrī-Chārukīrtti-munir apratima-prabhāvas tasmād abhān nija-yaśō dhavaḥ-kṛitāśah |
 yasyābhavat tapasi nishthuratōpaśāntiś chittē guṇē cha gurutē kṛitātā śarīrē ||
 yas tapō-vallibhir vṛellitāgha-drumō varttayāmāsa sara-trayam bhūtalaḥ |
 yukti-śāstrādikam cha prakṛiśṭāśayaś śabda-vidyāmbudhēr vridhhi-kṛich-chandramāḥ ||

yasya yôginah padmâs sarvada saṅginah Indirâṃ paśyatas S'ârūginah |
 chintayêvâbhavat kṛishṇatâ varahmanâh sânyathâ nilatâ kim bhavêt tat tanôh ||
 yêshâm sarirâśrayatô 'pi vâto rujah prâśântim vitatâna têshâm |
 Ballâḥ-râjôttṛita-rôga-sântir âsit kilaitat kimu bhêshajêna ||
 munir mmanishâ-balatô vichâritam samâdhi-bhêdam samavâpya sattamah |
 vihâya dêham vividhâpadâm padam vivêsa divyam vapur iddha-vaibhavam ||
 astamâyâti tasmin kṛitiniyayyampinâbhavishyat tadâ Paṇḍita-yatis |
 sômah vastu-mithyâ-tama-stôma-pilutam sarvvaṃ uttamair ity ayaṃ vakṛibhir upâghôshî ||
 vibudha-jana-pâlakam kubudha-mata-hârakam
 vijita-sakalêndriyam bhajata tam alam budhâh ||
 Dhavalasarôvara-nagara-Jinâspadam asadṛśam âkṛita tad-uru-tapô-mahâh ||
 yat-pâda-dvayam êva bhûpati-tatis chakrê śirô-bhûshanam
 yad-vâkyâmrutam êva kôvida-kulam pîtvâ jijîvânisam |
 yat-kirttyâ vimalam babhûva bhuvanam ratnâkarêṇâvṛitam
 yad-vidyâ visadî-chakâra bhuvanê sâstrârthâ-jâtam mahat ||
 kṛitvâ tapas tivram analpa-mêdhâs sampâdya puṇyâny anupaplutâni |
 têshâm phalasyâubhavâya datta-chêtâ ivâpa tridivam sa yôgî ||
 tasmin jâtô bhûmni Siddhânta-yôgî prôdyad-vâchâ varddhayan siddha-sâstram |
 siddhê vyômni Dvâdasâtmâ karaughair yadvat padma-vyûham unnidrayan svaih ||
 durvâdy-uktam sâstra-jâtam vivêki vâchânôkântârthâ sambhûtayâ yah |
 Indrô 'sanyâ mēgha-jalôttṛhayâ bhû-vṛiddhâm bhûṇit-samhatim vâ bibhêda ||
 yadvat padâmbuja-natâvanipâla-mauli-
 ratnâmsavô 'nisam amuṃ vidadhuh sarâgam |
 tadvan na vastu na vadhûr na cha vastra-jâtam
 nô yauvnam na cha balaṃ na cha bhâgyam iddhâm ||
 pravṛisya sâstrâmbudhim êsha dhîrô jagrâha pûrvvam sakalârthâ-ratnam |
 parê 'samarthhâs tad anupravêśad êkaikam êvâtra na sarvvaṃ âpuh ||
 sampâdya śishyân sa munih prasiddhân adhyâpayâmasa kuśâgra-buddhin |
 jagat-pavitri-karâṇâya dharmma-pravarttanâyâkhila-samvidê cha ||
 kṛitvâ bhaktim tō gurōs sarvva-sâstram nîtvâ vata kâmadhênum payô vâ |
 svikṛityôchchais tat-pibantô 'ti-puṣhtâh êktim svêshâm khyâpayâmasur iddhâm ||
 tadiya-śishyêshu vidâm-varêshu guṇair anêkaiś S'rutamunyahbhikhyah |
 rarâja śailêshu samunnatêshu sa ratna-kûṭair iva Mandarâdrih ||
 kulêna śilêna guṇêna matyâ sâstrêṇa rūpêṇa cha yôgya êshah |
 vichâryya tam sūri-padam sa nîtvâ kṛita-kriyam evam gaṇayâṃchakâra ||
 athaikadâ chintayad ity anêśâh sthitim samâlôkya nijâyushô 'pâm |
 samarpya châsmîn sva-gaṇam samarthhê tapas charishyâmi samâdhi-yôgyam ||
 vichâryya chaivam hṛidayê gaṇâgrâṇir nuivêdayâmasa vinêya-bândhavah |
 munis samâhûya gaṇâgra-varttinam sva-putram ittham śruta-vṛitta-śâlinam ||

(Third face.)

mad-anvayâd êsha samâgatô 'yam gaṇô guṇânâm padam aya rakshâ |
 trayâṅga madvat kriyatâm itishṭam samarpayâmasa gaṇi gaṇam evam ||
 guṇa-virâha-samudyad-duḥkha-dênam tadiyam mukham aguru-vachôbbhis sa prasanni-chakâra |
 sapadî vimalîśobhâ-ślêshâ-pâmsa-pratânâṃ kim adbhitasoti yôgin-manda-phûtkâra-vâtaih ||

kriti-tati-hita-vṛttas satva-guṇi-pravṛttō jīta-kumata-viśeṣhaś śōshitāśeṣha-śōṣhaḥ ।
 jīta-Ratipati-satvas tatva-vidyā-prabhūtvās sukṛita-phala-vidhīyam sō 'gamad dirya-bhūyam ॥
 gatē 'tra tat-sūri-padāśrayō 'yam munīśvaras saṅgham avarddhayat tarām ।
 guṇaiś cha śāstraiś charitair aninditaiḥ prachintayan tad-guru-pāda-paṅkajam ॥
 prakṛitya-kṛityam kṛita-saṅgha-rakṣhō vihāya chākṛityam analpa-buddhiḥ ।
 pravarddhayan dharṃmam aninditam tad-gurūpadēśān saphali-chakāra ॥
 akhaṇḍayad ayam munir vīmala-vāgbhir aty-uddhatān
 amanda-mada-saṅgharat-kumata-vādi-kōḷāḷajān ।
 bhramanu-amara-bhūmi-bhṛid-bhramita-vāridhi-prōchchalat-
 taraṅga-tati-vibhrama-grahana-chāturiḥbhir bhūvi ॥
 kā tvam kāmīni kathyatām S'rutamunēḥ kirtitḥ kim āgamyatē
 Brahman mat-priya-sannibhō bhūvi budhas samprigyatē sarvataḥ ।
 nōndrah kim sa cha gōtra-bhid Dhana-patiḥ kim nāsty asau kinnaṛaḥ
 S'ēshaḥ kutra gutas sa cha dvīrasanō Rudrah paśūnām patiḥ ॥
 Vāg-dēvatā-hṛidaya-raṇjījana-maṇḍanāni mandāra-pushpa-makaraunda-rasōpamāni ।
 ānanditākhila-janāny amṛitam vamananti karṇēśhu yasya vachanāni kavīśvarānām ॥
 samanta-bhadrō 'py aSamantabhadrah śrī-pūjya-pādō 'pi na Pūjyapādah ।
 mayūra-piñchēbhō 'py aMayūrapīñchēbhāś chitram viruddhō 'py aviruddha ēshaḥ ॥
 ēvam Jinēndrōdita-dharṃmam uchchaiḥ prabhāvayantam muni-vamśa-dīpinam ।
 adṛīśya-vṛtyā Kalinā prayuktō vadhāya rōgas tam avāpa dūtavat ॥
 yathā khalah prāpya mahānubhāvam tam ēva paśchāt kahali-karōti ।
 tathā śauais sō 'yam anupraviśya vapur bhabādhē pratibaddha-vīryyah ॥
 aṅgūny abhūvan sakṛīśīni yasya na cha vṛatāny adbhuta-vṛitta-bhājāḥ ॥
 prakāṇpam āpad vapur iddha-rōgān na chittām āvasyakam aty-apūrvvam ।
 sa mōkṣha-mārggē ruchinī ēsha dhīrō mudaḥ cha dharṃmē hṛidayē prāsāntim ॥
 samādādē tad-viparitakārin y asmin prasarpṇaty adhidēham uchchaiḥ ।
 aṅgēśhu tasmin pravijīmbhamānē niśchitya yōgi tad-asādhyā-rūpatām ॥
 tatas samāgatya nijāgrajasya prāṇamya pādāv avadat kṛitāñjalih ।
 Dēva paṇḍitēndra yōgi-rāja dharṃma-vatsala
 tvat-pada-prasādatas samastam ārjitam mayā ।
 sad yaśah śrutam vṛatam tapaś cha puṇyam akṣhayam
 kim mamātra varttita-kriyasya kalpa-kāṅkṣinah ॥
 dēhatō vinūtra kashṭam asti kim jaga-trayē tasya rōga-pīditasya vāchyatā na śabdataḥ ।
 dhyēya ēva yōgatō vapur vvisarjjana-kramas sādhu-vargga sarva-kṛitya-vēdinām vidām-vara ॥
 vijñāpya kāryam munir ittham arthiyam mulur muhur vrārayatō gṛhēsāt ।
 svikṛtya sallēkhanam ūtmaninam samāhūtō bhāvayati sma bhāvayam ॥
 udyad-vipat-timi-timīṅgila-nakra-chakra-prōttaṅga-mṛityu-nṛiti-bhīma-taraṅga-bhāji ।
 tivṛijavanjava-payōnidhi-madhya-bhāgē klīṇātī ahar-unīsam ayam patitas sa jantuh ॥
 idam khalu yad-aṅgkam gugam-vāsasām kēvalam
 na hīyam asukhāspadam nikhila-dōḥabhājām api ।
 atō 'ya munayah param vigamanāya baddhāsāyā
 yatanta iha santatam kaṭhina-kāya-tāpādibhiḥ ॥
 ayam viśhaya-saṅghayō viśham aśēśha-dōṣhāspadam
 spṛīśaj-jani-jushām abō babu-bhāvēśhu samamōhakṛit ।
 atah khalu vivēkinas tam apahāya sarvām-sabhā
 viśanti padam akṣhayam vividha-karṃma-bāny utthitam ।

(Fourth face.)

uddipta-duḥkha-śikhi-saṅgatim aṅga-yashtim tivrājavamjava-tapātapa-tāpa-taptām ।
 srak-chandanādi-vishayāmiśha-taila-siktām kō vāvalambya bhuvi sañcharati prabuddhaḥ ॥
 srashṭuḥ strīṇām ṇṇasām srishtītaḥ kim gātrasyādhō bhūmi-sriṣṭya cha kim syāt ।
 putrādīnām śatru-kāryyam kim arttham srishtēr ittham vyartthatā dhātur āsit ॥
 idaṃ hi bālyam bahu-duḥkha-bījam idaṃ vayah-śrīr ghana-rāga-dāhā ।
 sa vṛiddhabhāvō 'py amarashāstra-śālā dasōyam aṅgasya vipat-phalā hi ॥
 labdham mayā prāktana-janma-puṇyāt su-janma-sad-gātram apūrva-buddhiḥ ।
 sad-āśrayaḥ śrī-Jina-dharimma-sēvā tatō vinā mā cha paraḥ kṛitī kaḥ ॥
 ittham vilhāya sakulam bhuvana-svarūpam yōgi vinasvaram iti prasamam dadhānaḥ ।
 urddhāvanilīta-drig askhalitāntaraṅgaḥ paśyan svarūpam iti sō 'vahitas samādhaḥ ॥
 hṛidaya-kamala-madhye saiddham ādāya rūpam
 prasaraḍ-amṛita-kalpair mmūla-mantraiḥ prasiñchan ।
 muni-parishad-udīṛṇa-stōtra-ghōṣhaiḥ sahaiva
 S'rutamuir ayam aṅgam svaṃ vilhāya prasāntaḥ ॥
 ugamaḍ-amṛita-kalpam kalpam alpikṛitainā
 vigalita-parimōhas tatra bhōgāṅgakēṣhu ।
 vinamaḍ amara-kāntānanda-bāṣpāmbu-dhāā
 pataua-hṛita-rajōntar-ddhāma-sōpāna-ramyam ॥
 yatnu yātē tasmin jagad ajani sūnyam janibhṛitān
 manō-mōha-dhvāntam gata-balam apūry apratihataḥ ।
 vyadīpyad-yach chhōkō nayana-jalam ushnam virachayan
 viyōgaḥ kim kuryyād iha na mabhatām dussabatarāḥ ॥
 pādā yasya mahā-munēr api na kair bhūbbhich-chhirōbbhir dīṛitā
 vṛittam san nu vidāmyarasya hṛidayam jagṛāha kasyāmalam ।
 sō 'yam śrī-muni-bhānumān vidhi-vaśād astam prayātō mahān
 yōyam tad-vidhim ēva hanta tapasā hantum yatadhvam budhāḥ ॥
 yatra prayānti paralōkam anindya-vṛittā sthānasya tasya paripōjanam ēva tēshām ।
 ijjā bhavēd iti kṛitākṛita-punya-rāśēḥ athēyād iyam S'rutamunēs suchiram nishadyā ॥
 ishu-śara-śikhi-vidhu-mita-S'aka-Paridhāvi-śaraḍ-dvittiyagāśhādḥ ।
 sita-navami-Vidhudiṇōdaya jushi sa-Viśākhē pratishṭhitēyam iha ॥
 vilina-sakala-kriyam vigata-rōdham aty ūrjītam
 vilāṅghita-tamas tulā-virabitam vinuktā śayam ।
 avān-manasa-gōcharam vijita-lōka-śakty agrimam
 madiya-hṛidayē 'nisam vasatu dhāma-divyam mahat ॥
 prabandha-dhvani-sambandhā sad-rāgōtpādana-khamā ।
 Maṅga-Rāja-kavēr vvāpi Vāpi-riyāyatō tarām ॥

109 (281)

On the Tyāgada Brahma Dēra kambha .

(North face.)

Brahma-Kshatra-kuḷōdayāchala-śrī-bhōshāmapir bbbhānumān
 Brahma-Kshatra-kuḷābdhi-varddhana-yasō-rōchiḥ sadhā-didhitīḥ ।
 Brahma-Kshatra-kuḷākārāchala-bhava-śrī-hāra-vallimaṇīḥ
 Brahma-Kshatra-kuḷāgu-chandā-pavanaś Chāvunda-Rājō 'jani ॥

kalpānta-kshubhitābdi-bhūṣaṇa-baḥam Pātāja-Mallānujam
 jētum Vajra-Dēvam udyata-bhujasyēndra-kṣitīndrājūyā |
 patyus śrī-Jagadēkavira-nripatē jaitra-dvipasyāgratō
 dhāvad-dantini yatra bhagnam ahatānikam mṛgāṇikavat ||
 asmin dantini danta-vajra-dalita-dviṭ-kumbhi-kumbhōpalē
 virōttama-purō-nishādini ripu-vyālāṃkuṣē cha tvayi |
 syāt kō nāma na gōcharaṭ prati-nripō mad-bāṇa-kṛiṣṇa-ōraga-
 grāsasyēti Nalamba-Rāja-samarē yaḥ ślāghitaḥ svāminā ||
 khyātaḥ kṣhāra-payōdhir astu paridhīś chāstu Trikūṭaḥ puri
 Laṅkāstu prati-nāyakō 'stu cha Surārātis tathāpi kṣhamē |
 tam jētum Jagadēkavira-nripatē tvat-tējasēti kṣhaṇam
 nirvyūḍhaṇa Raṇasiṅga-jārtthiva-ṇaṇē yēnōrjjitam garjjitam ||
 virasyāsa ṛṇeṣhu bhūriṣhu vyaṇ kṇtha-grahōtkṇthayā
 taptās samprati labdha-nirvṛiti-rasās tvat-khaḷga-dhārāmbhasā |
 kalpāntam Itanaranga-Siṅga-vijayī jīvēti Nākāṅga
 gīrvāṇī-kṛita-Rāja-gandhakariṇē yasmai vilīṇnāsishah ||
 ākrashtum bhuja-vikramād abhulashan Gaṅgādhirājya-śrīyam
 yēnānu Chahadaṅka-Gaṅga-nripatē vyartthābhilāshī-kṛitaḥ |
 kṛitvā viru-kapāḷa-ratna-chashakē viru-dvishas-śōṇitam
 pātum kautukinas cha Kōṇapa-gaṇāḥ pūrnābhilāshī-kṛitāḥ ||

110 (282)

(South face.)

S'ri-Gommaṭa-Jina-pādāgrada chhāgada kambakke yakshanam māḷisidam Digambara-guṇāḷhiyam bhōga-
 Purandaran enippa herggaḍe Kaṇṇam ||

111 (274)

On the rock east of Akhaṇḍa bāgilu.

S'rimat-parama-gambhira-syādvād-āmōgha-lūñchhanam |
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||

S'ri-Mūla-saṅgha-payah-payōdhi-varddhana-sudhākarā vana-vāsō .. takirtti-dēvās tach-chhishyā Jina-
 pati-śrīmad-Dēvēndra-Viśālakirtti-dēvās tat-śishyāḥ bhāṭṭāraka-śrī-S'ubhakirtti-dēvās tach-chhishyāḥ
 Kalikāla-Sarvajña-bhāṭṭāraka-Dharmabhhūṣaṇa-dēvāḥ tach-chhishyā śrī-Amalakirtty-āchāryyā tat-
 śishyāḥ ... tapita ... kuvālam ullāsaka ... Dēvaṅka ... chāryya-pāṭṭa-vipula ... mahā-māyō-
 ddhāraka-samaya-Mallī-dēvānām tatvarttha-vārdhi-varddhana-himāṃṣunā Varddhamāna-svāminā
 kārītā ... āchāryya S'aka-varsha 1295 Paridhāvi-samvatsara-Vaiśākha-suddha 3 Budhavāra ||

112 (273)

On the same.

S'ri-S'ā .. kirtti-dēvara śishyaru Hēmachandrakirtti-dēvara nisidhi māṅgaḷam aḥā śrī ||

On the same.

S'rimat-parama-gambhīra-syādvād-āmōgha-lāñchhanam ।

jyāt trailōkya-nāthasya śāsanam Jina-śāsanam ॥

Svasti samadhiyata-pañcha-mahā-sabda-mahā-maṇḍalāchāryyādi prāśastaya-virājita-chihṇāṅkṛitaruṃ visambōdāvaśōdhitaruṃ sakala-vimāla-kēvala-jūṇa-nētra-trayarum ananta-jūṇa-darśana-viryā-sukhā-tmakaruṃ vidita . . . ddhārakarum ōkatva-bhāvanā-bhāvitātmarum ubha-naya-samarthi-sakharum tri-daṇḍa-rahitarum tri-śalya-nirākṛitarum chatur-kashā-vināśakarum chatur-vvidhav-upasargga-giri-kandarādi-daireya-samanvitarum pañcha-dasa-pramāda-vināśa-karttugaḷum pañchāchāra-viryā-sāra-praviṇaruṃ samadarusānada bhēdābhēdigalum satu-karṇma-sārarum sapta-naya-niratarum aṣṭāṅga-nimitta-kuśalarum aṣṭa-vidha-jūṇāchāra-sampannaruṃ nava-vidha-brahmachariya-vinirṇmuktarum daśa-dharmma-sarṇma-śāntarum ōkādaśa-śrāvākāchārav-upadēsa-bratāchāra-chāritrarum dvādaśa-tapa-niratarum dvādaśāṅga-sruta-pravidhāna-sudhākararum trayōdaśāchāra-śīla-guṇa-dhairyya sampannaruṃ embata-nālku-lakeha-jīva-bhēda-mārgganaruṃ sarvva-jīvi-dayā-pararum śrīmat-Koṇḍakundā-nvya-gaḡana-mārttaṇḍaruṃ viditōtaṇḍa-kushamāṇḍaru . . . gaṇa-gajēndra-simhākramada dbārāvabbā-surarum śrīmad-Dēśi-gaṇa-Pustaka-gachchhada Koṇḍakundānvaya śrīmat-tri-bhuvana-rāja-guru-śrī-Bhānuachandra-siddhānta-chakravarttigalum śrī-Sōmachandra-siddhānta-chakravarttigalum Chatur-mmukha-bhaṭṭāraka-dēvarum śrī-Simhanandi-bhaṭṭāchāryyarum śrī-S'ānti-bhaṭṭārakāchāryyarum śrī . . . kirtti-dorage Bhaṭṭāraka-dēvarum Kanakachandra-Maladhāri-dēvarum śrī-Nēmichandra-Maladhāri-dēvarum chatur-vvidha-śrī-sakala-gaṇa-sādharāṇa- ga-dēvadhāmarum Kūki-yuga-gaṇadhara-pañchāsata-muniṇḍrarum avara śiṣhyaru Gauras'ri-kantiyarum Sōmas'ri-kantiyarum . . . śrī-kantiyarum Dēvas'ri-kantiyarum Kaukas'ri-kantiyarum yippatt-entū-taṇḍa-śiṣhyaru verasu Hēbaṇandi-sampvatsarada Phāḡuṇa-su 8 B'ri śrī-Gommaṭa-dēvara tīrtha-subha-kalyāṇa- . . . ke maṅgaḷam ahā ॥

On a stone erected against that rock.

Svasti śrī-Mūla-saṅgha-Dēśi-gaṇa-Pustakā-gachchha-Koṇḍakundānvaya-śrī-Traividya-dēvara śiṣhyar Padmaṇḍi-dēvaru Nāḷa-sampvatsara-Chaitra-śu 1 Sōmavārad andu Nāka-S'ri-manas-sarōjini-rāja-marāḷar āḍaru maṅgaḷam ahā śrī ॥

On the rock at Akhaṇḍa bāḡiḷu.

Svasti śrīman-mahā-pradhāna bhavya-jana-nidānam sēneyara kāra rāṇa-raṅga-dhīra śrīman-Mariyāne-daṇḍanāthānuḡam dāna-bhānuḡan enisida Bharatamayya daṇḍanāyakan i Bharata-Bāhubali-kēvaligala pratimēgalumam baṣadigalum ā tīrtṭha-dvāra-paksha-sōbhārttham māḷhsidan i raṅgada happaḷigeyuman i mahā-sōpāna-paṭṭiyumam rachisidam śrī-Gommaṭa-dēvaru suttalu raṅgama-happaḷigeyam bigiyisidan adum allaḍeyum i Gaṅgavādi-nāḍoḷ allig allig elli nōrppadam ॥

kanda ॥ prakāṭa-yaśō vibhuv cūba- ।

ttu-kanne-vasadigalān oṣeḍu jīrṇnōddhāra- ।

prakaraman imūḡan alaḷ- ।

kika-dhṛiti māḍisidan eṣeḷe Bharata-chamūpam ॥

Bharata-chamūpati-sūle sūḷḷe S'āntala-dēvi Bāḷā-Rājāṅgane tad-vaṇa-taṇeyam Maṇi vōṣadu barayisidan idam ॥

116 (312)

On the rock west of Vodegal basti.

S'rimatu S'alivāhana-śaka-varuṣa 1602 nē Siddhārthi-saṃvatsarada Māgha-bahula 10 yallu Muni-gundada simeya dēśa-kulakarāṇiyara male-dalāṅka Honnappayyana anuja Venkappayyana putra Sidda-ppayyana anuja Nāgappayyana puṇya-striyar-āda Banadāmbikeyarū bandu darśanav ādaru bhadraṃ bhūyāt śrī ṣ S'rutasāgara-varnigala samēta ṥ

Idā tithiyalli Mādigūra Jaḍagappa Nāgavvana putra Dānappa-Setṭara puṇya-stri-Nāgavvana maiduna Bhiṣṭappanu darśanav ādaru ṥ

117 (259)

On the rock south of Kañchi-gubbi bāgilu.

S'rī Saumya-saṃvatsaradoḷu vibhada Āśvayuja ba 7 miyoḷu tāṇ śrī-Sōmanāthapurav-eṇsida Konga-nāḍiṅg adam anādiya grāmaṇ ṥ ā grāmadalu śrīmat paṇḍi

118 (314)

*In the Chautsa Tirthaṅkara basti.
(Nāgarī characters).**

Ōṃ nama-Siddhēbhyaḥ Gommaṭa-svāmīḥ Ādiśvaraḥ Muḷlanāṅkaḥ Chōvvisa-tirthaṅkara ki paratimā Chārukīrti-paṇḍitaḥ Dharamachandraḥ baḷlāta ku pudasa Sakē 1570 Sarvadhāri-nāma-saṃvatsaraḥ Vaisāka-vadi 3 S'ukkuravāra dēharāṅkīpati syaha lla gōvāḷaḥ yavare gōtraḥ śrī-Nāsāḥ śrī-Nāsikā-putraḥ Sarāvanāsāḥ va āva mīmāsikā-putraḥ Rāmanāsāḥ Kamukapūra

119 (277)

*On the rock west of the steps going up to Akhaṇḍa bāgilu.
(Nāgarī characters.)*

Saṃvat 1119 varṣhē Vaisākha-śudhi śrī-Kāṣṭha-saṅghē mandita

120 (318)

On the rock east of the steps for ascending the hill.

Anakōṇeya vira-Vira-Pallava-Rāyana makam du Siṅghara-Nāyakam Beḷaguḷa
baḍigara beṭṭakke ṥ

121 (321)

On the rock behind Brahma Dēva maṇṭapa.

Siddhārthi-saṃ ṣ Kārtika-suddha 2 raḷu ṣ śrī-Brahma-Dēvara-maṇṭapavannu Hirisāri Giri-gaḍanā tumma Raṅgaiyana sēve ṥ

* The language seems to be Māharattī or Goyarati.

122 (324)

At the southern foot of the hill.

Svasti prasiddha-siddhāntika-chakravartigaḥ trivishṭapāśāhṭita-kīrtigaḥ Koṇḍakundānvayada gagana-mārttapdarum appa śrīman Nayakīrtti-siddhānta-chakravartigaḥ guḍḍa Bamma-Dēva-heggaḍeḃa maga Nāga-Dēva-heggaḍe Nāgasamudram endu keṇeyam kaṭṭisi tōṭavan ikkisidaḍ avara śāhyaru Bhānukīrtti-siddhānta-dēvaru Prabhāchandra-dēvaru Bhāṭṭāraka-dēvaru Nēmichandra-paṇḍita-dēvaru Bāḷachandra-dēvara sannidhiyalu Nāga-Dēva-heggaḍeḃe ā tōṭa gadde avare-hola sarbba-bādhā-pari-haravāgi vaśakke gadyāna 4 teṇvantāgi makkaḷa makkaḷu paryyanta koṭṭa śāsanārthavāgi śrī-Gommata-dēvara aṣṭa-vidhārchechanegge biṭṭa datti ||

123 (375)

On a rock in Channayya's tope.

Puttasāmi-Setṭara śrī-Dēvirammana maga Chennannana maṇṭapa ādi-tīrtada koḷa | vidu hālu-goḷavo | vidu amurta-goḷavo | vidu Gaṅge nadiyo | vidu Tungabadriyo | vidu maṅgaḷā Gāuriyo | vidu runda-vanavo | vidu sraṅgāra-tōṭavo ayi ayiyā ayi ayiyā vaḷe-tīrtta vaḷe-tīrtta jaya jaya jaya jaya ||

INSCRIPTIONS IN THE TOWN.

124 (327)

At Akkana basti.

Śrīmat-parama-gambhīra-syādvād-āmōgha-lāñchhanam |
jīyāt trailōkyā-nāthasya śāsanān Jina-śāsanam ||
bhadrām bhūyāj Jiuēndrānām śāsanāyāgha-nāśinē |
kutīrttha-dhivānta-saṅghāta-prabhēda-ghana-bhānavē ||
svasti śrī-jaṇma-gēham nibhṛita-nirupamaurvānaḥōddāma-tējam ✓
vistārāntah-kritōrvi-taḷam amaḷa-yasāś-chandra-sambhūti-dhāman |
vastu-brātōdbhava-śūṇakam atisāya-satvāvalambam gabbīram
prastutyam nityam ambhōmidhi-nibham esagum Hoysaḷōrviśa-varṇam ||
adaṇḍu kaustubhad ond anargghya-guṇamam dēvēbbad uddāma-sa- |
tvada gurbam himarāśmiy ujvaḷa-kaḷā-sampattiyam pārijā- |
tad udāratvada pempan orbban enitām tan tāḷdi tām alte pu- |
ṭṭidan udvējita-vīra-vairi-Vinayādityāvanipālakam ||

kanda || vinayam budharām rañjise |
ghana-tējam vairi-balamān alaṇise negaḷdam |
Vinayāditya-nipālakan |
anugata-nāmārtthan amaḷa-kīrtti-samarttham ||
ā-Vinayādityana vadhu |
bhāvēdbhava-mantra-dēvatā-samūbbe sad- |
bhāva-guṇa-bhavanam akhila-ka- |
lā-vīḷasite Keḷayab-arani yembalu pesarim ||

â-dampatige tanûbhavan !
 âdam S'achigam Surâdhipatigam munn ent !
 âdam Jayantan ante vi- !
 ahâda-vidhârantarângam Ereyânga-nripam !

âtam Châlukya-bhûpâla balada blujâ-danḍam uddanḍa-bhûpa- !
 brâta-prôttuṅga-bhûbhrid-vidâla-kulîsam vandi-sasyaughâ-mêgham !
 âvêtâmbhøjâta-dêva-dviradana-ârad-abhrêndu-kundâvadâta- !
 khyâta-prôdyad-yasâs-âri-dhavalîta-bhuvanam dhîran êkânga-vîram !

eṇyan eḷeg enisi negaḷd irdd !
 Ereyânga-nripâla-tiḷakan aṅgane chalviṅg- !
 eṇvaṭṭu âla-guṇadiṁ !
 neṇad Êchala-dêviy antu nântarum oḷarê ||

one negaḷd avar ibbarggam !
 tanûbhavar nneḷaḷdar alto Ballâlam Vi- !
 shpu-nripâla Udayâdi- !
 tyan emba pesarindam akhiḷa-vasudhâ-taḷadoḷ ||

avarol madhyaman âgiyum bhuvanadoḷ pûrvâparâmbhêdhiy e- !
 yduvinam kûḷo nimirchchu vundu-nija-bâhâ-vikrama-kriḍey u- !
 dbhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmam dharâ- !
 dhava-chûḷâmani Yâdavâbja-dinapani âri-Vishṇu-bhûpâlakam ||

eḷag eseva Kôyatâr ttat !
 Taḷavana-puram ante Râyarâyapuram ba- !
 ḷpala baḷeda Vishṇu-têjô- !
 jvalanade bendavu baḷishṭha-ripu-durggaṅgaḷ ||

iutṭam durggama-vairi-durgga-chayanam koṇḍam nijâkshêpadind !
 inibar bhûparan âjiyoḷe tavisidam tann-astra-saṅghâtadind !
 inihargg ânatargg ittân udgha-padamam kârṇyadind endu tân !
 anitam lekkade pēḷvoḷ Abjâbhavanam viḷvântan appanî balam ||

kanda || Lakshmi-dêvi-khagâdhipa- !
 lakshaṅg esedirḍa Vishṇug-ent antevalanî !
 Lakshmi-dêvi lasan-miḷga- !
 lakshmânane Vishṇug agra-satiyene negaḷdaḷ ||

avargge Manôjan ante sudati-jana-chittaman ilkoḷalke sâlv- !
 avayava-śôbheyind Atanuv emb-abhidhânaman ânad aṅganâ- !
 nivahaman echchu muyvan aṇam ânade bîraran echchu yuddhadoḷ !
 tavisuvan âdan âtmabhavan apratimam Narasiṅha-bhûbhujap ||

paḷe mât êṁ bandu kaṇḍaṅg-amrita-jaladhi tâṁ garbbadiṁ gaṇḍavâtam !
 nuḷiv âtaṅg ênan embai pralaya-samayadoḷu mērcyam miṇi barppâ- !
 kaḷulanuṁ Kâlanannam muḷidu kuḷikanannam yugântâgniyanam !
 siḷilanuṁ siṁhadanuṁ Puraharan-urigaṇṇannau i Nârasimham ||

tad-arddhāṅga-lakṣmī ||

mṛidu-paḍey Ēchala-dēvi |
sudatiye Narasiṁha-nṛipatiḡ anupama-saukhyā- |
prade paṭṭa-mahā-dēvi- |
paḍavige sale yōgyey āgi dhareyo| nega|da| ||

vṛitta || lalanā-lilege munnav entu Kusumāstram puṭṭidom Viṣṇugam |
lalita-śri-vadhuvīṅgav ante Narasiṁha-kṣhōṇipālaṅgav Ē- |
chaladēvi-vadhugam parārṭha-charitaḡ puṇyādhikaḡ puṭṭidom |
balavad-vairi-kuḷāntakaḡ jaya-bhujam Ballāḷa-bhūpālakam ||
ripu-bhūpāḷēbhla-siṁham ripu-nṛipa-naḷinānika-rākā-śaśāṅkam |
ripu-rājanyaughā-mēgha-prakara-nirasanōdhvānta-vāta-prapātaḡ |
ripu-dhātṛiśādri-vojaḡ ripu-nṛipati-tama-stōma-vidhvapsanāṅkkaḡ |
ripu-prithvipāḷa-kūḷānaḷan udayisiḷaḡ Vira-Ballāḷa-Dēvam ||
gata-liḷam Lāḷan ālambita-bahaḷa-bhayōgra-jvaram Gūrijaram san- |
dhṛita-śūḷam Gnuḷan ucchhaiḡ kara-dhṛita-viḷasat-pallavam Pallava prō- |
jjhita-chēḷam Chōḷan āḷam kadana-vadanadoḷu bhēriyam poyso virā- |
hita-bhūbhṛij-jāḷa-kūḷānaḷan atuḷa-baḷam Vira-Ballāḷa-Dēvam ||
bharadindam tanna dōr-ggarbbadin Oḷey-arasam kāydu kāḷalk aṇam pōḡ- |
d ire Ballāḷa-kṣhitiśam naḷēdu baḷasiyup mutte sēnā-gajēndrō- |
ṭkara-dantāghāta-samchōṛunita-śikharadoḷ Uchchangiyōḷ silkidam bhā- |
sura-kāntāḷḷēśa-kōśa-vraja-jauka-hayaughāṇvitaḡ Pāṇḍya-bhūpam ||
chira-kāḷam ripugaḷ asādhyaḡ enisirdḷ Uchchangiyam mutti dur- |
ddhara-tējō-nidhi dhīgōṭeyane kopḷ ā Kāma-Dēvāṇi- |
śvaranam sand-Oḷeya-kṣhitiśvaranan ā lhaṇḷāramam striyaram |
turaga-vṛātammam samantu piḷidam Ballāḷa-bhūpālakam ||

svasti samadhigata-pāṇḷa-mahā-śabḷa mahā-maṇḷaḷēśvaram Dvārāvati-pura-varādhīśvaram | Tuḷava-
bala-jaladhi-baḷavānaḷam dāyāda-dāvānaḷam Pāṇḍya-kuḷa-kamala-vōḷaṇḷa gaṇḷa-bhēruṇḷa maṇḷaḷika-
bēṇṭekāḷa Chōḷa-kāṭaka-sūrekāḷa | saṅgrāma-bhīnu | kuli-kāḷa-Kāma | sakaḷa-vaṇḷi-brinda-santarppana
samagra-vitarana-vinōḷa | Vāsantikā-Dēvi-labḷa-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi | maṇḷaḷi-
ka-makūṭa-chōḷāmaṇi kadana-prachaṇḷa Malaparōḷ-gaṇḷa S'anivāra-siddhi giri-durgga-malla | nāmādi
prasāsti-sahitaḡ śrīmat Tribhuvana-malla | Tuḷakāḷu-Kōṅgu-Naṅgali-Noḷambavāḷi-Banavase-Hānuṅgal-
goṇḷa bhujā-baḷa Vira-Gaṅga pratāpa Hoysaḷa Vira-Ballāḷa-Dēvar dḷakṣiṇa-maṇḷalamam duṣṭa-
nigraha-śiṣṭa-pratipāḷana-pūrvvakam sukha-saukathā-vinōḷadip rāyam geyyuttire

śat-pāda-padmaṇḷajivi ||

taṇag ārādhyam Haram vikrama-lhujā-parigham Vira-Ballāḷa-Dēvā- |
vaṇipāḷam svāmi vibhrājita-vimala-charitrōtkaram S'ambhu-dēvam |
janakam śiṣṭēṣṭa-chintāmaṇi janani jagat-khyāṭey Akkavve yend and |
inisaḡ śri-Chandramaṇi-prabhuge samame kāḷēya-mantriśa-varggaḡ ||
paṭi-bhaktaḡ vara-mantraśakti-yutan Indraṅ entu bhāsvad-Braha- |
spati-mantriśvaran āḷan ante viḷasat-Ballāḷa-dēvāṇi- |
paṭig i-viśruta-Chandramaṇi-vibudhēṣam mantriḡ āḷam samn- |
nata-tējō-niḷayam virōḷi-sachivōmatēśha-paṭichānanam ||

vara-tarkkāmbuja-bhāskaram Bharata-sāstrāmbhōdhi-chandram samu-
ddhuta-sāhitya-latālavālan esedam nānā-kaḷā-kōvidam |
sthira-mantram dvija-varṣa-sūbhitān asēsha-stutyaṇ udyad-yaśam |
dhareyo| viśruta-Chandramauli-sachivam saujanya-jaumālayam ||

tad-arddhāṅga-lakshmi ||

ghana-bāhā-bahajōrmmi-bhāsīte mukha-vyākōśa-pankēja-maṇ- |
ḍane driṇ-mīna-vaḷāse nābhi-vitatāvarttānke lāvanya-pā- |
vana-vāk-sambhṛite Chandramauli-vadhuv i śrīy-Āchīyakkam jagaj- |
jana-sapstutye kaḷaṅka-dāre nute Gaṅgā-dēvi tām allaḷē ||

svasty anavarata-vinamāda amara-mauli-mālā-milīta-chaḷaṇa-naḷina-yugaḷa-bhagavad-Arhat-paramē-
śvara-snāta-gandhōdaka-pavitrikpittōttamāṅgeyūṇ chaturvidhānūna-dāna-samuttuṅgeyūṇ appa śrīmatu
hīriya-herggaditīy Āchala-dēviy anvaṇav eut endode ||

varṇ-kīrtti-dhavalitāsū- |
dviradaugham Māsavāḍi-nāḍa vinūtam |
parama-śrāvakan amalam |
dharaniyo| i Śīveya-Nāyakam vibhuv esedam ||
ātana satige sitāmbuja- |
sitāṇṇu-śarat-payōda-vīsada-yaśas-śrī- |
dhautā-dharitāḷeg akhiḷa-vi- |
nītege Chandavveg abaleyar ddorey upē ||

tat-putra ||

Jinapati-pada-sarasiruha- |
vinamāda-bhruṅgam samasta-lalanānāṅgam |
vinaya-nidhi-vīśva-dhātīyo| |
anupaman i Bamma-Dēva-heggaḷe negaḷdam ||

tat-sahōdarām ||

gata-duritaṇ amala-charitam |
vitarana-santarppitākhiḷārtthi-prakaram |
kshītiyo| Bāveya-Nāyakan |
ati-dhīram kalpa-vṛikshamam gelev andam ||

tat-sahōdari ||

sarasiruha-vadane ghana-kuche |
hariṇākshi madōtka-kōkiḷa-śvane madavat- |
kari-pati-gamane tanūdari |
dhareyo| Kāḷavve rūpin āgaram ādaḷ ||

tat-sahōdari ||

dhareyo| rūḍhiya Māsavāḍiy-arasam Hemmāḍi-Dēvam guṇā- |
karan ā-bhūpau chitta-vallabhe lasat-saubhāgye Gaṅgā nīśā- |
kara-tārāchala-tāra-hāra śarad-ambhōda sphurat-kīrtti-bhā- |
surey app Āchala-Dēvi vīśva-bhuvana-prakhyātīyam tāḷdidaḷ ||

tat-sahādharaṃ ||

vara-vidvāj-jana-kalpa-bhūjan-amaṃbhorat-gaṇadhīraṇ u-
ddhara-darppa-pratidyaka-prakara-tīvra-dhīvānta-saṅghāta-saṃ-
haraṇākhaṇa śaraḍ-śbhara-śubhara-vilāsat-kirtty-aṅgaṇā-vallabham |
dhareyo| Sōvapa-nāyakam negaḷdan udyad-dhairyya-sauryyākaram ||

kanda || Gīri-sutege Jahnu-kannege |

Dharaṇi-suteg Attimabbeg anupama-guṇadoḷ |

ore yenal int | sakaḷor- |

vareyoḷ Bāchavve śilavati sati negaḷdaḷ ||

tat-putraṃ ||

para-sainyāhi-vihaṅgaṇ ūrjjita-yaśas-saṅgaṇ Jinēndraṅghri-pa-
dmarajō-bhṛiṅgaṇ udāra-tuṅgaṇ esedaṇ tann oppuv | sad-guṇō-
tkaraḍim dōṣiya-daṇḍa-nāyakaṇ ilābhishṭārtha-sandāyakam |
dhareyoḷ Bammeya-nāyakam nikhila-dīnānātha-saṇtrāyakam ||

tad-vanite ||

śatapatrēkhaṇe Malli-Setṭi-vibhugaṇ viśēśha-chāritra-bhā-
siteḡ | Māchavve-Setṭikavvegav anṇātmiya-saundaryya-nir-
jjita-chittōdbhava-kāntey udbhavisidaḷ Dōchavve sat-kānte tā-
ra-tushārāṃsu-lasad-yaśō-dhavaḷ | (Aśā-chakrey | dhātṛiyoḷ ||

Bammeya-nāyakaṇ-anujaṇ ||

Māraṇ madanākāraṇ |

bāra-kṣhīrābdhi-viśada-kirttyādhāraṇ |

dhīraṇ dhareyoḷ negaḷdaṇ |

dūrtikṛita-sakaḷa-durita-vimalāchāraṇ ||

tad-anuje ||

haṇṭi-lōchane paṇkajāṇane ghaṇa-śrōpi śtanūbhōga-bhā-
sure bimbōdhare kōkila-svane sugandha-śvāse chaṣṣhat-tanū-
ḍati bhṛiṅgāvaḷi-niḷa-kēse kaḷa-haṇṭi-yāney | kambu-kan-
dharey app Achna-Dēvi kantu-satiyaṇ saundaryyadind ēḷipaḷ ||

tad-anuje ||

śadu-mukhi nṛiga-vilōchane |

Mandara-gīri-dhairyya taṅga-kucha-yuge bhṛiṅgi- |

brinda-śita-kēsa-viḷante |

Chendavve viṇṭey āḍaḷ akhīḷor-vareyoḷ ||

tad-anujaṇ ||

bāra-Harahaḷa-himaruchi |

śaṅga-śhaṇṭha-śaṇṭha-śaṇṭha-kabaraḷa- |

śaṇṭha-śaṇṭha-śaṇṭha-śaṇṭha- |

śaṇṭha-śaṇṭha-śaṇṭha-śaṇṭha- |

Sirigam Vishnugav entu munna visamāstram puttidom Sambhugam |
 Girisañjātegev entu Shādvadanam ādom putranant īga | f- |
 dharaṇi-viśruta-Chandramauli-vibhugam śrīy Āchiyakkaṅgav u- |
 ddhura-tējaṁ guṇi Sōman udbhavisidaṁ missima-puṇyodayam ||
 vara-Lakshmi-priya-vallabham vijaya-kāntā-karṇapûram vibhā- |
 sura-Vāpi-hṛidayādhipam tulūna-tāra-kālira-vārāsi-pūp- |
 ḍura-kirttiśan udagra-durddhara-turaṅgārūḍha-dēvan tanu- |
 ddhura-kāntā-kamaniya-kāman esedaṁ śrī-Sōman i dhātṛiyol ||
 paramārādhyam ananta-saukhyā-niḷayam śrīnaḷ-Jinādliśvaram |
 gura-saiddhāntika-chakravartti Nayakirtti-khyāta-yōgīśvaram |
 dharaṇi-viśruta-Chandramauli-sachivam hṛit-kāntam end audaḷ ā- |
 tḍorey iy Āchala-dōvig indu viśadōdyut-kirttig i dhātṛiyol ||
 bharadiṁ Beḷuḷa-tīrtthadoḷ Jinapati-śrī-Pārēva-dēvōdgha-man- |
 diramam māḷisidaḷ vinūta-Nayakirtti-khyāta-yōgīndra-bhā- |
 sura-śishyōttama-Bāḷachandra-muni-pādāmbhōḷamī-bhakte su- |
 sthīrey app Āchala-dēvi kirtti-viśadāśā-chakre sad-bhaktiyim ||

tad-guru-kuḷa śrī-Mūla-saṅgha Dēsiya-gaṇa Pustaka-gachchha Koṇḍakundāuvayadoḷ ||

kanda || vidita-Guṇachandra-siddhān- |
 ta-dēva-sutan ātma-vēdi-paramata bhūbhṛid- |
 bhidura Nayakirtti-siddhān- |
 ta-dēvan esedaṁ munindran apagata-tandram || ✓
 vara-saiddhānta-payōdhi-varddhana śarat-tārādhipam tāra-bā- |
 ra-ruchi-bhṛājita-kirtti-dhauta-nikhilōrvvi-maṇḍalam durddhara- |
 smara-bāṇāvūḷi-mūgha-jāḷa-pavanam bhavyāmbuja-vrāta-bhā- |
 suran i śrī-Nayakirtti-dēva-munipam vikhyātiyam tāḷidom ||

tach-ohhishyar ||

vara-saiddhāntika-Bhānukirtti-munipa śrīmat-Prabhāchandra-dē- |
 vara śishya stuta-Māghanandi-muni-rājar Ppadmanandi-vrati- |
 śvarar urvvi-nuta-Nēmichandra-muni-nātha khyātar ādar nnira- |
 ntarav i śrī-Nayakirtti-dēva-muni-pādāmbhōruhārādhar ||
 Smara-mātāṅga-mṛigēndran udgha-Nayakirtti-khyāta-yōgīndra-bhā- |
 sura-pādāmburūhānāman-madhukaram chāñchat-tapō-lakshmiḷ i- |
 śvaran ādom narapāḷa-mauli-maṇi-ruṁmālārchchitāṅghri-dvayam |
 sthīran Ādhyātmika-Bāḷachandra-munipam chāritra-chakrōśvaram ||
 Gauri tapaṅgalam nogaḷdu tāṁ noredaḷ gaḍa Chandramanūiyol |
 nāriyarg inn ade sobagu pēḷ valavum bliavadoḷ niranaram |
 sāra-tapaṅgalam paḍedu tāṁ noredaḷ gaḍa Chandramauli gam- |
 bhīrey enippa taunan enip Āchalevōḷ sobagiṅge nōntar ā- ||

S'aka-varshada sāyirada nūṛa nālkeneya Plava-samvatsarada Panshya-babuḷa-tadige Subrahmaḍa uttarā-
 yana-saṅkrāntiy endu ||

vṛitta || śladi Chandramauli-vibhuv Āchala-dēvi nījōdgha-kāntey ā- |
 lōḷa-mṛigākāḷi māḷisida Beḷuḷa-tīrtthada Pārēva-dēvar a- |
 rebchāḷige bēḍe Bammeyanahalliyān ittan udāri-Vīra-Ba- |
 ḷḷaḷa-priḷalakan dhareyūm abdhīyūm uḷḷinam eyde salvinam ||

tad avanipen itta dattiya- |
 n adan Achale Bālachandra-muni-rāja śrī- |
 pada-yugamam pūjisi chatu- |
 r-udadhi-varam nimire kirtti-Jinapatig itta ||

antu dhārā-pūrvvakam mādi koṭṭa tad-grāma-sime | mūḍa Kembareya hallam | allim tenka Mettare |
 allim tenka hiriya-heddāri | allim tenka ālada-mara | allim tenka Meliyajjan obbe | allim tenkalam
 Kadahā|| obbe | allim tenka Nāgaragaṭṭakke hōda hoddāri | allim paḍuva Kentattiya hallam | allim
 paḍuva mara-nelliya guṇḍu | allim paḍuva Mettare | allim paḍuva piriya areya kallatti | allim paḍuval
 Kaḍavada koḷa | allim paḍuva kallatti | allim paḍuva baṇḍi-dāriy-obbe | allim baḍagal ōriya dāri |
 allim baḍaga Dēvaṇāna-keṛeya tāy-valla | allim baḍaga huniseya guṇḍu | allim baḍagal ālada guṇḍu |
 allim mūḍal obbe | allim mūḍa naṭṭa-guṇḍu | allim mūḍal attey aḷiyana guḍḍe | allim mūḍal ālada-
 mara | allim mūḍal Kembareya hallamam sime gūḍittū || sthala vṛitti ||

S'rikaraṇada Kēsiyaṇṇana tamma Bāchana kaiyim māram koṇḍu Bekkana kiḷḷeṛeya Chāmagattamam
 biṭṭar adara sime || mūḍa Sāgara | tenka Sāgara | paḍuva Hullaḡaṭṭa | baḍaga naṭṭa kal | hiriya Jakkiya-
 bbeya keṛeya tōṭa | Kētaṅgeṛe | Gangasamudrada kiḷḷeṛiya tōṭa | basadiya mundana aṅgaḍi ippattu ||

nānā-dēsiyam nāḍum nagaramum dēvar-ashtavidhārchchanegē biṭṭ āya-davasada hēriṅge halla |
 aḍakeya hēriṅge hāga | mōlasina hēriṅge hāga | arisinada hēriṅge hāga | hattiya mōlavege hāga |
 streya mōlavege haṅge visa | oleya hēriṅge aṅu-nūru ||

dānam vā pālanaṁ vātā dānāch chhṛēyōnupālanaṁ |
 dānāt svarggam avāpnōti pālanaḍ achyutaṁ padam ||
 bahubhir vvasudhā dattā rājābhis Sagarādibhiḥ |
 yasya yasya yadā bhūmis tasya tasya tadā phalam ||
 sva-dattāṁ para-dattāṁ vā yō harēti vasundharāṁ |
 abashtir-vvarsha-sahasrāṇi viśṭāyāṁ jāyatē krimiḥ ||

maṅgaḷam ahā śrī śrī śrī ||

125 (328)

On the south wall facing the main entrance to Alkanā basti.

Kṣayāhvaya-ku-vatsarē dvitaya-yukta-Vaiśākhakē
 Mahi-tanaya-vārakē yuta-balakṣha-pakṣhētārē |
 pratāpa-nidhi-Dēva-Rāt pralayam āpa hantāsamō
 chatur-dāsa-dinē katham Pitripatē 'nivāryā gatih ||

126 (329)

At the east angle.

Tārāpa-samvatsarada Bhādrapada-bahula-dāsamīyā Soma-vārodaka Harihara-Rāyaṇu sṛaṣṭhan ādanu ||

127 (330)

Kṣayāhvaya-ku-vatsarē dvitaya-yukta-Vaiśākhakē Mahi-tanaya-vārakē yu

At Nagara Jindlaya, outside.

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâuchhanam |
jyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
bhaya-lôbha-dvaya-dûranam Madana-ghôra-dhvânta-tivrâṃśuvam |
naya-nikshêpa-yuça-pramâpa-parinirnitâtîtha-sandôhanam |
nayanânandana-śânta-kânta-tanuvam siddhânta-chakrêśanam |
Nayakirtti-vrati-râjanam nenododam pâpôtkanam piṅgum ||

avara tach-chhishyaru ||

Śri-Ddâmanandi-traividya-dêvaru Śri-Bhânukirtti-siddhânta-dêvaru Bâlachandra-dêvaru Prabhâchandra-dêvaru Mâghanandi-bhaṭṭâraka-dêvaru mantavîdi-Padmanandi-dêvaru Nêmicandra-paṇḍita-dêvaru int ivara śishyaru Nayakirtti-dêvaru ||

dhareyol khaṇḍajî-Mûḷa-bhadra-viṣad-vapôdbhavar satya-śau- |
charatar sūṣha-parâkramânvitar anêkûmbhôdhi-vêḷa-purâṃ- |
tara-nânâ-vyavahâra-jâḷa-kuśalar viklyâta-raṇa-trayâ- |
bharâṇar Deḷḡa-tîrttha-vâsi-nagarâṅgaḷa rūḍhyam tâldidar ||

Śri-Gommaṭa-purada samasta-nagarâṅgaḷe Śriantâ-pratâpa-chakravartti-Vira-Ballîḷa-dêvara kumâra Sômêśvara-dêvara pradhânâṃ liriya-mûḷikya-bhaṇḍâri-Râma-Dêva-nâyakara sannidhiyalu Śiiman-Nayakirtti-dêvaru koṭṭa-śâsanad artthaḷeya-kranav ent endade ||

Gommaṭa-purala mane-dero Akshaya-samvatsara modalâgi âchandrârka-târam barâṃ saluvant âgi haṇa-vondara modalînge eṇṇa-haṇavam tettu sukhav ipparu Têligara gâṇa volagâgi arâmaneya nyâyav-anyâyam oḷu-braya êṇuṃ bandaḍam â sthâlad âchâṭṭyaru tâvê tettu nirṇayisuvaru okkâla kârâṇa kathey illa |

i-śâsana-maryâdeyam miṇḍavaru dharmma-sthâḷava keḷisidavaru | i-tîrtthada nakharâṅgaḷoḷge vabbar-ibbaru grâmanigalâgi âchâryyarige kauṭilya-buddhiyam kalisi vondak onda nenadu toḷas-âṭavam mûḷi lîga beḷeyan aḷhi bôḷikolliy endu âchâryyarige manâṇi gottade avaru samaya-drôharu râja-drôharu Baṇanjigâ-paḷeyaru netta-guyaru kole-kavartteg oḷeyaru | idan aṇidu nakharâṅgaḷâ upêkâbisidar âdade i-dharmmava nakharâṅgaḷe keḷisidavar allade âchâryyurup durjjanarum keḷisidavar alla | nakharâṅgaḷa annatav illade obbar ibbaru grâmanigalâgi âchâryyara maney anakke arâmaney anakke hokkade samaya-drôharu | mânya-mannâneya pûrvva-maryâde naḍasuvuru |

i-maryâdeyam keḷisidavaru Gaṅgeya Lûḷiya kapileyam Brâhmaṇam konda pâpade hōbaru |

ava-dattâṃ parâ-dattâṃ vâ yô harêti vasundharâṃ |
ahastîr-vvarâṇa-sahasrâṇi viśiṭṭâyâṃ jâyatê krimih ||

Inside Nagara Jindlaya, to the south.

S'rimat-parama-gambhira-syâdvâd-âmôgha-lâuchhanam |
jyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
namuḥ kumuda-chandîâya velyâ-viśade-mûrttayê |
yasya vâk-chendrikâ bhavya-kumudânanda-nandinî ||
namô namra-janânanda-syandinê Mâghanandinê |
jagat-jarâsiddha-siddhânta-vêdinê chût-pramôdinê ||

svasti śrī-janma-gēham nibhṛita-nirupama-urvānaḷōddāma-tējam |
 vistārāntaḥ-kṛitōrvvi-taḷam amala-yasas-chandra-sambhūti-dhāman |
 vastu-brātōdbhava-sthānakam atisaya-satvāvalambam gabhiram |
 prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīsa-vamśam ||

svasti śrī-jayābhūdayam Saka-varṣam 1205 neya Chitrabhānu-saṃvatsara S'rāvāṇa-su 10 Bṛi dandu
 svasti samasta-prasasti-sahitam śrīman-mahā-maṇḍalāchāryyarum āchāryya-varyyarum śrī-Mūla-saṅ-
 ghada Ingaḷēsvara-Dēsiya-gaṇāgra-gaṇyarum rāja-gurugaḷum appa Nēmichandra-paṇḍita-dēvara
 śiṣhyaru Bālachandra-dēvaru śrīman-mahā-maṇḍalāchāryyarum āchāryya-varyyarum Hoysaḷa-Rāya-rāja-
 gurugaḷum appa śrī-Māghanandi-siddhānta-chakravarttigala priya-guḍḍagaḷum appa śrī-Beḷaguḷa-tirttha-
 da Balālikāra-gaṇāgra-gaṇyarum aganya-puṇyatum appa samasta-māṇikyā-nagaraṅgaḷu Nakhara-Jinā-
 layada Ādi-dēvara amrita-paḍigo Rāchēyanahaḷḷiya hola-vereg olaḡāda eḍa vaḷḷa geṛeya keḷage pūrvvad
 etti modalēriya tōtamam amṛita-paḍiya garḍḍe .. āraṇa bhūmiya scruvego ā-Bālachandra-dēvara
 kayyalu samasta māṇikyā-nagaraṅgaḷu biḍaikonḷa vaḷḷaya śāsanaḍa kramav ont endade Rācheyana-
 haḷḷiya Mallikārjjuṇa-dēvara dēva-dānada gadde horagūgi ā-gaddeyīm mūḍalu naṭṭa-kallu | allim teṅka
 hāsare-gallu | allim teṅka Giḷiganḷaḷada guṇḍugaḷim mūḍuṇa kiṇu-kattada gadde | nirott olaḡāda chatu-
 simo | ā-kiṇu-kattada paḍuvana kōḍiyalu huṭṭu-guṇḍinalli barada mukkoḍe hasube neṭṭe allim teṅka
 hiriya-beṭṭuḷa tappala hāsare-gallu | allim mūḍa .. ya dēvara geṛeya teṅkaṇa . . . ya mundinalli barada
 mukkoḍe hasubege neṭṭa . . . mēle geṛeya baḍaḡina kōḍiya guṇḍinalli barada mukkoḍe hasube
 neṭṭa i geṛeyu kiṇu-katte voḷuḡāda chatu-simeya gadde

130 (335)

Inside Nagara Jinālayu, north side.

S'rīmat-parama-gaṇbhīra-syādvād-āmōgha-lāñchhanam |
 jlyāt trailōkyā-nāthasya śāsanaṃ Jina-śāsanaṃ ||
 svasti śrī-janma-gēham nibhṛita-nirupama-urvānaḷōddāma-tējam |
 vistārāntaḥ-kṛitōrvvi-taḷam amala-yasas-chandra-sambhūti-dhāman |
 vastu-vrātōdbhava-sthānakam atisaya-satvāvalambam gabhiram |
 prastutyam nityam ambhōnidhi-nibham esegum Hoysaḷōrvvīsa-vamśam ||
 adaḡol kaustubhad ond anargghya-guṇamam dēvēbhad uddāma-sa- |
 tvada guruvam himaśmīy ujraḷa-kalā-sampattiyam pārijā- |
 tad udāratvada pempan orvvan eutāntam tāḷḍi tān alte pu- |
 ṭṭidan udvējita-vira-vairi-Vinayādityāvanipālakam ||

kauda || Vinayāditya-nripālana |

tanu-bhavan Eṛeyaṅga-bhūbhujam tat-tanoyam |
 vinutam Vishnu-nripālam |
 jana-pati tad-apatyan esedan i Narasiṃham ||

tat-putram ||

gata-līlam Lālan ālambita-bahala-bhayōgra-jvaram Gūrijaram saṃ- |
 dhṛita-sūlam Gauḷan uchchaiḥ kara-dhṛita-viḷavat-pallavam Pallavam prō- |
 jhita-chēlam Chōḷan ādam kadana-vadanadoḷ bhēriyam poyce virā- |
 hita-bhābhrij-jāla-kālāṇalan atula-balam Vira-Ballāla-Dēvam |
 chira-kīlam ripugaḷe asādhyam enisidd Uchchaṅgiyam mutti dur- |
 ddhara-tējōmidhi dhūḷigōṭeyam kōḍi ā Rāma-Dēvānā- |
 āvaranam sand-Oḍeyā-kahilēvaranam ā bhayāḍaramaṃ strīyaram |
 turega-vrātānamam samanta piḷḷam Ballāla-bhūpālakam ||

svasti samadhigata-pañcha-mahā-śabda-mahā-maṇḍalēśvara Dvārāvati-pura-varādhīvara । Tulava-
baḷa-jalādhi-baḷavānaḷa । dāyāda-dāvānaḷa । Pāṇḍya-kuḷa-kamaḷa-vēdaṇḍa । gaṇḍa-bhēruṇḍa । maṇḍa-
ḷika-bētekāra । Chōḷa-kaṭaka-sūrekāra । saṅgrāma-bhiṇṇa । Kali-kāla-Kāma । sakaḷa-vandi-brinda-sa-
tarppaṇa-samagra-vitarāṇa-vinōḍa । Vāsantikā-Dēvi-labdha-vara-prasāda । Yādava-kuḷāmbara-dyumaṇi ।
maṇḍalika-makūṭa-chūdāmaṇi kadana-prachanḍa Malaparoḷ gaṇḍa nāmādi-prasasti-sahitam śrīmat-
Tribhuvana-malla Talakāḍu Koṅgu Naṅgali Nalambuvādi Banavasē Hānuṅgal Lōkiguṇḍi Kummaṭa
Erambaragey oḷagāda samasta dēsada nānā-durggaṅgaṇḷam līlā-mātradiṇ sādhyam māḍikonḍa bhujā-
baḷa-Vira-Guṇḍa pratāpa-chakravartti Hoysaḷa Vira-Ballāḷa-Dēvar samasta-mahi-maṇḍalamam duṣṭa-
nigraha-śiṣṭa-pratipālana-pūrvvakam sukha-saṅkatḥā-vinōḍadiṇ nājyam geyyuttire

tadiya-karataḷa-kaḷita-karāḷa-karavāḷa-dhārā-daḷana-nissapatukṛita-chatuṣ-payōdhi-parikhā-parita-pri-
thiḷa-prithvi-taḷantavarttiyūṇ śrīmad-dakṣiṇa-Kukkuṭēśvara-Jinādhiṇāṭha pada-kuśēśayāḷa-kṛita-
mum śrīmat-Komaṭha-Pārśva-Dēvādi-nānā-Jinavarāḡura-maṇḍitamum appa śrīmad-Beḷgoḷa-tirthada
śrīman-mahā-maṇḍalāchāryyar ent appar eudaḍe ॥

bhaya-lōḷi-ḷvaya-ḷūranam Madana-ghōra-dhvānta-tibrāṇṣuvam ।
naya-nikṣhōpa-yuta-pranāna-pari-nirmit-tirtha-sandōhanam ।
nayan-ānandana-śānta-kānta-tanuvam siddhānta-chakrēśanam ।
Nayakirtti-brati-rājanam nenedōḍam pāpōtkaram piṅgugam ॥

tach-chiṣhyar śrī-Dāmanandi-triavidya-dēvarum । śrī-Thānukirtti-siddhānta-dēvarum । śrī-Bāḷachan-
dra-dēvarum । śrī-Prabhāchandra-dēvarum । śrī-Māghanandi-bhāṭāraka-dēvarum । śrī-Mantravādi-pa-
dmanandi-dēvarum । śrī-Nēmichandra-paṇḍita-dēvarum ।

śrī-Mīḷa-saṅghada Dēśiya-guṇḍa Pustaka-gachchhada śrī-Koṇḍakundānvaya-bhūṣaṇar appa śrīman-
mahā-maṇḍalāchāryyar śrīman-Nayakirtti-siddhānta-chakravarttiḷa guḍḍam ॥

kṣhiti-taḷadoḷ rājisidam ।
dhṛita-satyam neḷaḷda Nāga-Dēvāmātyam ।
pratipāḷita-Jina-chaitya- ।
kṛita-kṛityam Bamma-Dēva-sachivāpatyam ॥

tad-vanite ॥

mudadiṇ paṭṭaṇa-sāmiy emba pesaram tāḷdirḍda lakṣmī-samā- ।
spadan appa Guṇamalli-Seṭṭi-vibhugam lōkōttamāchāra-sam- ।
padog i Māchare-Seṭṭikavvegum anūnōtsāhamam tāḷdi pu- ।
ṭṭida Chandavve ramāgra-gaṇye bhuvana-prakhyātiyam tāḷdidaḷ ॥

tat-putra ॥

paramānandadiṇ entu Nākapatigam Paḷōmigam puṭṭidom ।
vara-saundaryya-Jayantan ante tuhina-kṣhūrōda-kallōḷa-bhā- ।
sura-kirtti-priya-Nāga-Dēva-vibhugam Chandavvegum puṭṭidom ।
sthiran i paṭṭaṇa-sāmi-viśva-vinutam śrī-Malli-Dēvāhvayam ॥

kṣhitiyōḷ viśruta-Bamma-Dēva-vibhugam Jōgarvegum prōdbhavat- ।
sutan i paṭṭaṇa-sāmiḡ Arjita-yaśaṅ i Malli-Dēvaṅgam ā- ।
rjiteḡ i Kāmala-dēvigam janakan anbhōjāṅyeg urvitaḷa- ।
stuteḡ i Chandale-nārig īsan esodam śrī-Nāga-Dēvōttamam ॥

North of the entrance.

S'rimatu Paṇḍita-dēvarugaḷa guḍḍagaḷāda Beḷuḡaḷada Nāga-Channa-goṇḍana maga Nāga-goṇḍa Muttu-
gada Honnēnahalliya Kala-goṇḍan olaḡāda gaudagaḷa Maṅḡāyi māḷisida bastige kotta Dodḍanakatte
gadde beddalu yidakke aḷupidavaru Vāraṇāsiyalu sahasra-kapileyaṁ konda pāpakke bōḡuvaru maṅḡaḷam
aha śrī śrī śrī ||

On the south wall of Maṅḡāyi basti.

S'rimat-parama-gaṁbhīra-syādvād-āmōgha-lāñchhanap |
jīyāt trailōkya-nāthasya śūsanap Jina-śūsanap ||
tārāsphārūlakāpi sura-kṛita-sumanō-vṛishṭi-pushpā-śayāri
stōmāḥ krāmānti dṛiḥa jagap paṭaliḍambhatōyas samādi |
sōyah śrī-Gommatēśas tri-bhuyana-sarasi-raṇjanē rājahamso
bhava sthitim babhānu Beḷuḡaḷa-nagarō sādhu jējiya tirap ||

Nandana-sampvatsarada Puśya-śu 3 lū Gerasoppoya hiriya-Āyyagaḷa śishyaru Gummataṇṇagaḷu Gomma-
ṭanāthana-sannidhiyalli bandu chikka-beṭṭadali chikka-bastiya kulla-kattisi jirunōddhāra baḍaga-āḡila
basti mūḡu Maṅḡāyi-basti vondu hāḡe ayda-basti-jirunōddhāra vondu tandukke alāra-dānā

Vikāri-sampvatsarada Srāvaṇa-śu 1 Gerasoppoya śrīmati-Avvegaḷu samasta-kūṭa-brūda-koṭugaṁ |

At Bhaṇḍāri basti, east side.

Svasti samasta-prasast-sahitap ||

pāshanda-sāgara-mahā-bāḷavā-mukhāgni śrī-Raṭṭa-rāja-charaṇāmbuja-mūla-dāsa |
śrī-Viṣṇu-lōka-maṇi-maṇṭapa-mārgga-dāyī Rāmānājō vijayatō yati-rāja-rāja ||

S'aka-varsha 1290 neya Kilaka-sampvatsarada Bhādrapada-śu 10 Bṛi svasti śrīman-mahā-maṇḍalēśva-
raṁ śrī-rāya-vibhāḷa bhāśhege tappuva rāyara gaṇḍa śrī-Vīra-Bukka-Rāyanu prithvi-rājyava māḍuva
kāḷadalli Jainarigū bhaktarigū sampājav ādalli Āneyagondi Hosapaṭṭapa Penagunde Kallehada-paṭṭapa
volagād | samasta-nāḍa bhavya-janaḡaḷu ā Bukka-Rāyaḡe bhaktaru māḍuva anyāyaḡalannu
hinnaḡa māḍaligi Kōvil Tiruma'e Perumāl-kōvil Tirunārīyaṇapuram mukhyarāda sakalāchā-
ryyaru sakalā-ā anyāḡalē sakalā-sitrikarū mōṣṭhikaru tirupani-tiruvīdi-taṇṇiravaru nālvatt-eṇṭu-ta-
ḡaḷu sāvanta-bōvakkal | Tirukula Jāmlavakula volagāda hadineṇṭu-nāḍa śrī-Vaiṣṇavara kaiyyalu
Mahārāyanu Vaiṣṇava-ā anakkō-ā Jaina-darīanakkō-ā bhōlav illav endu Rāyanu Vaiṣṇavara
kaiyyalu Jainara kū viḍiḷ kōṭṭu yī Jaina-darīanakkō pāṇṇa-mariyāḍeyalu pañcha-mahā-vāḍya-
ḡalē kaḷāṣaru sūḷuvudu Jaina-darīanakkō thaktara deseyinda hāni-vṛiddhiy āḍarū Vaiṣṇava-jinai-
vṛiddhiy āḡi pāṇṇavaru yī mariyāḍeyalu yallā-rājyadoḷaḡ uḷḷantaha bastigalige śrī-Vaiṣṇavara śūsanapu

naṭṭu pāṭṭuvaru chandrārka nāṭṭiyāgi Vaiṣṇava-samayava Jaina-darīnava rakshasikōṇḍu bahevu
Vaiṣṇavarū Jainarū vōṇḍu bhōḍavāgi kōṇḍu āḍu śrī-Tirumaleya-tātayyaṅgaḷa samasta-rājyada bha-
vya-janangala anumataḍinda Beluḅala-tīrtṭhadalli dēvara aṅga-rakshaṇegōṣuka samasta-rājyadoḷag
uḷḷantaḥa Jainaru bāḷiḷu-dāṭṭaṇeyāgi mane-manega varshakke 1 haṇa koṭṭu ā yettida honniṅge dēvara
aṅga-rakshage yippatt āḷa māsaṇṭav iṭṭu mikka honniṅge jirṇa-Jinālayaṅgaḷige sotheyan iḷḷōḍu yī mari-
yāḍeyalu chandrārkkar uḷḷannaṁ tappaliyadē varsha-varshakke koṭṭu kirttiyannu puṇyavannu upārjisi-
kombuḍu yī māḍida kaṭṭaḷeyanu āvan obbanu mīḇidavanu rāja-drōhi saṅgha-samudāyakke-drōhi
tapasviy āḷali grāmaṇiy āḷali yī dharmmava koḷsidar āḍaḍo Gaṅgeya tāḍiyalli kapileyanū Brāhmaṇa-
nanā kōṇḍa pāḍadalli hōharu ||

ślōka || sva-dattam para-dattam vā yō harēti ^{α Tēṇu} vasundharām |
shashti-varsha-sahasrāṇi viśṭāyām jāyatē krimiḥ ||

Subsequently added above.

śrī-Kallehada .. dvi-Setṭi ... Busuvi-Setṭi Bukka-Rāyarige binnaham māḍi Tirumaleya-tātayyaṅgaḷa
bijayam gaisi tara .. jirṇoddāram māḍisidaru ubhaya samavū kūḍi Busuvi-Setṭiyarige Singha-nāyaka
paṭṭava kaṭṭidarū ||

137 (345), (346), (347)

In the same place.

S'rimat-parama-gambhira-syādvād-āmōgha-lāṅchhanam |

jyāt trailōkyā-nāthasya śāsanam Jina-śāsanam ||

bhadram astu Jina-śāsanāya ||

svasti śrī-jaṇma-gēham nibhṛita-nirupamaurvānalōddāma-tējam |

viśārāntaḥ-kṛitōrvi-talam amaḷa-yasas-chandra-sambhūti-dhāmam |

vastu-brātōḍbhava-sthānakam atisaya-satvāvalambam gabhiram |

prastutyam nityam ambhōmidhi-nibham eṣegam Hoysalōrviśa-vamśam ||

adarōḷu kaustubhad ond anargghya-guṇanam dēvōbhad-uddāma-sa- |

tvada gurvvan hima-raśmiy ujaḷa-kaḷā-sampattiyam pārijā- |

tad udāratvada pempan ōrvvan enitāntam tāḷḍi tān alte pu- |

ṭṭidan udvējita-vira-vairi-Vinayādityaṇḷi-pāḷakam ||

kandā || vinayam budharām raḷṭise |

ghana-tējam vairi-balaman aḷarise negaḷdam |

Vinayāditya-nripāḷakan |

aṅga-nāmarthān amaḷa-kirtti-samartham ||

ā Vinayādityana vadhu |

bhāvōḍbhava-mantra-dēvatā-sannibhe sad- |

bhāva-guṇa-bhavanam akhila-ka- |

ḷa-ṭṭaṭte Keḷeyāḥ-arasiy embal peṣariṇ ||

ā dāmpatiḅe taṇṭibhavan |

āḍam S'achigam Surāḍhipatigam muṇṇant |

āḍam Jayantaṇ ante vi- |

āḍa-vidānānāṇḅaṅga Brayaṅga-nripam |

āḍam Chāḷukya-bhōḷalana baḷada bhujā-dāḍam uddāḍa-bhōḷa- |

brāṭa-pṛṭṭuṅga-bhōḷḇid-vidāḷana-kaḷigam vāṇḍi-saṅgaḅha-mēgham |

āḍam Chāḷukya-dēva-dāḍanāṇ-āḍam Chāḷukya-kūḍavāḍḍa- |

Chāḷukya-sāḍavāḍ-āḍam śrī Chāḷukya-bhōḷanāṇ dhīram ślōka-vīram ||

Ereyañ eļeg enisi negaldirdi !
 Ereyañga-nripāla-tiļakan aņgane chalviñ- !
 gere vaññu āla-guñadim !
 neved Echalā-dēviy antu nōntaru molārē ||
 ene negaldavar irvvarggañ !
 tauñbhavar nnegaldar alte Ballālañ Vi- !
 shñu-nripālakāñ Udayādi- !
 tyan emba pesarindam akhila-vasudhā-taladol ||
 vṛitta || avaroñ madhyaman āgiyañ bhuvanadoļu pūrvāparāmbhōdhiy e- !
 yduvinam kūde nimircchuv ondu nija-bāhā-vikrama-kṛidey u- !
 dbhavadind uttaman ādan uttama-guñā-vrātaika-dhāmañ dharā- !
 dhava-chūdāmañi-Yādavābja-dinapañ śrī-Vishñu-bhūpālakañ ||

kanda || eļeg eseva Kōyatūr ttat !
 Talavāna-puram ante Rāyarāya-puram ba- !
 ļaļa baļeda Vishñu-tējō- !
 ļvalaņade savadavu baļisññha-ripu-durggañgal ||

vṛitta || anitañ durggañna-vairi-durgga-chayamañ koñḍañ nijākshēpadind !
 inibar bbhūparan ājiyoñ tavisidañ tann astra-saņghātadind !
 inibargg ānatargg ittan udgha-padamāñ kārnyadind ondu tāt !
 anitañ lekkade pēļvoñ abjabhavanuñ vibhrāntan appañ balañ ||

kanda || Lakshmi-dēvi Khagādhipa- !
 lakshmañg esedirida Vishñg ent antevalañ !
 Lakshma-dēvi lasan-mṛiga- !
 lakshmañnane Vishñug agra-satiy ene negaldañ ||

avargge manōjanante sudati-jana-chittaman irkkoļalke sālv- !
 avayava-sōbheyind atanuv emb abhidhānaman ānad-aņganā- !
 nivahaman echchu mnyvanapañ ānade biraran echchu yuddhadol !
 tavisuvuñ ādan ātma-bhavan apratimañ Narasimha-bhūbhujāñ ||
 paḍe māt ēñ bandu koñḍañg anṛita-jaļadhi tāñ garbbadiñ gaṇḍavātāñ !
 nuḍiv ātañg ēnan embai pralaya-samayadol mēreyañ mīri barppā- !
 kuļalannuñ Kāḷannuñ muļida-kulikanannam yugāntāgniyanuñ !
 siḍikannuñ sinhadannuñ Pura-haran-urigañnannan ! Nārasimham ||
 ripu-sarppa-ḍarppa-ḍāvānaļa bahāļa-sikhā-jāļa-kāḷāmbuvāhañ !
 ripu-bhūpēdyat-pradipa-prakara-paṭutara-sphāra-jaññjñā-samirañ !
 ripu-nāḡaika-tārksyūñ ripu-nripa-naļini-shaṇḍa-vēḍaṇḍa-rūpañ !
 ripu-bhūbhūrid-bhūri-vajrañ ripu-nripa-mada-mātañga-simham Nṛisimham ||

svasti samadhi-gata-pañcha-mahā-śabda mahā-maṇḍalēśvara ! Dvārāvati-pura-varādhīśvara ! Tulava-ba-
 la-jaļadhi-baļarānaļa ! dāyāla-dāvānaļa ! Pāṇḍya-kula-kamaļa-vēḍaṇḍa ! gaṇḍa-bhērūṇḍa ! maṇḍaļika-
 bōṇṭekāra Chōļa-kāṭaka-sāṇṭekāra ! saņgrāma-Bhūma ! Kāli-kāla-Kāma ! sakāļa-vandi-brinda-santarppa-
 samagra-vitarapa-vinōda Vāsantikā-dēvi-labdhā-vara-prasāda ! Yādava-kulāmbara-dyumañi ! maṇḍaļika-
 makuṭa-chūdāmañi kadana-prachanda ! Malapasoļ-gaṇḍa ! nāmādi-prasasti-sahitañ śrīmat Tribhuva-
 na-malla Talakāḍu Koṅḡu Naṅḡali Nolaṁbarāḍi Baņgase Hānūṅal goṇḍa bhuja-baļa Vira-Gaṅga-pa-
 tāpa-Hoyśaļa Nārasimha-Dēvar dakshīya-mahi-maṇḍaļamañ dushṭa-nigraha-śaṇṭa-pratipāḷa-pārv-
 kañ sukha-saṅkathā-vinōdadim rājyañ gṛyattam ire taditya-pitṛi-Vishñu-bhūpāla-pāda-pāḍaṇḍaļi ||

â negalâ Nârasimha-dha-
 rânatthang Amara-patige Vâhaspati vâl
 tân esedan uchita-kârîya-vi-
 dhâna-param mânya-mantri Hullâ-chamûpam ||

vritta || akalanakam pitri-Vâchi-vamân-tilakam sri-Yaksha-râjam nijam-
 bike lókâmbike loka-vandite suâlâchâre daiva-divi-
 âa-kadamba-stuta-pâda-pedman Aruhan nâtham Yadu-kshôpipâ-
 laka-chûdâmanî Nârasimhan enal êm pempullanô Hullapam ||
 dhareyam geldirda tippullanan udadhiy en ên emba guppullanam Man-
 daramam mârkkoḷvad i pullanan amara-mahîjâtamam mikku lókô-
 ttaram app â pullanam Pullanan eseva Jinêndrângiri-paâkêja-pûjô-
 tkaradol talpo poyd alampullanan anukarisaḷ marttayan âvon samarttbam ||
 sumanas-santati-sêvitam guru-vachô-nirddishta-utikramam
 samadârâti-bala-prabôdhana-karam sri-Jaina-pûjâ-samâ-
 ja-mahôtsâha-param dhurandharana pempam tâldi bhaudâri-Hu-
 llama-dandâdhipan irddapam mahiyol udyad-vaibhava-bhrâjîtam ||
 satatam prâni-vadham vinôdam apriâlâpam vachah-prauchi san-
 tatan anyârthaman ildu koḷvude valam tôjam para-striyaroḷ
 rati saubhâgyam anûna-kânkshe matiy âyt ellarggam âr ppôltapar
 bbrata-ratna-prakarake âla-bhaṭaroḷ â hullanam Hullanam ||
 sthira-Jina-sâsanôddharanar âdiyoḷ âr ene Râcha-Malla-bhâ-
 vara-vara-mantri-Râyane baḷikke budha-stutan appa Vishnu-bhâ-
 vara-vara-mantri-Gaṅganane matte baḷikke Nṛsimha-dêva-bhâ-
 vara-vara-mantri-Hullane perang init ulloḍe pâlal âgadê ||
 Jina-gaditâgamârthita-vidar asta-samasta-baḷih-prapafichar aty-
 anupama-suddha-bhâva-niratar gyata-môhar enippa Kukkuṭâ-
 sana-Malahâri-dêvaro jagad-gurugaḷ gurugaḷ nija-vrata-
 kk ene gupa-gauravakke toṇa yâro chamûpati-Holla-Râjanâ ||
 Jina-gâhâddharapaṅgaḷip Jina-mahâ-pûjâ-samâjaṅgaḷip
 Jina-yôgi-brâja-dânadip Jina-pada-stôtra-kriyâ-nishṭheyip
 Jina-sat-pûṭya-purâṇa-samâraṇanadip santôshamam tâldi bha-
 vya-nutam nichechalum inte poḷtu galavam sri-Hulla-dandâdhipam ||

kaada || nippatamê jîrnam âduda-
 a uppattayana mahâ-Jinêndrâkayamam
 nip potata mâḍidam karam
 oppire Hullam manasvi Bâkâpuradol ||

matam aliyâ ||

vritta || kalitanamam riṭavamuman ullaman âdiyoḷ oppey urrviyoḷ
 Kalitân emben itanâ Jinâkayamam nere jîrnam âdudam
 kalide dânadol parame-sukhiya rânâ-râtiyoḷ viḷam rini-
 tchilâv enichâdâ Hollâv edaḷ etichâdâ Rajatâdâ tângamam ||

priyadindam Hullā-sēnāpati Kopāṇa-mahā-tīrthadoḷ dhātriyam vā-
rddhiyura ullannam chatur-vvimpāti-Jina-muni-saṅghakke niśchintamāg a-
kahaṇa-dānam salva pāṇam bahu-kanakaman ā kahētrajargg ittu sadvī-
tīyin int i lōkam ellam pogale biḍisidam puṇya-puṇjajaka-dhāmam ||

ā Kellaṅgeroy ādi-tīrtham adu nuṇṇam Gaṅgarim nirmmitam i
lōka-prastutam āytu kāla-vaśadim nānāvaśēsham baḷikk i
ākālpa-sthiram āgo māḍisidan i-bhāsvaj-Jināgāramam i
śrīkāntam taladindam oyde kaḷasam śīl-Hulla-dāṇḍādhīpam ||

kanda || pañcha-mahā-vasatigaḷam i
pañcha-su-kalyāṇa-vāñchheyim Hullā-chāmū- i
paṇ chaturam māḍisidam i
kāñchana-naga-dhairyyan eni Kellaṅgeroy ||

kanda || Hullā-chāmūpana guṇa-gaṇa- i
m ull anituman āro neṇṇe pogalal neṇṇar i
baḷḷadoḷ aḷed udadhiya jala- i
m ull anituman āro pavaṇisal neṇṇ vannar ||
sams'rita-sad-guṇam sakala-bhavya-nutam Jina-bhāṣhitārtha-nis- i
samsāya-buddhi-Hulla-pṛitaṇā-pati kairava-kunda-hamsa-śū- i
bhāṇāsu-yaśam jagau-nutadoḷ i vara-Baḷguḷa-tīrthadoḷ chatur- i
vvimpāti-tīrthakṛin-niḷcyamum neṇṇ māḍisidan dal int idam ||

kanda || Gommaṭa-pura-bhūṣhaṇam idu i
Gommaṭam āyt ene samasta-parikarn-sahitam i
sammadadim Hullā-chāmū- i
paṇ māḍisidam Jinōttamālayaman idam ||

vṛitta || parisūtram nṛitya-gēham paviṇṇa-viḷasat-paksha-dēśastha-śaila- i
sthira-Jaināvāsa-yugmam vīdha-sūvidha-patrōḷḷasādhāva-rūpō- i
tkara-rājadvāra-harumyam beras atula-chatur-vvimpā-tīrthēśa-gēham i
paripūrnām puṇya-puṇja-pratimam eṣṣud iy andadim Hullānindam ||

svasti śrī-Mūla-saṅghada Dēsiya-gaṇada Puṣṭaka-gachchada Koṇḍakundānvaya-bhūṣhaṇar appa śrī-
Guṇachandra-siddhānta-dēvara śiṣhyar appa śrī-Nayakīrtti-siddhānta-dēvar ent appar endoḍa ||

vṛitta || bhaya-mōha-dvaya-dūranam madana-ghōra-dhvānta-tivṛāṇṣuvam i
naya-nikshēpa-yuta-pramāṇa-parinirṇatīrtha-sandōhanam i
nayanānandana-śānta-kānta-tanuvam siddhānta-chakrēśanam i
Nayakīrtti-brati-rājanam nenedoḍam pāpōtkaram piṇḍugum ||
kṛita-dig-jaitrav idam barutto Narasimha-kahōṇipam kaṇḍu san- i
matiyim Gommaṭa-Pārśvanātha-Jinaram matt i chatur-vvimpāti- i
pratimā-gēhaman int ivakke vinatam prōtsāhadim biṭṭan a- i
pratimallam Savanēṇan ūran abhayam kalpāntaram salvinam ||

adaḷke Nayakīrtti-siddhānta-chakravarttigalām mahā-maṇḍalāchāryyaram āchāryyar mṇṇāḍi ||

vṛitta || tarad-auchityade Nārasimha-nṛipaniṇ tām peṭṭuvam sad-guṇa- i
rṇnavan i Jaina-grihakke mūḷidan aḷḷadim Hullā-dāṇḍādhīpam i
bbuvāna-prastutan oppuṭṭuppa Savanēṇ emb ūran ambhōdhiyup i
raviyup chandranum urvvarāvalayanum nīlvannegam salvinam ||

grāma-sīmay ent endade i mūdāṇa-deseyol Savanēra-Bekkan-eḷeya sīme karaḍi yare allim teṅka hiriy-
obbeyim pōḷalu Rūpi-Setṭiya keṇeya kōḍiya kīl-bayalu allim teṅka Barahāḷa-keṇey-achchugattū mēreyāgi
hiriy-obbeya basuriya teṅkana kemb-areya huṇise teṅkana deseyolu Bīlattiya Savanēra yaḍeya ēreya
diṇṇeya huṇiseya koḷa hiriy-āḷa allim haḍuvalu hiriy-obbeya chaḷḷa-morāḍiya haḍuvana Baḷḷeya keṇeya
teṅkana kōḍiya baḷariya bana allind attā tarīhariya kaliya manakattāda tāt-vaḷḷa Jannavuraḍa hiriya
keṇeya tāt-vaḷḷa sīme i haḍuvana deseyol Jannavurakkam Savanēringam sūgara-maryyāḍe Jannavura
Savanēra keṇe yēriya haḍuvana hiriya huṇise sīme baḍaṇa deseyol kakkina kōhu adara mūdāṇa
Bīrajjana keṇe ā keṇey oḷage Savanēra Beḍuganabaḷḷiya haḍuve basuriya gōṇi allim mūdāḷ Ālajjana-
kummari allim mūdā Chilladare sīme ||

i-sthāḷadiud āda dravyaman illiy āchāryyar i-sthānada basadigala khaṇḍa-sphuṭita-jirṇōddhārakkam
dēvatā-pūjegaṇa raṅga-bhōgakkam basadigo besa-geyva prajegaṇa rishi-samudāyad āhāra-dānakkam
salisuvudu ||

idān āvaṇa nija-kāḷadoḷ su-vidhiyind āḷippa lōkōttamam i
viditaṇa nirmala-puṇya-kīrttiyūṇa āvaṇa tāṇ tūḷugaṇa mattam in- i
t idān āvaṇa kidivonn ketṭa-bageyaṇa taṇḍ āṭṭa āḷdum gabbi- i
ra durane ||

(Second face)

(346) śrīmat-Supārīva-dēvaṇ i
bhū-mahitaṇa mantri-Huḷḷa-Rājāṇgaṇa tad- i
bhāmīni-Padmāvatigaṇa i
kṣhēmāyur-vvibhava-vṛddhyaṇa māḷke bhavaṇa ||
kamaniyāṇṇa-hōma-tāmanasādīṇa nētiāsītāmbhōjand- i
d amaḷāṅga-dyuti-kāntiyūṇa kṇula-rathāṅga-dvandvādīṇa śrī-nivā- i
sam enalu Padmala-dēvi rājāsutāṇa irppaḷ Huḷḷa-Rājāntarāṇ- i
ga-marāḷaṇa ramiyippa padminiyaḷolu nitya-prasādāspadaṇa ||
chula-bhāvaṇa noyanakke kāśyaṇa udarakk atyanta-rāgaṇa padau- i
sthā-lasat-pāṇi-talakke karṇakāṣṭhe vakṣhōjakke kāraḷyaṇa kacha- i
kk alasatvaṇa gatig allad illa hīdayakk endendu Padmāvati- i
lalanā-ratnada rāpa-śīla-guṇamaṇa pōlvanna ār kṣānteyar ||
Uragēndra-kṣhīra-nirākara-Rujatagiri śrī-sita-cheḷḷatra-Gaṅgā- i
Hara-hās Airāvātēbha-sphaṭika-vṛishabha-sūbhābhīra-nihāra-hārā- i
maravāji śvēta-paṇkēruha Haḷadhara-Vāk-chhaṇkha hamsēndu kundō- i
ṭkara-cheḷḷichat-kīrtti-kāntaṇa budha-jana-vinutaṇa Bhānukīrtti-vratīndraṇa ||
śrī-Nayakīrtti-muniśvara- i
sūnu-śrī-Bhānukīrtti-yatipatiṇa ittaṇa i
bhū-antaṇa . . appa Huḷḷapa- i
sēnāpati dhāṇy eṇḍu Savanēra-ḷaṇa ||

(Third face)

17.) Svasti śrī-vijayābhīrudaya-S'ālīkhaṇa-śaka-varahaṇa 1200 neya Baludhāṇya-samvatsarada Chaitra-
śuddha 1 S'ukravāra Bhāṇḍāriyāyada basadiya śrī-dēvara Vallābha-dēvarige nityābhīśēkakke
akṣhaya-bhāṇḍārāvāgi śrīmaṇa-mahā-maṇḍalāchāryyaru Udayachandra-dēvara śiṣhyaru Munichandra-
dēvara ga 2 pa 5 kkaṇa hāḷa-śakā 2 vīmasa Chandra-pabbha-dēvara śiṣhyaru Padamaṇandi-dēvara

kotta pa 9 ta 1 śrīman-mahā-maṇḍalāchāryyaṁ Nēmichandra-dēvara tamma Sātannanavara maga Padumananavaru kotta ga 2 pa 2 Munichandra-dēvara ajiya Ādiyanna ga 1 pa 2½ Bamma-Settiyara tamma Pārisa-dēva ga 1 pa 2½ Jannavurada sēnabhōva Mādāyga ga 1 pa 2½ ātana tamma Pārisa-dēvayga Siṅgaṇa pa 6½ sēnubhōva Padumanana maga Chikkaṇa ga 1½ Bhāratiyakkana Nemmadiyakka pa 8 kappago.

S'riman-mahā-maṇḍalāchāryyaṁ rāja-gurugaḷum appa śrī-Mūla-saṅgha-samudāyāṅga| Durmmukhi-sampvatsarada Āshādha-su 5 .. Gommaṭa-dēvar śrī-Kamaṭha-Pārisa-dēvaru Bhaṇḍāryyayana basa-ḍiya śrī-dēvara Vallabha-dēvaru mukhyavāda basadigaḷa dēva-dānada gadde beddalu sahita bāṇa ubhyāgati kaṭaka-śeṣe-basadi-manakshateyavu muntāgi yēnu vanaṁ koḷḷiv endu biṭṭu śrī-Beḷugula-tirthada samasta-mūṇikya-nagarāṅgaḷa Kabbāhu-nātha aṇṇanada gauda-prajegaḷu muntāgi śrī-dēvara Vallabha-dēvara Hāḍuvarahaḷḷige Sambhu-dēva anyāyavāgi maḷa-brayavāgi koṇba gadyāṇa aydanu ā-dēvara Vallabha-dēvara raṅga-bhōgake saluvudu ā-haḷḷiya aṣṭa-bhōga-ttēja-sūnya kiṇṇuḷa yēn ādodaṁ ā-dēvara Vallabha-dēvara raṅga-bhōgake salu ||

138° (349)

At Bhaṇḍāri basti, west side.

S'rimut-parama-gambhīra-syūdvād-āmōgha-lhūchanam |

jīyat tīrthōkya-māthasya śāsanaṁ Jina-śāsanaṁ ||

bhūdrām bhūyāj Jinendrāpām śāsanaḥyāgha-nāśinē |

ku-tīrttha-dhvānta-saṅghāta-prabhēda-ghana-bhānavē ||

svasti Hoysaḷa-vapśāya Yada-mūlāya yad-bhavaḥ |

kṣatra-mauktika-santānāḥ pṛithvī-nāyaka-maṇḍanaṁ ||

śrī-dharmabhiyudayābja-śhaṇḍa-taraṇiḥ samyaktra-chōḍāmaṇiḥ |

nīti-śrī-suraṇiḥ pratāpa-dharaṇiḥ dānārthi-chintāmaṇiḥ |

vapśē Yādava-nāmnī mauktika-maṇiḥ jātō jagan-maṇḍanaḥ |

kṣhīrābhdhāv iva kaustubhō 'tra Vinayādityāvanipālakaḥ ||

apicha || śrī-kāntō-kāmaṇi-ya-kōḷi-kamaḷōllāsāt su-nityōdayād |

darppāntha-kṣhīpāndhakāra-haraṇād bhūyaḥ pratāpānvayāt |

dik-chukrākramaṇād viśat-kuaḷaya-pradhvamśanād bhūtaḷē

khyātō 'nvarthi-nij'ikhyaiṣa Vinayādityāvanipālakaḥ ||

Dhātṛā tī-jōkōdara-sāra-bhūtnair amśair mmudāsvasya vinirmmitēva |

tasya priyā Kēliya-nāma-dēvi Maṇḍa-rājya-prakṛitir bbabhūva ||

tayōr abhūd bhū-nuta-bhūri-kīrttir parākramākṛānta-diganta-bhūmiḥ |

tanūbhavaḥ kṣhatriya-kula-pradīpaḥ pratāpa-tuṅgōn Eṇṇayāga-bhūpaḥ ||

vitaraṇa-latā-vasantāḥ pramudā-rati-vārdhbi-tārakā-lāntaḥ |

sāksa 't samva-Kṛitāntō jayati chiraṁ bhūpa-makūṭa-maṇiḥ Eṇṇayāgaḥ ||

apicha || śarad-amṇita-dyuti-kīrttir Mmanasija-mūrttir vīrōdhi-Kuru-Kapikēṭuḥ |

Kali-kāla-jaladhī-sētuḥ jayati chiraṁ kṣhatriya-maṇi-maṇiḥ Eṇṇayāgaḥ ||

apicha || Jaya-lakṣmī-kṛita-saṅgaḥ kṛita-ripu-lhaṅgaḥ praṇūta-guṇa-tuṅgaḥ |

bhūri-pratāpa-raṅgō jayati chiraṁ nṛipa-kīrti-maṇiḥ Eṇṇayāgaḥ ||

- apicha || Lakshmi-préma-nidhir vidadha-jasatī-chaturyya-charchchā-vidhir
vira-śrī-najini-vikāsa-mihirō gāmbhīryya-ratnākaraḥ |
kīrti-śrī-latikā-vasanta-samayas saundaryya-lakshmimayas
sa śrīmān Ereyānga-taṅga-nripatīḥ kaiḥ kair āna samvaran̄yatē ||
- apicha || kās śaknōty Ereyānga-maṇḍalapatēr dōr-vvikrama-kriḍanam
stōtun Mālava-maṇḍalēśvara-purim Dhārām adbhākaḥit kṣhapāt |
dōh-kaṇḍūla-kariḷa-Chōḷa-kaṭakam drāk kāndīkikam vyadhān
nirdhāmākṛita Chakragottam akarōd bhaṅgam Kāḷingasya cha ||
kāntā tasya Latāntabāna-lalanā lāvanya-puṇyodayaiḥ
saubhāgyasya cha viśva-vismayakṛitaḥ pātri Dharitri-bhṛitaḥ |
putrivad vilasat-kalāsu sakulāsv Ambhōjayōnēr vadhūr
āśid Ēchala-nāma-puṇya-vanitā rājñi yasas-śrī-sakhi ||
- apicha || kuntala-kudali-kāntā prithu-kucha-kumbhā madālasā bhāti sadā |
Smara-samara-sajja-vijaya-Mataṅgōdbhava-chāru-mūrttir Ēchala-Dēvi ||
- apicha || S'achiva S'akram Janakātmajēva Rāmum Girindrasya sūtēva S'ambhūm |
Padmēva Viṣṇum madayaty ajasram sūnānga-lakshmir Ereyānga-bhūpam ||
Kausalyayā Daśarathō bhuvi Rāmachandram śrī-Dēvaki-vanitayā Vasudēva-bhūpam |
Kriṣṇam S'achi-pramadayēva Jayantam Indrō Viṣṇum tayā sa nripatir jjanayām babhūva ||
udayati Viṣṇau tasminn anēśad ari-chakra-kulam ilādhīpa-chandrē |
adhikātara-śriyam abhajat kuḷāya-kulam āśvad amala-dharmamāmbhōdhiḥ ||
- apicha || nirdalita-Kōyatirō bhasmikṛita-Kōṅga-Rāyarāyapuram |
ghaṭṭita-Ghaṭṭa-kavāṭam kampita-Kāūchīpuram sa Viṣṇu-nripālāḥ ||
- apicha || atula-nija-bala-padāhati-dhūlikṛita-tad-Virāṭa-narapati-durggaḥ |
vana-vāsita-Vanavāsō Viṣṇu-nripas taralitōru-Vallūrah ||
- apicha || nija-sēnā-pada-dhūli-karddamita-Malaprahāriṇi-vāriḥ |
kalapāla-sōpitāmbu-nisātikṛita-nija-karāsir nvaṇipa-Viṣṇuḥ ||
- apicha || Narasiṃha-Varmma-bhūbhūja-Sahasrabhūja-bhūja-l'arāsurāmō 'pi |
chitram Viṣṇu-nripālās śatakṛitō 'py ūjani jita-śatru-kṣatrah ||
Adiyama-prithu-sauryyāryama-Rāhur Vreṅgi-girindra-hati-pavi-daṇḍam |
Tālavana-pura-lakshmir punar abaraj jayam iva ripōs sa Viṣṇu-nripālāḥ ||
- apicha || chakri-prēshita-Mālavēśvara-Jagaddēvādi-sainyārṇavam
ghāṇmantam sahasā pibat karatālēnāhatya mṛityu-prabhūḥ |
prāk pāśchād āśiṅgrahit iha mahim tat Kriṣṇavēṇyāvadhi
śrī-Viṣṇur bbhūja-daṇḍa-chārpita-nitāntōttunga-Tuṅgāchalaḥ ||
- apicha || Irugōḷa-kṣhōṇipati-mṛiga-mṛigārātir atulāḥ
Kadamba-kṣhōṇīsa-kṣhitirūha-kuḷa-chchēda-parasūḥ |
nija-vyāpāraika-prakṛita-lasach-chhauryya-mahimā
sa Viṣṇuḥ prithviśō na bhavati vachō-gōchara-guṇam ||
śākhaḥ Lakshmiḥ viṇāḍ-āpagamē viśva-lōkasya nāmā
Lakshmi-Dēvi vijad-yasas digdha-dik-chakra-bhittēḥ |
+ āpīyad-vāni-kāṭi-pi-Ditija-viṭa-viḍvapa-Viṣṇuḥ
Viṣṇuḥ tasya prapya-vasudhān sūdhā-nirmatāṅgī ||

brahmāṇḍa-bhāṇḍa-bhaṭṭāmala-kirtti-lakṣmī-
kāntas tayōr ajani sūnur Ajātasatruḥ |
pṛithvīsa-Pāṇḍu-Pṛithayōr iva Puṣhpachāpō
Dāityadvishat-Kamalayōr iva Nārasiṃhaḥ ||

apicha || garbhāṃ Barbhara muñcha kāṇchana-chayāṃ Chōlāsū rāṣikuru
kshēmāṃ bhikshaya Chēra chāvara-mukhāṃ durēṇa vijñāpaya |
svaṃ Gauḍēti Nṛsiṃha-bhūri nṛpatēr imadhyē-sadas sarvvadā
darvvāras sarati dhvaniḥ paijanān nirghāt-nirghōṣa-jit ||

apicha || śauryyaṃ naisha Harēḥ paratra-taraṇir anyatra tējasvitāṃ
dānitvaṃ karinaḥ paratra ratnināṃ anyatra kirttiṃ malāt |
rājyaṃ chandramasā paratra vishanāstratvaṃ cha puṣhpāyudhā
anyatrānya-janē manāk cha sahatē śrī-Nārasiṃhō nṛpalḥ ||

apicha || sa bhuja-baja-Vīra-Gaṅga-pratāpa-Hoysalāpura-nānā |
pālayati chatus-samayaṃ maryaādām ambunidhir ivāti-prityā |
Chāgala-Dēvi-ranagō Yālava-kula-kamala-vimala-mārttaṇḍa-śrīḥ |
chhittvā dṛipta-virōdhi-vapṇa-guhanaṃ dig-jaitra-yātrā-vidhāv
āruhyōdaya-bhūddharaṃ ravir ivādrin dya-vartti-ściyā |
natvā dakṣiṇa-Kukkuṭśvara-Jina-śrī-pāda-yugmaṃ nidhiṃ
rājyasābhyaṇḍayā kalpatam idam svasyātma bhāṇḍārīṇā ||
sarvvādhikāriṇā kuryyavidhau Yōgendha-I'āyapād |
api dakṣhēṇa nītijña-gurupā cha Gurōr api ||
Lōkāmbikā-tanujēna Jakki-Rājasya sūmāpā |
jyāyasa lōka-rakṣayka-lakṣmanapāmara yōr api ||
Maladhāri-srāmi-pada prathita-mudā Vāji-vamśa-gazavān sūm utā |
hinna-ruchinā Gaṅga-maḥi-nikhila-Jināgāra-dāna-tōyadhi-vibhavaḥ |
dūrikṛit-Kaḷi-syūta-nṛi-kaḷaṅkēna bhūyasa |
charitra-payasī kirtti-dhavalikṛita-dīśālīnā ||
tri-śakti-śakti-nirbhinnā-madavad bhūri-vairīṇā |
Hullapēna jagan-nūta-mantri-māṇikya-maṇḍīnā ||
chatur-viṃśati-Jinēndra-śrī-nīlayaṃ Mūlāyāchē-luṃ |
sad-dharmāna-chandanōdbhūtāṃ dṛishtvā nirṇmāpitam tataḥ ||
dvitīyaṃ yasya samyaktva-chūḍāmaṇi-guṇākhyayā |
Bhavya-chūḍāmanir mātāna tasmai prītyā dadāt tataḥ ||
dānārtham Bhavya-chūḍāmaṇi-Jina-vasatān vāsīnāṃ sac-muniṇāṃ
bhōgārtham chīnu-jīrṇōddharāṇāṃ iha Jinēndra-śrī-avidhyā-achēḥ nārtham |
śrī-Pārśva-svāmināṃ cha tri-jagat-adhiraśh Kukkuṭśāsya putyā
punya-śrī-kanyakīyā vivahana-vidhayē m idrikām arprayan vā ||

ekāśīty-uttara-sahasra-Saka-varshēśhu gatēshu Pranādi-suvatsarasya Puṣhya-mēsa-suddha-Sukravāra-
chaturdāśyam uttarāyana-saṅkrāntau śrī-Mūla-singha-Dēviy-gaṇa-Pustaka-gachchha-sambandhinām
vidhāya ||

Nārasiṃha-Himādrī tad-udhṛita-kalāsī-brada-ka-Hulla-kara-jihvikē |
yānata-dhārā Gaṅgāmbuni sa chatur-viṃśati-Jinēsa-pāda-sarva-madhyē ||
Savanērum adād bhīpatir aza pita-Pak-Karṇa-nṛi nati-Sibi-Khachara-patib |
pragṇūta-kuchēra-vibhavas tri-guṇikṛita-siṃha-vikramō Nārasiṃhaḥ ||

sāmānyō 'yaṃ dharma-sētur nripānāṃ kālē kālē pālanīyō bhavadbbhiḥ ।
sarvvān ētān bhāvināṃ pārtthivēndrān bhūyō bhūyō yāchatō Rāmachandraḥ ॥
sva-dattāṃ para-dattāṃ vā yō harēta vasundharāṃ ।
śhaśṭīm varsha-sahasrāṇi viśṭhāyāṃ jāyatō krimiḥ ॥
na viśhaṇ viśhaṇ ity āhur ddēvasvaṇ viśhaṇ uchyatō ।
viśhaṇ ēkākināṃ hanti dēvasvaṇ putra-pautrakāṃ ॥
śaraj-jyōtsnā Lākshmi-vapusi bahalāś chandana-rasō
diśādhiśa-strīnāṃ sphurad uru-dukūlāika-vasanāṃ ।
tri-lōkā-prāsāda-prakāṭita-sudhā-dhūma-viśādāṃ
yaśō yasya śrīmān sa jayati chirāṇi Hullaṇa-vibhuḥ ॥
astu svasti chirāya Hulla bhavatō śrī-Jaina-chūdāmaṇē
bhavya-vyūha-sarjja-śhaṇḍa-taraṇē gāmbhīrya-vārāṇnidhē ।
bhāsvad-viśva-kaṇḍānidhē Jina-nuta-kṣhīrābdi-vriddhindavē
svōdyat-kīrtti-sitāmbujōdara-lasad-vārāsi-vār-bbindavē ॥

śrī-Gommaṭa-purāṣa tippe-sunkadalli aḍakeya hēṅge 200 hasuṃbege ayvattu uppu ge
 bisige 1 hasuṃbe gōshala 5 melasu hēṅge baḷa 1 hasuṃbege māna 1 maṇipannāyadalli eḷeya
 reḡa hāga 1 mēl-ele 200 gāna-dere initumaṃ tamma sutika-pathikāraṇandu chatur-vvīmāti-
 tirtthaṅkara pū pradhāna sarvvādhikāri hiriya-bhaṇḍāri Hullaṃyāṅgaḷu heḡgaḍe-Lakka-
 yyaṅgaḷuṃ heḡgaḍe-A Hoysala Nārasimha-dēvaṇa kayya bēṇikonḍu biṭṭaru ippatta-nālvāra
 mane-dere pa tāṃ nuḍidudē sad-vāṇi tanna pēḷḍ andadoḷ āṇṇadadoḷ ade māṛḡgaṇ
 endade nadedu

S'atīyind ambaram abjadīm tiligolaṃ nētraṅgaḷind āṇanam !
 poṣa-māvim banam Indranim Tridivam āśē !
 kirtti-dēva-muniyim saiddhānta-chakrēśanind !
 eṣegum śrī-Jina-dharmmam eudaḍe baḷikkē vaṇṇipam baṇṇipam ||
 taṇ labdhau cchamū-nāyakaḥ ! śrī-Huḷlas Savanēru mēva madadā dāba
 tṭyā mudā dhārāpārvvakam urvvarātastuḥ bhṛī śrī śrī
 bhavyābhōruha-bhāskaras Surasariṃ nīhāra parārttha-ratnākarah !
 siddhāntāmbudhī-vaṛddhanāmritakarah Kandarpa-sailāśanis so bhūtaḷē ||

Śrīmat-parama-gaṇadhīra-śyāmalā-śmāgā-līlācchanaṁ ।
 Śrī-taṇḍalānātha-yaśasānām-śrī-śaṅkaraṁ ॥

svasti řri-Varddhamānasya varddhamānasya śśāsanē |
 řri-Koṇḍakunda-nāmābhūch chatur-aṅgula-chāraṇaḥ ||
 tasyānvayē 'jani khyātē vikhyātē Dēśikē-gaṇē |
 guṇi Dēvēndra-siddhānta-dēvō Dēvēndra-vanditaḥ ||

avara santānadoḷ ||

vṛitta || para-vādi-kṣatibhṛin-niśāta-kulīṣaṃ řri-Mūla-saṅghābja-śhaṭ- |
 charaṇaṃ Pustaka-gachchha Dēśiga-gaṇa prakhyāta-yōgīśvarā- |
 bharaṇaṃ Manmatha-bhañjanam jagadoḷ ādam khyātan ādam Divā- |
 karanandi-bratipaṃ Jināgama-sudhāmbhōrāśi-tārādhipam ||
 ant enal int enalk ariyen eyde jagat-traya-vandiyar appa pem- |
 pam taḷed irppar embud ane ballen adallade samyamam chari- |
 tram tapam emb iv attalaḡam intu Divākaranandi-dēva-sai- |
 ddhāntigargg endoḷ ondu rasanōktiyoḷ ān adan entu baṇṇipem ||

tat-śiṣhyar appa ||

neṇeye tanutram ikkidavol ida malan tinc meyyan ormmeyum |
 turisuvad illa niddo vare maggulan ikkumad illa bāḡilaṃ |
 kiṛu teṇeyambud ill uḡaḷdud illa malaṅgumad ill Alūndranam |
 neṇevane baṇṇisal guṇa-gaṇāvaḷiyam Maḷadhāri-dēvarā ||

avara śiṣhyar ||

vṛitta || Kantu-madāpahar ssakaḷa-jīva-dayāpara-Jaina-mārgga-rā- |
 ddhānta-payōdhigaḷu viśhaya-vairigaḷ uddhata-karma-bhañjanar |
 asantata-bhavya-padma-dīnakṛit-prabharam Ś'ubhachandra-dēva-si- |
 ddhānta-munindraram pogalvud ambudhi-vēśhṭita-bhūri-bhūtaḷam ||

int ivara gurugaḷ appa řrimad-Divākaranandi-siddhānta-dēvaru ||

vṛitta || ā-muni-dīkṣheyaṃ kuḍe samagra-tapō-nidhiy āḡi dāna-chim- |
 tāmaṇiy āḡi sad-guṇa-gaṇāgrāṇiy āḡi dayā-dama-kāma- |
 řri-mukha-lakshmiy āḡi vinayārṇava-chandrikey āḡi santatam |
 řrimati Gantiyar mēgaḷdar urviyoḷ urvero kūrttu kirttisal ||
 řrimati Gantiyar jḡita-kashāyigaḷ ugra-tapaṅgaḷindam int |
 mahiyoḷ pogarttege negarttege nōntu samādhiyim jagat- |
 svāmiy enippa pēmpina Jinēndrana pāda-payōja-yugmamaṃ |
 prēmadi chittadoḷ nilisi dēva-nivāsa-vibhūtig eydidaḷ ||

Saka-varshaṃ 1041 neya Viḷambi-sampvatsarada Phāḷguṇa-buddha-paṅchami-Budhavāradandu saṇṇya-
 sana-vidhiyim řrimati Gantiyar mṃmuḍipi dēva-lōkakke sandar ||

agaṇitam ene chāru-tapam |
 prugunita-guṇa-gaṇa-vibhūṣhaṇāḷaṅkṛitey int |
 agaṇita-nija-guruvige nisi- |
 dluḡeyam Māṅkabbe Gantiyar mṃmādisidar ||

karuṇam prāṇi-gaṇaṅgaḷoḷ chaturatā-sampatti-siddhāntadoḷ |
 paritōṣham guṇa-sēvya-bhavya-jaṇadoḷ niramaṣsaravam muni- |
 ēvararoḷ dhīrate ghōra-vira-tapadoḷ kayy aṇṇi pēṇṇal Divā- |
 kar-ṇaudi-vrāti pēṇṇan ēṇ taḷedanō yōḡindra-brindaṅgaḷoḷ ||

Copper plate inscription in possession of the Maṭha.

S'ri-svasti śrī-S'ālivāhana-śaka-varuṣa 1556 neya Bhāva-samvatsarada Ābhāḍa-śuddha 13 Stiravāra
 Brahma-yōgadalu śrīman-mahā-rājādhirāja-rāja-paramēśvara ari-rāya-mastaka-śūla śaraṇāgata-vajra-
 pañjara para-nāri-sahōdara satu-tyāga-parākrama-mudrā-mudrita bhuvana-vallabha suvarṇa-kalaśa-
 sthāpanāchāryya śhaḍ-darṇma-chakrēśvarar āda Mahīśūra-paṭṭana-puravarādhiśvarar āda Chāma-Rāja-
 Voḍeyar-Ayyanavaru dēvara Beḷuḷada Gummaṭa-nātha-svāmiyavara archanā-vṛittiya svāstiyānu
 sthānadavaru tamma tamma anupatyadinē ā-vartitaka-gurastarige ādahu-bhōgyādiy āgi koṭṭu ādahu-
 gāraru bahu-kālā anubhavisī haruttā yiralāgi Chāma-Rāja-Voḍeyar-Ayyanavaru vichārisī ādahu bhōgyā-
 diya anubhavisī haruttā yiddanta vartitaka-gurastaranu kareyisī | sthānadavarige nivu koṭṭantha
 sālavanu tirisī koḍisēvu yendu hēḷulāgi vartitaka-gurastara ādida mātu tāvu sthānadavarige koṭṭantha
 sālaru tamma tande-tāyigalige puṇyav āgaliy endu dhārā-dattavāgi dhāreyaṇu yeredu koṭṭevu yendu
 samastaru ādalāgi | sthānadavarige vartitaka-gurastara kaiyallu | Gummaṭa-nātha-svāmiya sannidhiyalli
 dēvaru-guru-sākshiy āgi dhāreyaṇu yerisī || āchandrārka-sthāyiyāgi dēvatā-sēveyānu mādikonḍu
 sukhadalli yiharu endu hiḍisī koṭṭa dharma-śāsana || munde Beḷuḷada sthānadavaru svāstiyaṇu
 āvānu obbanu ādahu-hiḍidantavaru ādava-koṭṭantavaru daruśana-dharmakke horagu sthāna-mānyake
 kāruṇav illa | yishṭakkū miri ādava-koṭṭantavaru ādahu-hiḍidantavarānu i-rājyakke adhipatīy āgiddan-
 tha doregaḷu i-dēvara dharmavānu pūrva-mērege naḍesal uḷḷavaru || i-mērege naḍesal ariyade
 upēkaḥya doregaḷige Vāraṇasīyalli sahasra-kapileyaṇu Brāhmaṇarānu konda pāpakke hōharu yendu
 bareśi koṭṭa dharma-śāsana māṅgaḷam ahā śrī || śrī śrī ||

141 ✓

*In the Maṭha.**

S'rimat-parama-gaṃbhīra-syādvād-āmōgha-lāñchhanam |
 jīyāt trailōkya-nāthasya śāsanam Jina-śāsanam ||
 nānā-dēśa-nṛpāla-mauli-vilasa-māpikya-ratna-prabhā-
 bhāsvat-pāda-sarōj-yugma-ruchirah śrī-Kṛishṇa-Rāja-prabhuḥ |
 śrī-Karṇāṭaka-dēśa-bhāṣura-Mahīśūrastha-simphāsanah
 śrī-Chāma-kshītipāla-sūnur avānu jīyāt sahasraṃ samāh ||
 svasti śrī-Varidhamānākhya Jinē muktim gatē sati |
 vahni-randhrābhi-nōtraiś cha vatsarēśu mitēśu vai ||
 Vikramāṅka-samāsv indu-gaja-sūmaja-hastibhiḥ |
 satishu gaṇanīyāsu gaṇita-jūair bbudhais tadā ||
 S'ālivāhana-varahēśu nētra-bāna-nagēndubhiḥ |
 pramitēśu Vikṛity-abdē S'rāvapē māsi māṅgalē ||
 kṛishṇa-pakshē cha pañchamyām tithau chandrasya vāsarē |
 dōrddāḍa-khaṇḍitāratiḥ sva-kīrti-vyāpta-dik-tataḥ ||
 saḥ śrīman Kṛishṇa-Rājendrasya yuh-śrī-sukha-labdhaḥ |
 ētasmin dakṣhiṇē Kāśau nagarē Beḷuḷābhavē ||
 Vindhyaḍran bhāṣamānasya śrīmatē Gommatēśinaḥ |
 śrī-pāda-padma-pūjāyā śāśhanam Jina-vēmanam ||

* Sanskrit version, by the guru of this period, of the names then granted, which was in Kannada.

sārdham Hēmadri-Pārvēsa-chāru-śri-chaitya-vēśmanā |
 dvā-ttrimāat-pramitānām śri-sāparyyōtsava-hētavē ||
 Jinēndra-paūcha-kalyāṇa-śri-rathōtsava-sampadē |
 śri-Chārukirtti-yōgindra-maṭha-rakṣaṇa-kārapāt ||
 āhārābhaya-bhaishajya-śāstra-dānādi-sampadē |
 Deḷguḷākhyā-mahā-grāmaṃ Vinḍhya-Chandīādri-bhāsuram ||
 Bhū-dēvi-maṅgalādarśa-kalyāṇy-ākhyā-sarō-ṇvitaṃ |
 Jinālayais tu lalitair mmaṇḍitaṃ gōpurāṇvitaḥ ||
 sa-tatākam sa-chānpēyaṃ Hosahalli-samāhvaṃ |
 śāna-dik-sthitaṃ grāmaṃ śālyādy-utpatti-bhāsuram ||
 Uttanahalli vikhyātam pratichyām kakubh's sthitaṃ |
 grāmaṃ Kabbūlu-nāmānam grāmaṃ gō-pāla-saṅkulaṃ ||
 pūrvvaṃ Pārṇāryya-sandattaṃ kumārē nripatau sati |
 iti grāmān chatus-saṅkhyān dadau bhaktyā svayam mudā ||
 svasti śri-Diḷli-Hēmadri-Sudhā-Saṅgita-nāmasu |
 tathā Svētīpura-Kāhēmaṇḍa-Belguḷa-rūḷhishu ||
 samsthānēshu lavat-siddha-simha-pūṭha-vibhūsinām |
 śrīmatām Chārukirttinām paṇḍitānām satām vaśē ||
 śāsana-kṛitya tūn grāmān arpayāmāsa sūdaram |
 ēśah śri-Kṛishṇa-bhūpālāḥ pālitaḥkhila-manuḷalāḥ ||

142 (362)

On the rock north of Zivare kere.

S'ri-S'aka-varusha 1565 neya

śrīmach-Chāru-sukirti-paṇḍita-yatiḥ Sōbhānu-saṃvatsarē
 māśē Pushya-chaturdāśī-tithi-varē kṛishṇē supakshē mahān |
 madhyāhnē vara-Mūla-bhē cha karāṇē Bhārggavya-varē Dhṛivē
 yōgē Svargga-puram jagāma matimān traividya-chakrēśvaraḥ || śri ||

143 (377)

On a stone in Bāṇḍvara Basavayya's field east of the town.

Svasti śrīmat-Taḷaṇḍu-gonḍa-Bhaja-bala-Vira-Gaṅga-Poysala-Dēvaruṃ hiriya-dāṇḍanāyakaram rājye
 uttārōttarav āge śri-Gomaṭṭēśvara-Dēvara Baladadaśeyahalliva kaṇḍu challadi-Chaladāṇḍa-Bāva
 Heḍe-jaya Gavare-Setṭiya magam Beṭṭi-Setṭiya Rāvabeya magam Māchi-Setṭi v-Setṭi-makkala
 Mari-Setṭi yivaru tale hora uktyaki

144 (384)

East of the Aregal basti in Jinuṃāḥapura.

S'rimat-parama-gaṇbhīra-syādvād-āmōgha-lāṅghanaṃ |
 jīyāt trailōkyā-nāthasy śāsanam Jina-śāsanam ||
 bhadrām astu Jina-śāsanāya sampadyatām pratividhāna-hētavē |
 anya-vādi-maḍa-hastī-mastuka-sphāṭanāya ghaṭanē paṭiyasē ||

Svasti samasta-bhavanāśrayam śrī-prithvi-vallabha-mahā-rājādhirājam paramēśvara-parama-bhaṭṭāra-
kam Satyāśraya-kula-śākaṁ Chakrābharaṇam śrīmat Tribhuvana-Malla-Dēvara rājya-rājyam utta-
rōttarābhivṛddhi-pravarddhamānam āchandrārka-tāram barāṁ salluttam ire ||

Vinayāditya-nripālām |
jana-vinutaṁ Poysalāmbharāvaya-dinapam |
Manu-mārggan enisi negaldam |
vana-nidhi-parivṛita-samasta-dhātṛi-taḷado |

tat-putra ||

Eṇeyāṅga-Poysalam ta- |
It aṇey aṭṭi virōdhi-bhūparam dhurad-eḍeyole |
taṇi-sandu geldu vīrakk- |
eṇevattagirda sukhado rājyam geydaṁ ||
ā negald-Eṇaga-nripālana |
sūnu-bṛihadvairi-marddanam sakalā-dhari- |
tri-nāthan artthi-janatā- |
Kāṇinam dharage negalde Ballāla-nripam ||

ātana tamma ||

Koṅg-ēḷum Male yōḷuma- |
n aṇgayg alavaḍisi tākiguṇḍ ivaram dō- |
śaṅgalaṁ ilkuḷi-ḡoṇḍa-Nṛi- |
siṅga-śrī-Viṣṇuvarddhanōrvvipālām ||

svasti samadhigata-paṇḍha-mahā-śabda-mahā-maṇḍalēśvaram Dvārāvati-pura-varādhīśvaram Yādr-
kuḷāmbara-ālyumaṇi samyaktva-chōḍamaṇi Malaparol-ḡaṇḍa rāja-mārttaṇḍa Talakāḍu-Koṅgu-Naṅga |
Koyatūr-Tteṇeyūr-Uchchaṅgi-Taleyūr-Ppombuchcham end ivu-mōdalēge palavu-durggagaḷam koṇḍu
Gaṅgarāḍi-tombatt-aru-sāsiramam pratipālisi sukhadiṇi rājyam geyuttam ire tat-pāda-padmoḷajivigaḷ ||

vṛitta || Jina-dharmmagraṇi-Nāga-Varuṇmana sutam śrī-Māramayyam jaga- |
d-vinutam tat-sutan Echi-Rājan amalam Kaṇḍinya-sad-gōtran ā- |
tana chittōtsave Pōchikabbe avarg aty-utsāhadim puṭṭidar |
... Bamma-chamūpan ... adhaṭam śrī-Gaṅga-daṇḍādhīpam ||

antu ||

adatarpp unnati satyam āṇbu chalam āyuh saucham audāryyam a- |
pmu diṭam tannate minduv emba ḡuṇa-saṅghātangaḷam tāldi lō- |
kāda vandi-prakara-gaṭam taṇ-nidhi kaḷ kēnārtthiy-end ittu chā- |
ḡaḍa pempindame Gaṅga-Rājan esedaṁ viśvambharā-bhāḡado ||
Talekādāṁ eḷad anto Koṅgan oḷakōṇḍ ... yaṇ tāldi dō- |
a-bhaḷadiṇi Vēṅgiyam kaḷalchi Narasiṅgaṅg antakāvāsamaṇi |
niḷayam māḍi nimircchi Viṣṇu-nripaṇā .. mārggaḍim Gaṅga-maḡ- |
ḡalamam koṇḍaṁ arāṭi-yādha-mṛiga-siṅgam Gaṅga-daṇḍādhīpam ||

ātana piriy-anna ||

vṛitta-diḡ-vaḷaya-ḡaḷa- |
śrī-pati vīrāṇa-viṇḍa-pati dhana-pati vi- |
dya-pati enippe Bamma-cha- |
māpāḷi Jina-pati-paḷḷa-ḡiṅga-mūḍyam ||

âtana sati ||

parama-śrī-Jinan āptam |
gurugaḥ śrī-Bhānukīrti-dēvare lakṣmi- |
karan enippa Bamma-Dēvane |
puruṣaṇ enaḥ Bāgaṇabbe paḍedaḥ jasanam ||

kanda || ā satige puṇyavatige vi- |
lāsada kaṇi sakaḥa-bhavya-sēryam garbbhā- |
vāsadin udayisidaṇ sasi- |
bhāsuratara-kīrtiy Ēcha-daṇḍādhiśaṇ ||

vṛtta || māḍisidaṇ Jinēndra-bhavanagaḥaṇ ā Kopavādi-tīrtthadāḥ |
rūḍiyaṇ ēlge-vett esava Beḷgoḷadāḥ bahu-chitra-vittiyim |
nōḍidarāṇ manāṅgoḷipuv embinam Ēcha-chamūpan artthi-kai- |
gūḍe daritri koṇḍu konedāḍe jasaṇ naliḍāḍe lileyim ||

antu dāna-vinōdanam Jina-dharmābhayudaya-pramōdanam āgi pala-kālam sukhadāḥ irmme baḷika
sanyāsana-vidhiyim śariramam biṭṭu Sura-lōka-nivāsiy ādan itta ||

vṛtta || malav-aty-udbhūta-dēśa-kaṇṭakaraṇ ātandāṭta beṇkoṇḍu dō- |
- r-bbaladiṇ Koṅgaran otti vairi-niparaṇ bennaṭṭi tūḷd anya-mam- |
ḍaḷamam tat-patig eyde māḍi jagadoḷ birade tān int agum- |
daley ādam Kali-Gaṅgaṇ agra-tanayam śrī-Boppa-daṇḍādhipaṇ ||

svasti samadbigata-paṇḍa-mahā-śabda mahā-sāmantādhīpati mahā-prachanda-daṇḍanāyaka vairi-
bhaya-dāya drōha-gharatṭa saṅgrāma-jattalaṭṭa | Haya-vata-Rājaṇ | kāntā-manuja | gōtra-pavitra | budha-
jana-mitraṇ | śrīmatu Boppa-Dēva-daṇḍanāyakaṇ | tamm annan appa Ēchi-Rāja-daṇḍanāyakaṇge
parōkṣa-vinayam nisiḍbigeyam nilisi ātana māḍisida basadige | khaṇḍu-sphuṭitakkam vāhāra-dānakkaṇ |
Gaṅgasamudradāḥ 10 khaṇḍu gaddeyam hūvina-tōtamam basadiya mūḍaṇa kiṇu-geṇeyum | Bekkana-
keṇeyum berddaleym tamma gurugaḥ appa śrī-Mūla-saṅghada Dēśiga-gaṇada Pustaka-gachchha śrī-
matu Subhachandra-siddhānta-dēvara śiṣhyar appa Mādha[va]chandra-dēvargge dhāra-pūrvvakam māḍi-
koṭṭa datti ||

ślōka || sva-dattam para-dattam vā yō harēta vasundharām |
śaśhītir-vvarsha-sahasrāṇi viśhṭāyām jāyatē krimiḥ ||

..... kāntig .. urmmaṇi- |
g ātata-yaśan Ēchi-Rājan arddhāṅganey ē |
māt ādudo pesarisaḥ ā |
bhūtaḷadoḷag Ēchikabbe ra rūpiṇ ||
dānadoḷ abhimānadoḷ ā |
mānini |
..... yendu kuḍuvalē |
dānam ent Ēchikabbe ||

antu parama- .. rāja-daṇḍanāyana-daṇḍanāyakti śrīmatu-S'ubhachandra-siddhānta-dēvara guḍḍi
Ēchikabbeyum tamm atte Bāgaṇabbeyum āśanamam nilisi mahā-pōje māḍi mahā-dānam geḍḍaḥ
andiṇa m āḍaḷa || śrī ||

ॐ श्री

ॐ श्रीगणेशाय नमः
ॐ श्रीगणेशाय नमः
ॐ श्रीगणेशाय नमः
ॐ श्रीगणेशाय नमः
ॐ श्रीगणेशाय नमः

ॐ श्री

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ॐ श्रीगणेशाय नमः

TRANSLATIONS.

Inscriptions on Chandra-girl.

1¹

Size 15' 3" x 4' 7".

Two Vases² decorated with leaves.

Be it well.

Success through the adorable Varddhamāna, the fortunate establisher of the science of merit ; an embodiment of the nectar of the peace of acquired *siddhi* (the fruit of penance). Support of both the upper and lower worlds, being himself all things moveable and immoveable ; by his own power of discerning both spirit and mind, pervading all. Having obtained inconceivable greatness and supreme honour throughout the world ; having acquired the great *arhantiya* in the group of worthies who have become *tirthaṅkaras*. Moreover, whose indisputable doctrine, overcoming those of the other disputing sects, is supreme in śrī Viśālā,³ and a security to the world.

After the great sun Mahāvira had gone down,—an abode of glorious qualities which illuminated all worlds ; a great orb of a thousand brilliant rays which, dispersing the darkness, caused to unfold the lotus of the blessed people⁴ multiplying in the lake of the supreme Jaina faith :—(there arose) the adorable great Rishi *Gautama-gaṇadhara*, his personal disciple *Lohīrya*, *Jambu*, *Vishṇu-dēva*, *Aparājita*, *Ghōṣardhāna*, *Bhadrabāhu*, *Viśākha*, *Prōṣhṭhula*, *Kṣatrikārya*, *Jayanāna*, *Siddhārtha*, *Dhṛtiśēna*, *Buddhila*, and other gurus.

Bhadrabāhu-svāmin, of the illustrious line of this regular order of great men, who by virtue of his severe penance had acquired the essence of knowledge, having, by his power of discovering the past, present and future, foretold in Ujjayini a period of twelve years of dire calamity (or famine),—the whole of the *saṅgha*, leaving the northern regions, took their way to the south. And the rishi company arrived at a country counting many hundreds of villages, completely filled with the increase of people, money, gold, grain, cows, buffaloes and goats.

Whereupon, at a mountain with lofty peaks, whose name was *Kaṭavapra*,⁵—an ornament to the earth ; the ground around which was variegated with the brilliant hues of the clustres of gay flowers fallen from the beautiful trees ; the rocks on which were dark as the great rain-clouds filled with water ; abounding with wild boars, panthers, tigers, bears, hyasnas, serpents and deer ; filled with caves, caverns, large ravines and forests ;—the *dēhārī*, with *Prabhāchandra*⁶ also⁷, perceiving that but little time remained for him to live, and fearing on account of the road (or journey), announced his desire to do the penance before death, and having dismissed the entire *saṅgha*, he, with one single

¹ Originally published by me in 1874 (*Ind. Ant.* III, 153.)

² It is not clear whether these belong to the inscription, but they seem to. At either end above the inscription are two lamp-stands, which appear to be later additions. Between the vase to the right and the lamp-stand on that side is a large circle with figures of leaves, which is certainly more modern.

³ An ancient name of Ujjayini.

⁴ *Bhavya-jana*, a term appropriated by the Jains to express their own sect.

⁵ "having matted sides."—In the Kannada inscriptions it appears as *Kaṭavappa* and *Kaṭavappa*.

⁶ Explained as the clerical name assumed by Chandra Gupta.

⁷ The construction is stated to be *Prabhāchandra-ya-+and-+amānāna* etc. (and also *amānāna*) etc.—*Amara* Kṛ's.

disciple, worshipping on cold stones covered with grass, quitted his body and in this manner attained to the state (or, gained the adoration) of the seven hundred *rishis*.

May it prosper, the Jina *s'dsana*.

2 *

Nāgamati-ganti,⁹ the (female) disciple of the excellent Silent *guru*¹⁰ of Chittūr in Ādeyare uād,¹ having kept the vow three months, expired.²

3

The dense smoke of iniquity spreading wide and filling all space like the huge mountain of ignorance, the fool who is entangled in the great and delusive troubles of family, falling under the power of kings, goes to ruin. The friend of heavenly wisdom named *Charita S'ri*, in (the mountain) called Kalbappi praised by the munis of svarga, performing the vows of a *munī*, attained to the condition of a happy man.

4

..... keeping the vows, expired.

5

Be it well. The fortunate (lady) *Jambā Nāygi*, having kept the vow a month, expired.

6

The fortunate Silent *bhaṭṭāru* of Nōdubomre, having kept the vow, expired.

7

Bala Dēva guru, disciple of Dharmma Sēna guru of Kittāru, having kept the vow of a *sannyāsi*, expired.

8

Ugra Sēna guru, disciple of Paddini guru of Mālenūru, having kept the vow of a *sannyāsi* one month, expired.

¹Originally published by me, with Nos. 5 to 11, 13, 14 and 16, in 1873 (*Ind. Ant.* II, 323.)

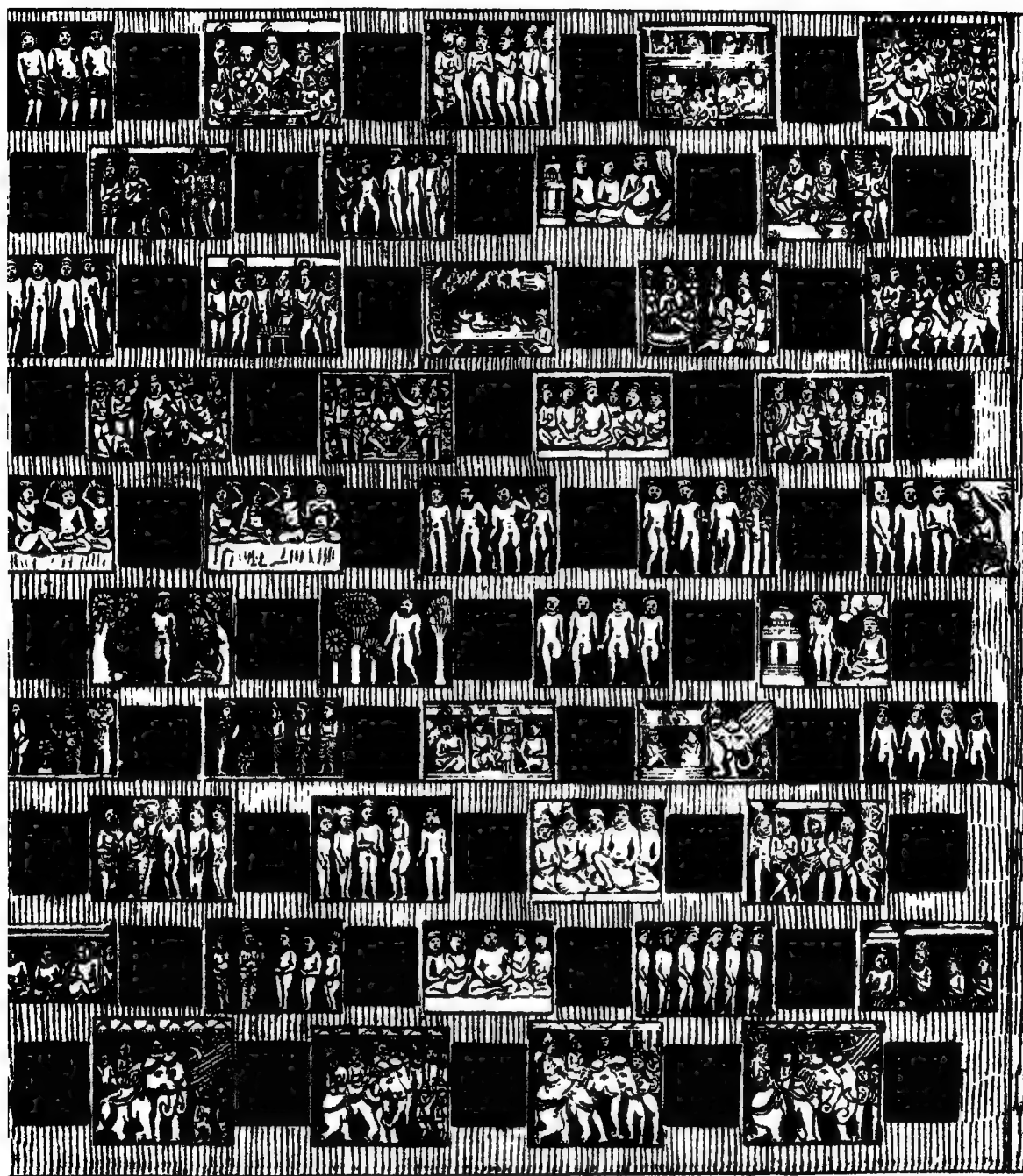
⁹*Ganti*, or, by euphony in a compound, *ganti*, was the designation of a Jaina nun or female devotee.

¹⁰*Gurmadiga*, literally the 'guru feet': a similar use of *aṭi*, foot, is seen in *Dimmadiga*, No. 16, *Permmannadiga* and *Permmadiga*, or their singulars, as titles of the Ganga kings (see Nos. 2, 3 and 4, *Coorg Inscriptions*) and of the Chālukya kings (see Nos. 45 and 59 in this volume). This use is not now retained in Kannada, but appears to be known in Tamil and Malayālam. The idea of 'worshipful' seems associated with *aṭi*, as it is with *pāda* in Sanskrit. In the expression *tāta-pāda*, also used of gurus. Though this sense of the word is not found in the dictionaries, there is a rule quoted by Mādhyama Brahmana as follows:—*Uttamādāy swardhan tu pāda-s'aktim bhuyati*.

This name occurs as *Adayāra-vāṭṭāra* in a grant of the Pallava king Nandi-Varman, and, with reference to its being on the Pāṭār, as *Ādeyare-vāṭṭāra* in a grant of Nandi-Varman Pallava-Malla. Chittūr is also Sanskritized as *Chittūra*. These coinclences were

pointed out by Mr. Foulkes, who published the grants in 1879. (*Ind. Ant.* VIII, 167, 273: see also *Indian Manual*, II, 354.)

²*Muṣṭipidar*, a term peculiar to the Jains, with which most of this class of inscriptions terminate. *Muṣṭi* is given among the Kannaḍa verbal roots in Kōrī Rājā's *S'ābdamayi-darpana*, and is explained by *kis'a-bandhan nirvahanāya cha*, to bind the hair, and to end. On the analogy of *muṣṭi*, *marayā* (to die), and *madiga*, *marayā-karayā* (to kill or cause death) in the same list, *muṣṭipidar* would be the usual form of *muṣṭi* and equivalent to *nirvahanā-karayā*, to procure nirvāṇa or one's end. The latter word is derived from *nirvāṇa*, to which Henry gives the meanings 'to extinguish oneself, to pass away'—the first on the authority of Lassen. *Muṣṭipidar* appears in these inscriptions to include, all these ideas of ceasing (to live), liberating oneself and passing away. I have translated it by "expired" proceeding on the evident analogy between *nirvāṇa* and the Buddhist term *nirvāṇa*, derived from *nirvāṇa*, to be extinguished. The *Amara* Kōṣa explains the latter term—*śāntaḥ śāntaḥ śāntaḥ śāntaḥ śāntaḥ*, which means 'blown out or gone out'—either to a sage or to fire; extinct.



CHANDRAGUPTA BASTI

117

9

Gurā Sēna guru of Kottāra, disciple of the Silent guru of Agara, having kept the vow, expired.

10

Ēchi guraxi of Kuttāra, the chief (female) disciple of Perumāla guru, expired.

11

The Utlakkal guru, having kept the vow, expired.

12

The guru of the holy tirtha.

13

The guru of Talekāḍu, with the great mass of matted hair and a bunch of peacocks' feathers³ bound with a bowstring, disciple of Kālōchi guru, having kept the vow of a *sannyasi* twenty one days, expired.

14

Size 3' 8" x 1' 6".

Nāga Sēna guru, disciple of Rishabha Sēna guru, thus expired, in the manner of a *sannyasi* :—

To Nāga Sēna, the sinless, possessor of the highest good qualities,
To Nāga Nāyaka, by whom the world of enemies hath been conquered,
The worshipped of kings, in rank of unblemished fortune,
The giver of one's wishes, the destroyer of pride, do I bow myself in reverence.

15

Size 6' 8" x 2' 9".

With groves, adorned with red waterlilies and filled with the hum of bees, surpassing Nandana (Indra's grove) ; shining on every side with fields standing with rice, was it beyond the hill. Instructing all in the praise of Bhagavat, the ocean of goodness to all creatures ; worshipping on the summit of the mountain ; born to the virtuous Kanaka Sēna, was a chief of virtue. Behold, (this) *Bala Dēva* muni the honourable, having forsaken beyond the hill, giving himself up to devotion, departed to the siddha loka, did he not ?

16

The fortunate Great One, having kept the vow, ended his time (or life.)

17⁴

Size 4' 7" x 2' 10".

Saying 'to be in accord with the pair Śrī Bhadrabāhu together with the great muni Chandra Dasya is the true faith'—after coming (here) and being gratified, the of her race, the coral-lipped wife of Śānti-sēna munīśa, *Ēchel go[ravi]* on the top of the mountain, forsaking all food, attained to the state of not-being born again.

³ One of the signs of a Jain yati. It is said to keep away insects, but they should be killed by pinching the mouth or nostrils, or by being motionless.

⁴ By a mistake No. 17 was divided into two numbers 17 and 18 in the Kannada text.

Singa-nandi, ?son of the mountain guru, having performed the vow, ended his life (or time.)

..... I, having come down from this throne..... she, the daughter *Nachchikave*,
..... attained to the wealth of the world of gods.

Be it well. Adorned with good qualities, from a lofty site he rose to be a siddha ; descendant of
a virtuous guru, a son of the ? Sadviga gāṇa, dweller on the top of the mountain, not going down below
the space on the slope, virtuous

On *Kottayya*, the lay disciple of Abhayānandi paṇḍita, coming (here), he a thousand.

Be it well..... the guru of Ingālūru..... on the Kaḷbappu mountain ended
his life (or time.)

(Date about A. D. 670.—Size 14' × 7'.)

While *Navalōka S'ri Kambaiyan*, son of the lord of great feudatories, entitled to the five big
drums, *S'ri Ballabha* (para)mēśvara mahārāja, was ruling the earth :—a grant of land at the request
of... gāṇa Arasi, with details of the boundaries (*much illegible*.)

The disciple of, *Ariṭṭo-Nēmi*, caused the siddha to be made.

Size 7' 7" × 2' 11".

Rapidly vanishing like the rainbow, like clustering flashes of lightning, or like a dewy cloud, to
whom are the treasures of beauty, pleasure, wealth and power secure ? Thus saying, having assumed
the state of a *saṃyāsī*, the great mighty one, *Nandi Sēna*, best and most excellent of munis, reached
the world of gods (*dēva lōka*.)

The fortunate of the Navilūru⁷ saṅgha, in this mountain named [Kaṭava]pra
..... in the Kāripura village, of the Mayūra⁸ saṅgha, lord of this world, in the middle of
the Kaṭapra⁹ mountain, gained the tomb.

..... the great *Anantamati-gaṇṭi*, of the Navilūra saṅgha, on the broad Kaṭavapra
mountain performed the vow, and settled in the good path, gained the supreme happiness of the world
of gods. Obeisance.

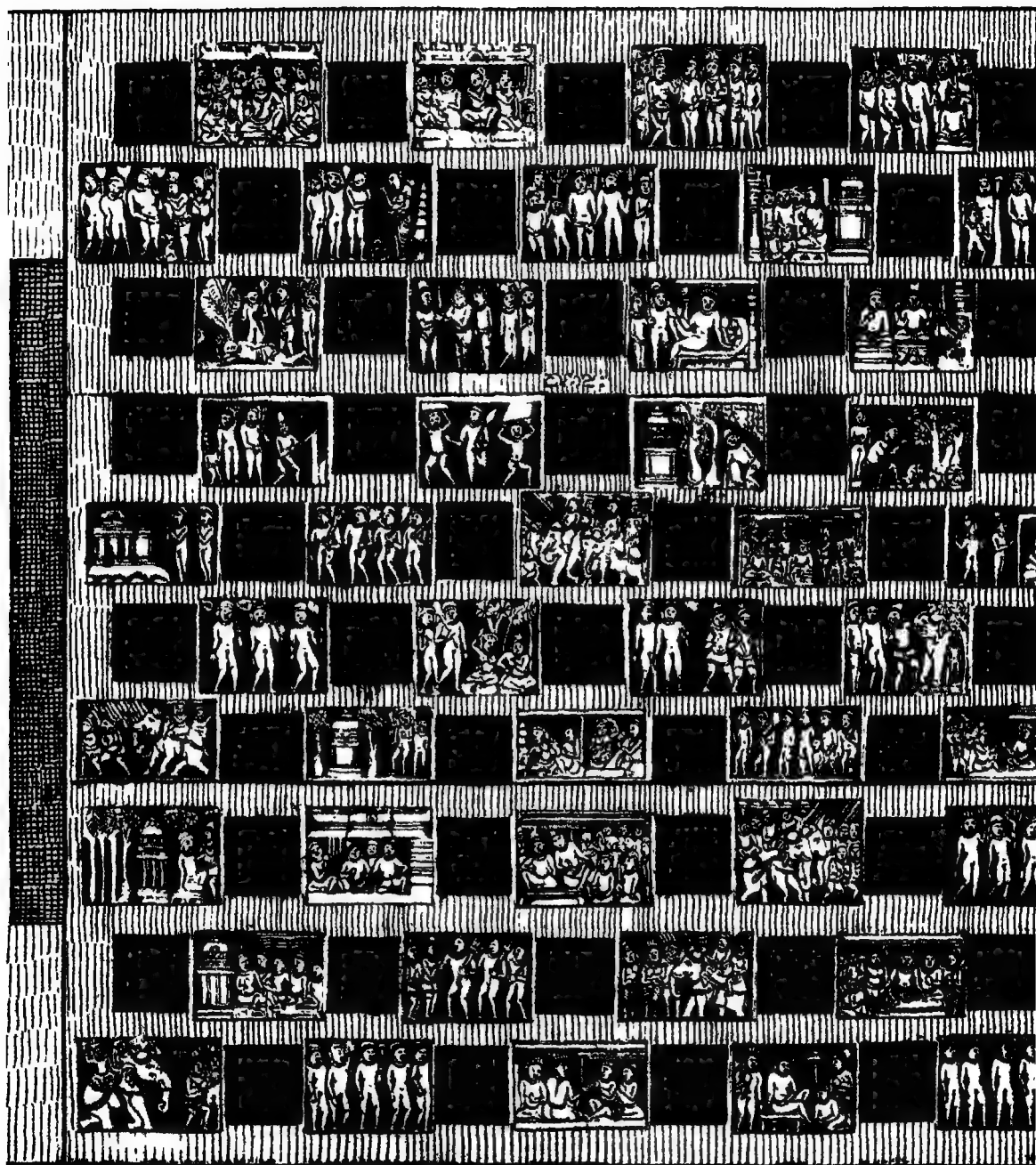
..... *Saundaryya Aryya* by name, of the Mayūra grāma saṅgha, on the Kaṭavapra
mountain gained the tomb:

⁵To the south of the deserted image.

⁶The first of these inscriptions published by me in 1878 (*Ind. Ant.* II, 265.)

⁷Navilū and Mayūra mean the same, the former being Kannaḍa, and the latter Sanskrit, for peacock.

⁸The word has been shortened to this form evidently to suit the metre.



CHANDRAGUPTA BASTI

Aṅgaḥ by name, famed for many good qualities, while standing in penance in unmeasured devotion, on the mountain

31

In the Navilār saṅgha Gurava-nandi was the chief in religious observance: his disciple, of unblemished qualities, was Vṛṣabha-nandi munīśa. Be it well. His grandmother gained the world of svarga.

32

Knowing that death was approaching, and desiring happiness; having acquired many virtuous qualities the worshipful great muni named *Dēva-sēna*, performing the vow, ascended to svarga.

33

Having selected a good place for penance, *Adarīṭṭime Nāgendu*, of the Keḷatār saṅgha, ruling the Nāḍeḱe 200, rites without number.

34

Be it well. Free from fault, of a fame pure (white) as Abindra or milk, obedient, highly revered for the greatness of his penance. In the famous Kalvappu, ascending the pīṣhi giri, the free from fault, having gained the blessed land of svarga, the highly revered for penance

35

..... of lofty virtue, of firm qualities, possessed of great learning, the theme of praise, *Sasirumali ganti* rising up and coming to Kalhappira, in worship and praise on the holy mountain, ascended to the immortal svarga.

36

The auspicious *Eṇeyagarve* in Kavatta (or Kalvappu)

37

May he firmly prevail—the auspicious *Garuḍa Kāsari Rājā*.

38

(Date A.D. 973.—Size 3' x 1' 10")⁹

(South face.)

Be it well having acquired the earth, by the power of the sword in his hand having acquired all fortune king of the Gaṅga line.....

He who was as moonlight in unfolding the water-lilies the Gaṅga kula, renowned in all the world; *Saiya-Vākyā Kaṇṇepi-Varmāna Dharma-Mahārājādhirāja*; who from Kṛishṇa Rājā's victorious expedition to the north was known as the Gūrjara Adhirāja; famous for his prowess in smiting down the pride of Dalla, whose power was like that of a great wild elephant; a sun among heroes; maintaining by valour his throne and all the royal insignia; destroyer of the groups of Kīrātās dwelling in the skirts of the Vindhya forests; having by his power driven out the

⁹ In this inscription belongs to the same king who is stated in the

Māṅgalī inscription to have died in 973 A.D., the above, taken in connection with the statement at the end, is the earliest date.

army of the emperor of (or ? from) Mānyakhêṭa¹⁰; holding festival at the coronation of Indra Rāja; rejoicing those ready for war; revered through fear by the king of the Vanavāsi country; celebrated in songs for, having captured his jewels, lusty elephants, and all his stores; having destroyed the fighting power of the king of all the Nalambas, who, receiving obeisance from the son of of the Mātūra family, came forth swollen with pride like a troop of elephants; having uprooted the petty kings; having reduced Uchchāṅgi-durga¹ to powder; having slain the S'abara minister named Naraga; on account of his power revered by Chēra, Chōla, Pāṇḍya and Pallava; having promoted the Jina śāsana; having the flag of; having acquired great wealth through seizing the spoil of powerful kings; having supported all the earth by his virtue; the king who was a Yama to the Nalamba kula :—the record of his valour and the record of his merit, which have travelled to the ends of the earth, may they continue to the end of the ages, as long as moon and stars endure.

(West face.)

(The following names appear in the upper portion, which is greatly defaced)—Gaṅga-chūḍāmaṇi. king Guttiya Gaṅga, Yama to the Nalambas, Pallava śrī-Mārasimha renowned in the war of heroes as the monarch enthroned; born to be a wild-fire to the lion (*hari*) Rājāditya, the head-jewel of the Chālukyas,—was this head-jewel of the Gaṅgas; as if saying 'Daityēndra, Madhu, Kaiṭabha and others have been destroyed, with Mura; what other tormentors of the earth shall I subdue?' he overcame Naragāsura, and freed the world from his trouble; causing universal joy—he who was a Yama to the Nalambas.

(North face.)

[Entirely defaced: the name Gaṅga-chūḍāmaṇi occurs.]

(East face.)

Shall I celebrate the prowess with which he brought low the mighty Dalla, who was saying to himself 'pluck out your fear', and subdued him; shall I celebrate the praised in all the earth; shall I celebrate the valour with which he slaughtered the of the Pallava king :—how to celebrate so many deeds I know not, of Chalad-uttaraṅga.

All the skulls of the Pallavas, spoils from their defeat, instead of casting away he collected together, presenting the appearance of a Rāpālīka; as if warning foreign chiefs 'if you wish to save your heads and not fall into this my flame, make friendship, have audience and escape in a group together' :—thus famously was tribute levied by the maṇḍalīka-Triṇētra.

His inborn valour having for a long time prevailed—the fort of Uchchāṅgi, which had formerly been celebrated for being surrounded and besieged but abandoned through inability to take it, he captured, terrifying the world: on which he became the theme of praise to the three worlds—the king Guttiya Gaṅga.

Naraga, who had acquired such fame that he was reckoned to be Yama, or Rāvaṇa, or S'isupāla, became his servant; and without effort . . . came into the possession of Gaṅga-chūḍāmaṇi.

. in his spoken word he will not fail—Gaṅga-chūḍāmaṇi.

Thus, having fought and conquered the regions within the skirts of the Vindhya forests, the chief city of Mānyakhêṭa, Gōṇāru, Uchchāṅgi, the Banavāsi country, the Pāṇḍya fort and many other places;

¹⁰ Situated in the Nilgiri's Domain, about 60 miles south-west of Sholapur: it was the capital of the Ratta or Rāshtrakūṭa kings.

¹ In the Bellary district, just over the border of Mysore, near Dīvāṅḡri and Harthana.

having won great fame in many lands ; having made great gifts ; the renowned Gaṅga Vidyādhara ; the champion among the Gaṅgas ; the lion of the Gaṅgas ; the head-jewel of the Gaṅgas ; the Gaṅga Cupid ; the Gaṅga diamond ; Chalad-uttaraṅga ; Guttiya Gaṅga ; incarnation of merit ; the sole hero of the world ; the true to his word ; a sun to (consume) his enemies ; a destroying sword ; to maṇḍalikas Triṇētra ; the king who was a Yama to the Nolaṃba kula,—caused basadīs and māna-sambhas to be erected in numerous places. Fortune.

(The following is apparently a subsequent addition) Having among us also promoted works of merit, for one year more he carried on the kingdom, and then, in the presence of the feet of Ajitasēna-bhaṭṭāraka of Baṅkāpura², in the manner of a faithful worshipper entered the tomb. (Verse). O Chōla king, your master has gone, without conquering your treasures or yourself—keep quiet : Pāṇḍya, grin and run not away in haste from your kingdom through fear the Gaṅga chief has departed to the dwelling of the gods.

39

(Date A.D. 1163.—Size 4' 5" × 1' 8".)

(East face.)

(Abstract) :—Praise of the mahā-maṇḍalācāryya *Dēvakīrti* paṇḍita dēva.

In the S'aka year 1085, the year Subhānu, on the 9th of the bright fortnight of Āshāḍha, Wednesday, at sunrise, 'the most beloved *Dēvakīrti* vrati was wedded to the women of svarga' (i. e. died.)

Sarasvati and the Lakshmi of liberality lament through all the world.

40

(Date A.D. 1163.)

(South face.)

(Abstract) :—Praise of Nābhī, a nātha and the other tīrthankaras ending with Mahāvīra. Praise of Gautama, in whose line arose the śruta-kēvali *Bhadrakāra*. His disciple was *Chandra-Gupta*, whose glory was such that his gaṇa of munis was worshipped by the forest deities. In whose line arose *Padmanandi*, which was his first name, but called *Koṇḍakunda* the first famous munisvara. Then there was *Umāsvāti*, who had the name *ācāryya* following after the word *Grīdhra-piṇchikha* ; in his line there was none equal to him in his time in discerning the *padārtha*.³ His disciple was *Baḍka-piṇchikha*, in whose line arose *Samanta-bhadra*, a lion among disputants.

After him was *Dēvanandi*, which was his first name, who on account of his great learning was called *Jinendra-buddhi*, and from his two feet being worshipped by the deities, named *Pūjyapāda*. His own incomparable grammar the *Jainendra* ; his *Sarvārtha-siddhi* ; his skill in siddhānta ; his superior poetry ; his crowning of the Jaina faith ; the *Samādhi-tataka* of this critic in prosody : these proclaim aloud the fame of Pūjyapāda munipa, worshipped by the gaṇas of munis.

(West face.)

After him arose *Akalanka*. And in the line of this and other great munis, in the śrī-Mūl-saṅgha, and the Nandi-gaṇa division of the Dēvi gaṇa, was the celebrated muni *Gollācāryya*, ruler of the Golla country, who for some reason (*kāra hāruva*) formerly took dīkṣa.

² About 40 miles south of Baran.

³ Categories or prāmāṇya in logic.

His disciple was *Trailokyā yōgi*, whose disciple was *Aviddha-karṇa*⁴ *Padmanandi* *saiddhāntika*, famous in the world as *Kaundrā-dēva*. His disciple was called *Kuṣabhūshana yati*; whose colleague was *Prabhāchandra* *munirāja paṇḍita*, a celebrated author on logic.

The disciple of *Kuṣabhūshana muni* was *Kuṣachandra dēva munipa*. His disciple was *Māghanandi* *munipa*, who made a tirtha in *Kollāpura*, and caused the *Koṇḍakundānvaya* to be greatly celebrated.

Of whose disciple the sāmanta *Nimba Dēva* and the sāmanta *Kāma Dēva* were lay-disciples.

(North face.)

The *saiddhāntika* *Māghanandi* *munipa* being his guru, the general *Bharataṃ* his student, the learned *Bhāṇakīrtti* and *Dēvakīrtti* his disciples, who was superior to *Gaṇḍavimukta dēva*?

His colleague was *S'rutakīrtti* *traividya vrati*: who wrote with great skill the *Rāghava-Pāṇḍavīyam*⁵, reading forwards or backwards: his elder brothers, *Kanakanandi yōgi* and *Dēvachandra muni*. Their colleagues, *Māghanandi* *traividya dēva*, *Dēvakīrtti* *paṇḍita dēva*'s disciple *S'ubhachandra* *traividya dēva*, and *Gaṇḍavimukta Vādi-chaturmukha Rāmacandra* *traividya dēva*.

Also *Akaṣaika* *traividya dēva*, whose lay-disciples were the treasurer *Mariyāne* *daṇḍanāyaka*, the great minister *Bharatimayya*, the heggade *Bāchinayya*, and the heggade *Kōrayya*.

His father being *Yaksha Rāja* of the *Vāji* *varṇa*, his mother *Lōkāmbike*, his god *Aruhan*, his lord the head-jewel of the *Yadu* kings, *Nārasiṅga*—how fortunate was *Huḷḷapa*?

The great minister, *sarvādhikāri*, senior treasurer, a new *Gaṅga-daṇḍanāyaka*, *śrī Huḷḷa Rāja*, having rebuilt the town of *Kellāgere*, which belonged to the basadi of his guru *śrī-Rūpa-Nārāyaṇa* of *Kollāpura*, of the *Koṇḍakundānvaya*, *śrī Mūla-saṅgha*, *Dēsi-gaṇa* and *Pustaka-gachchha*;—erected a stone hall for gifts (*dānasthāle*) in *Jinanātha-pura*,⁶ and set up a tomb in memory of the *mahā-maṇḍalāchāryya* *Dēvakīrtti* *paṇḍita dēva*: whose disciples *Lekkhānandi*, *Mādhava* and *Tribhuvana-dēva* anointed it with great ceremony and consecrated it.

41

(Date A.D. 1315.—Size 2' 7" × 1' 4")

(Abstract):—The line of gurus in the *śrī-Mūla-saṅgha*, the *Dēsi-gaṇa*, the *Pustaka-gachchha*, and the *Koṇḍakundānvaya*, how can they be here briefly described?

Mēghachandra *traividya dēva* praised; whose disciple was the sage *Vīraṇandi*. His disciple, whose mind was fixed on the *Guripañchaka-smṛiti* (? the name of a work), was *Maladhāri Rāmachandra yati*.

The disciple of his disciple's disciple, (praised in several verses), in the S'aka year 1235, the year *Pramādi*,⁷ the month *S'rāvāṇa*, on Tuesday, the 14th of the dark fortnight, left the body—the great yati *S'ubhachandra*. From a desire to see the city of the immortals, the dwelling-place of the gods, the *Jina* temples and temple groves, he departed, freed from the trammels of the last state.

His disciple was *Padmanandi* *paṇḍita dēva*.

The disciple of guru *Rāmachandra yati*, *Nāya-rājaguru-Gunmaṣa*, ruler of *Bepkare*, had the tomb of *S'ubhāndu muni* erected. Worshipper of the feet of *Vijayapārśva Jina* was *Bīgāra Rāja*, whose name was changed to *S'ubhachandra*.

⁴ Having untamed ears.

⁵ This work is mentioned by *Nāgachandra* in the opening verses of the *Pampa Rāmāyaṇa* or *Rāmacandra Charita Purāṇa*.

⁶ A suburb of *S'ravasa Belgola*.

⁷ S'aka 1235 was *Pramādi*.

Kubhāchāra's disciple was *Māghanandi* brati, whose disciple was *S'ubhachandra*. His disciple was *Chāruktīti* paṇḍita, whose disciple was *Māghanandi* brati, whose disciple was *Abhayaśāstri*, whose disciple was the great *Bāṇendu* paṇḍita, whose feet were praised by *Rāmachandra*.

By *S'ubhachandra* dēva's own house-disciple *Padmanandi* paṇḍita dēva (praised in several verses), and by *Mūdhavachandra* dēva was the tomb raised to his memory.

42

(Date A.D. 1177.—Size 4' 7" x 1' 9".)

(East face).⁸

(Abstract).—Praise of *Nābhēya-nātha* and the other tīrthāṅkaras ending with *Mahāvīra*. Praise of *Gautama*, in whose line, in the Nandi gapa, arose *Padmanandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Umdsvāti* muniśvara, who had the name *āchāryya* following after the word *Grīdhra-piśchha*: in that line no other was equal to him in his time in understanding the *paulārtha*.⁹ His disciple was *Balāka-piśchha*; whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commentating: of whom the most proficient was *Dēvendra* siddhāntika. His disciple was *Kaṇḍakunda-nandi* munipa; whose disciple, proficient in solar and lunar astronomy, was *Sampūrṇa-chandra* siddhānta-muni. His disciple was *Dāmanandi* munipati; whose eldest son was *S'rīdhara* dēva.

Among his disciples shone *Maladhāri* dēva and *S'rīdhara* dēva. The disciple of the latter was *Māghanandi* munipa, whose disciple was *Guṇachandra* dēva munipa. His colleague was *Mēghachandra*, promoter of the bharata-śāstra; whose colleague was *Chandrakīrti*; whose colleague was *Udayachandra* paṇḍita.

Guṇachandra vrati's disciple was *Nayakīrti* munindra, of the *Koṇḍakundānvaya*, the *Dēsi* gapa and the *Pustaka* gachcha (praised at length). His colleague was *Māṇikyā-nandi* munipa, the son of *Guṇachandra* dēva.

In the S'aka year reckoned as holes, nine, sky and moon (1099), the year *Durmukhi*, on the 14th of the bright fortnight of *Vaiśākha*, Saturday, when one and a half watch of the forenoon had passed, *Nayakīrti* dēva munipa went to svarga.

(West face.)

Praise of *Nayakīrti*, here called the son of *Guṇachandra*: he was guru to *Iruṅḍiḷa*.

His disciple was *Mēghachandra* vrati; whose colleague was *Maladhāri* svāmi, resident of *Aṇṇi-taṭṭa*; whose colleague was *S'rīdhara* dēva, skilled in mantras and medicine; whose colleague was *Dāmanandi* trividya muni; whose colleague was *Bhānuktīti* munipa, friend of the feet of *Nayakīrti*; whose colleague was *Balāchandra* munipa.

(North face)

Praise of *Mēghachandra*; of *Māghanandi* munipa; and *Prabhāchandra* muni; whose colleague was *Padmanandi* muni; whose colleague was *Nēmichandra* munipa.

The head of the treasury, chief of all the ministers, famed through the world was śrī *Uḷḷa*, friend of the two lotus feet of *Nayakīrti* dēva. The head of the accountants, a chief minister, a treasury of all learning, bestowing gifts on the four castes, was *Nṛṇa*.¹⁰

⁸ Compare, as far as *S'rīdhara*, with the last part of No. 40, which is 24 years older.

⁹ See No. 40, v. 2.

¹⁰ So in the original, but this would seem to be a mistake for *Nāga*.

His deity Jinapa, his guru *Nayakṛtī* yōgi, his mother *Jōgāmbā*, his father *Bamṇa-Dēva*, his son *Mallīndā* the chief of *Kāmalatā-sūta-purā*, was *Nāga-Dēva*, whose wife was *Chāṇḍāmbikā*.

The excellent minister *Nāga-Dēva* erected in memory of the famous yōgi *Nayakṛtī*, whose two lotus feet he served, a tomb to endure as long as sun, moon and stars continue.

43

(Date A.D. 1123.—Size 6' 6" x 1' 5".)

(East face.)¹

(Abstract) :—Praise of *Nābhya-nātha* and the other tirthankaras ending with *Mahāvira*. Praise of *Gautama*; in whose line, in the Nandi gana, arose *Padmanandi*, who had for his second name the word *āchāryya* following after *Koṇḍakunda*. (Then) there was *Uṇḍavṛtī* munivara, who had the name *āchāryya* following after the word *Griddhṛa-piṇchchha*: in that line no other was equal to him in his time in understanding the *padārtha*.² His disciple was *Bajāka-piṇchchha*, whose disciple was *Guṇanandi* paṇḍita yati, skilled in logic and grammar, lord of the learning of poetry.

His disciples were three hundred mines of intelligence, having reached the shore of the ocean of science: among them the chief were seventy-two in number, understanding the meaning of the siddhānta science, skilled in commenting: of whom the most proficient was *Dēvendra* siddhāntika.

(South face.)

His disciple was *Kalādhvuta-nandi* munipa, whose disciple, proficient in solar and lunar astronomy, was *Sampārāṇa-chandra* siddhānta-muni. His disciple was *Dāmananḍi* munipati, whose eldest son was *S'riḍhara* dēva.

By *Maladhāri* dēva was the Jinendra śāsana formerly promoted; and now by *Chandrakṛtī* bhāṭṭāraka. His disciple was *Divākara-nandi* (praised through several verses).

(West face.)

His disciple was *Gaṇḍavimukta* dēva *Maladhāri* munindra (his praises); whose disciple was *S'ubhachandra* dēva (his praises).

(North face.)

The chief disciple of the famous *Maladhāri* dēva, alas! alas! the great yati *S'ubhachandra* dēva went to svarga.

In the Ś'aka year reckoned as arrows, oceans, sky and moon (1045), the year Ś'ōbhakṛit, in the second Ś'rāvapa³ month, on the 10th of the bright fortnight, Friday, *S'ubhachandra* dēva went to heaven.

His lay disciple, lifter up of the kingdom of the *Poysaḷa* Mahārāja *Vishṇu-varādhana*, the great minister and daṇḍanāyaka *Gaṇiga Rāja*, in memory of his guru *S'ubhachandra* siddhānta dēva, of the śri-Mūla-saṅgha, the Dēsi-gana, and *Pustaka-gachchha*, erected his tomb and consecrated it with great ceremony and the bestowal of gifts.

His sister-in-law (*attige*) was (also) a lay disciple of *S'ubhachandra* siddhānta dēva; and she, *Jakhanabbe* (by name), daily engaged in the worship of Jina, had no equal.

Prabhachandra siddhānta dēva's lay disciple Heggade *Mardāṇayya* wrote this; and *Varādhamaṇḍa-chōri* engraved it.

¹ The first part of No. 42 corresponds with this, as far as S'riḍhara.

² and of guṇas S'riḍhara.

³ See No. 40, p. 2.

(Date A.D. 1121.—Size 6' 6" × 1' 7")

(Abstract):—His father being *Māra*, his mother *Māhārabbe*, how fortunate was *Ēchaṃ*, a Brahman, of the Kaṇḍinya gōtra.

His god being Jinēśvara, his guru *Kanakānandi* muni, his protector the king (? Kāma) *Poysaḷa*, (or *Poysaḷa*, the desire of kings) who can undertake his praise?

His wife was *Pōchikabbe*, the mother of *Gaṅga Rāja*.

This celebrated *Pōchāmbike*, having erected many chaityālayas in *Beḷuḡuḷa* and many other tīrthas, and presented large gifts to them; forsaking household and the life of a woman, thinking on the verse "*Nanā Vita-rāḡya*," she by means of the *sallēkhana* triumphed over the troubles of this present time, and with ease took hold on the seat of the gods.

In the Saka year 1043, the year S'ārvari, the 5th of the bright fortnight of Āshāḍha, Monday, taking the vow of a sannyāsi, lying only on one side, repeating the five words (or phrases) ⁴, she attained to the world of gods.

The son of that mother of the world; entitled to the five great drums; lord over the great feudatories; victor over the fear of his enemies; purifier of his gōtra; friend of the wise; a moon in raising the waters of the ocean of the good Jaina dharma; a jewel mine of good qualities; delighting in gifts of food, shelter, medicine and learning; rejoicing the hearts of the blessed; the full vessel for the coronation-anointing of the *Poysaḷa* rāja *Vishṇu-varādhana*; a foundation-pillar for the palace of merit; punisher of those who break their word; driver out of the enemy; a mill stone to traitors; possessed of these and many other titles:—the auspicious great minister and daṇḍaṇyaka *Gaṅga Rāja*, on his mother *Pōchala Dēvi* ascending to the skies, raised a tomb to her memory, and caused it to be set up and consecrated with great gifts and sacred ceremonies.

Pergaḍe Bāva Rāja, a lay disciple of Prabhāchandra mīdhānta dēva, wrote this, and *Varddhamaṇāchāri*, son of *Hoysaḷāchāri*, engraved it.

45

(Date A.D. 1117.⁵—Size 6' × 2' 2")

(After praise of the Jina śāsana, proceeds)—While, entitled to the five great drums, the mahā-maṇḍalēśvara, lord of the city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, adorned with these and many other titles, the mahā-maṇḍalēśvara, Tribhuvana-malla, the capturer of Talakāḍu, the strong-armed *Vīra-Gaṅga Vishṇu-varādhana Hoysaḷa Dēva's* victorious kingdom was increasing, to continue as long as sun, moon and stars:—

The dweller at his lotus feet,—*Ēchaṃ* (with genealogy as given in 44) and his wife *Pōchikabbe* had a son. As the thunderbolt to the thunderer (Indra), as the plough to the plough-bearer (Bala-Rāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Rudra), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna), even so, devoted to the affairs of king *Vishṇu*, was he—*Gaṅga*, whose rising fame was like the waves of the Ganges: how by such as *uḡ* can he be praised.

This auspicious great minister and daṇḍaṇyaka, a mill-stone to traitors, *Gaṅga Rāja*, when the army of the *Chāḷukya* emperor *Tribhuvana-Malla Perumadi-Dēva*, including twelve tributary chiefs, was left in camp at *Kaṇḍēḍa*; (saying) Let go! and springing on to his horse, caring not for its being a light by night, went with speed and with the sword in his arm carried terror into the panic-stricken army.

⁴ This is the same as the one given in the preceding page.

⁵ This date is determined by No. 22.

Thus, as if it were a sport, having defeated all the feudatories, he brought the whole collection of their stores and vehicles and presented them to his own lord; who, saying 'I am delighted, delighted, with the prowess of your own arm; Ask (what you will)'—

Having gained supreme favour, he asked not at all for kingdom or wealth, but, his mind fixed on the worship of Arhad, he asked for *Parama*.⁶

And having so asked—

He presented it for the worship of the Jinālaya which his mother Pôchala-dêvi had made and the Jinālaya which his wife Lakshmi-dêvi had made.

Of the Ārhatas samaya, which was from the beginning, the Mûla-saṅgha, and the Koṇḍakundānaya, of the Dêśiga gana and Pustaka-gachchha, was *Kukkutāsana Maladhîri* dēva; whose famous disciple was *Subhachandra* siddhānta dēva; whose lay disciple was *Gaṅga* chamûpati.

The basadis of Gaṅgavâḍi, however many there were, he restored; for the Gommatā dōva of Gaṅgavâḍi he had the cloisters round made; driving out the *Tigulâs*⁷ from Gaṅgavâḍi, he caused *Vira-Gaṅga* to stand upright:—*Gaṅga Râja*, a hundred times more fortunate than that former Râja of the Gaṅgas.

46

(Date A.D. 1113.—Size 5' 4" x 1' 4".)

Fortune to the Jina tāsana.

May he prevail, far from sin, his fame celebrated as that of the milk ocean or the pearl garland, ſri *Subhendu* bratiā; an ocean to the jewels of good qualities, the friend only of the good, a blossom for the bees the wise, the remover of the trouble of Manmatha.

As from the birth of Lakshmi, moonlight and the tree of plenty, the woman the sea-shore acquired greatness; so, blameless, skilful, of good character, beauty and face—the dandānyakiti *Lakkata dēviti*, on the birth of this lord called *Bâchi Râja*, obtained greatness and acquired fame.

To describe the son of that lady:—

Be it well.—Of a countenance which brought happiness like the sun to the lotuses the faces of the fair ones in the most illustrious abodes in all worlds; of a body like that of the lord of love himself; delighting in bestowal of gifts of food, shelter, medicine and learning; a balm for the sorrows of all the world; adorned with the jewels of all good qualities; his refuge the feet of Jina: such was Bâchana.

As of modesty the country, of virtue the birth-place, of purity the native land, thus do people ever praise him: a moon in unfolding the waterlilies the wise, the famous Bâchi in generosity to others was a new Dadbhî, in valour which carried terror into the stoutest warriors an Arjuna.

That elder brother (or friend), in the S'aka year 1035, the year Vijaya, the 10th of the bright fortnight of Vaiśākha, Sunday, having severed all associations, expired.

Liberality to be the worthiest of all; courage to be its younger brother; and fortitude its friend; excess of pride to be an enemy; intelligence to be the ornament of the wise; such and all other qualities to be the sole abode of merit; virtue to be the best beloved: thus did Bâchana cause them to be esteemed: what can not the skilful accomplish?

⁶ A village to the north-west of S'rayya Belgola.

⁷ A name for Tamil people.

He who in courage had attained to lionhood, in great liberality to the state of a tree of plenty in the earth, in profundity to oceanhood, in grandeur to the state of Mâru : that Bâchana, at his end, with a peaceful mind so much desired by the wise, attained to godhead.

In order to perpetuate the fame of the qualities of Bâcha, as being Manmatha embodied, as the most renowned, as possessed of highest fortune, as having acquired the state of the power of Indra, as the exceeding wise;—the dearly beloved (wife) of the general *Gaṅga*, equal to Lakshmi, caused a stone-pillar to be erected.

The earth lost weight, the assembly of the great and the good was without a protector, the lady speech of the present world became distasteful to all ; while thus the minds of the blessed were filled with grief, the unrivalled and renowned Bâchiya reached the world of gods.

The monument of *Bâchana*, lay disciple of S'ubhachandra siddhânta dēva, of the śrī-Mûla-saṅgha, Dēsiḡa-gaṇa and Pustaka-gachcha.

47

(Date A.D. 1115.—Size 5' 4" × 1' 2".)

(South face.)

[The first part is the same as in No. 42, down to *Kaladhanta-nandi* munipa. Then proceeds—] (Abstract) :—His son was *Maṇana-saṅkara*. His disciple *Viranandi*, uniting the eloquence of poet and great speakers. Like him was born a munipa, *Gollâchârya* by name.

Written by Pergaḡe *Bhâva Râja*.

(West face.)

The celebrated king *Golla Dēva*, ornament of the race of king *Nâlma-chrmdira*, from some reason (*him api kâraṇēna*) became of the line of Viranandi. The disciple of Gollâchârya was *Traikâlyâ yōgi*, among whose disciples the first was *Abhayanandi*, who overcame *Parî Shah* and others the whole of his enemies.

His disciple, śrī *Sōma Dēva* prabhu, was named *Sakalēndu* munipa, or *Sakalachandra* ; whose disciple was *Mēghachandra* ; whose disciple was *Prabhâchandra*.

(North face.)

Praises of *Mēghachandra*, of the śrī-Mûla-saṅgha and Pustaka-gachcha ; the head of the Dēsi-gaṇa. In siddhânta he was the equal of *Jinarârasēna* ; in the six systems of logic he was *Akalânka* ; in all grammar *Pâjyapâda*.

Written by *Bhâva Râja* : engraved by *Gaigâchâri*, lay disciple of S'ubhachandra siddhânta dēva.

(East face.)

Praises of *Mēghachandra*, ending with describing him as a moon to the constellation the *Vṛishabha-gaṇa*.

In the S'aka year 1037, the year Manmatha, the 14th of the bright fortnight of Mârgasira, under the sign Sagittarius, 6 ghatis of the forenoon having passed, śrī-Mēghachandra traividya dēva, knowing it was the time of his death, being in the *paṇyâkâsana*, meditating on spirit, attained to the world of gods.

To describe that meditation :—fixing the mind on eternal truth and the essence of spirit was the cause of his leaving (the body) : the traividya muni Māghachandra, a mine of instruction, went to the superior paradise.

His chief disciple, *Prabhāchandra* siddhānta dēva's lay disciple, in memory of the passing away of his guru, in the Kabbappu tirtha—*Lakshminati* daṇḍanāyakiti,

—wife of the supporter of king *Vishṇu-varḍdhana* the Hoysala mahārāja's kingdom, the great minister and daṇḍanāyaka *Gaṅga Rāja*, having caused a monument to be erected by wealthy people with great splendour and consecrated at the time of a fortunate conjunction :

the glory of the penance of that great muni at this monument was as follows :—(praise of *Prabhāchandra*).

Written by *Bhāva Rāja*.

Praise of *Gaṅga* daṇḍanātha, through whose repairing of the ruined Jina temples the *Gaṅgavādī* Ninety-six Thousand became a ? Kopana. Praise of *Lakshminati*, for her gifts of food, shelter, medicine and instruction.

48

(Date A.D. 1122.—Size 6' 3" × 1' 3")

(Abstract):—Praise of *S'ubhendu* vratīśa ; whose lay disciple was *Lakshmaie*. No wives in the world were equal to *Lakshmyambike*, the wife of *Gaṅga Rāja*. Her praises.

In the S'aka year 1044, the year Plava, the 11th of the bright fortnight of, on Friday, the daṇḍanāyakiti *Lakkave*, lay disciple of *S'ubhachandra* siddhānta dēva of the śri-Mūla-saṅgha, Dēśi-gaṇa and Pustaka-gachcha, took the vow of *sannyasana*, and expiring in the tomb, attained to the world of gods.

In her memory the daṇḍanāyaka *Gaṅga Rāja* erected a monument, and consecrated it with great gifts and ceremonies.

49

(Date A.D. 1120.—Size 5' 6" × 1' 2")

(Abstract):—Praise of *S'ubhendu* vratīśa : praise of *Lakkala dēviti*, who acquired great fame from the birth of *Būchi Rāja*. Her daughter was *Dēntyakka*, the wife of *Chāmunda Seṭṭi*, who protected the merchants from the rākshasa the Kali age.

By bestowal of gifts of food, shelter, medicine and learning, with her mind fixed on Arhad Dēva, she became a heavenly woman. She was the chief wife among the wives of the merchant *Chāmunda*, who was beloved by many kings. Only to promote chaityālayas and chaityālaya worship in the world had she descended from svarga ; and having made gifts of food, shelter, medicine and learning, she returned by penance to her own place again.

For her victory over the king of the Kali age, the enemy of merit, a stone pillar (for her) as if a pillar of victory, did *Lakshmi* erect.

The lay disciple of *S'ubhachandra* siddhānta dēva, of the śri-Mūla-saṅgha, the Dēśi-gaṇa and Pustaka-gachcha ; in the S'aka year 1042, the year Vikāri, the 11th of the bright fortnight of Phālguna, on Thursday ;—*Dēntyakka* expired in the manner of a sannyāsi.

(Date A.D. 1146.—Size 6' 8" × 1' 3".)

(East, south and west faces.)

(This part consists of praises of *Mēghachandra*, and is the same as No. 47 down to verse 7 of the west face, except that two extra verses are introduced after verse 7 of the south face, and one verse after verse 1 of the west face. Also, instead of the author mentioned at the bottom of each face in No. 47, at the end of the east face is the statement "written by *Gaiganna*"; and at the end of the south face "written by *Gaiganna*, skilled in writing, a brother to the wives of others".)

(Abstract):—After praises of *Mēghachandra* vrati (as above): his colleague, the son of *Bāla-chandra* muni, was *S'ubhaktirti* dēva; his praises.

Gaiganna's writing. *Dāsija*, son of *Vādi Rāmōja*, engraved it.

(North face.)

Mēghachandra yōgi's disciple was *Prabhāchandra*; whose colleague was *Vīranandi* muni, the son of *Mēghachandra*.

Prabhāchandra siddhānta dēva's lay disciple was *Vishṇu-varādhana Vira-Gaiga Bitti Dēva*'s senior queen, the crowned queen, *S'āntala Dēvā*. Her mother was *Māchakabbe*, who having bestowed all manner of gifts, expired praising Jina in her heart.

In the S'aka year 1068, the year *Krōdhana*, on the 10th of the bright fortnight of *Āśvīja*, Thursday, under the sign *Sagittarius*, at the 6th ghāṭige of the forenoon, the senior disciple of *Mēghachandra* traividya dēva, of the śrī-Māla-saṅgha, *Koṇḍakundānvaya*, *Dēsiga-gaṇa* and *Pastaka-gachcha*—*Prabhāchandra* siddhānta dēva went to svarga.

(Date A.D. 1139.—Size 5' 4" × 1' 1".)

(Abstract)—Praises of *Prabhāchandra* dēva. His lay disciple was *Bala-Dēva* daṇḍanāyaka; whose wife was *Bāchikabbe*.

Their sons were *Nāga Dēva* and *Siṅgama*; of whom *Nāga Dēva* was the most distinguished: his wife was *Nāgiyakka*. They had a son *Balla*; whose sister was *Ēchiyakka*.

This *Bala Dēva*, repeating the five words (or phrases)⁵, without pain, keeping a fast until death, in the presence of the royal guru attained to the state of the immortals. In the S'aka year 1061, the year *Siddhārthi*, the 1st of the bright fortnight of *Mārgaśīra*, on Monday, he expired in the manner of a sannyāsi at the *Mōringere* tirtha.

His mother *Nāgiyakka* and (his sister) *Ēchiyakka*, erected a *paḍḍi-tāle* in his memory in *Māligayakala* in *Kabbappa-nāḍi*; and washing the feet of their guru *Prabhāchandra dēva*, presented with pouring of water the Āre tank and a field of one khaṇḍaga to the east of it.

(Date A.D. 1139.—Size 5' 10" × 1' 5")

(Abstract):—Praise of *Bala Dēva* daṇḍanāyaka ; whose wife was *Bāchikābbē*. Their son was *Siṅgamayya* ; whose wife was *Siriya dēvi*.

At the time of his death, firm in his faith at the feet of the supreme Jina, thinking on the five words (or phrases)⁹, cutting off all evil desire, in the manner of samādhi, the pērggaḍe *Siṅgamayya* reached the residence of the immortals.

Prabhāchandra siddhānta dēva's lay disciple *Nāgiyakka*, and *Siriyaṇṇē*, in the S'aka year 1061, the year Siddhārthi, the 12th of the bright fortnight of Kārttika, Monday, erected his monument with great ceremony.

(Date A.D. 1131.—Size 8' × 2')

(East face.)

A jewel-ornament to the Yādava line, jewel-protector of kings, jewel in the garland of Lakshmi, a head-jewel among kings,—may he prevail—a jewel-mirror reflecting the path of virtue, the only head-jewel of the world,—the auspicious *Vishṇu*, revered through esteem, a jewel of good qualities, a perfect head-jewel.

To the man who asks, a celestial tree of plenty ; to him who claims protection, an adamantine refuge ; to others' wives, a Hanuman ; to those who withstand him in battle, death :—was *Vinayāditya*.

How many tanks and temples, how many Jaina dwellings, how many nāḍe, towns and populations, did he with pleasure make, king *Vinayāditya* ! *Poysaḷa* alone obtained a fame above that of Balindra, who can praise so great and profound a hero ?

The pits dug for bricks became tanks, the great mountains quarried for stone became level with the ground, the paths by which the mortar-carts passed became ravines ;—in such wise did he cause the abodes of Jina Rāja to be fitly erected—*Poysaḷa* : who can praise the king over the Male Rājas ?

To that king *Poysaḷa*—a head-jewel of royal princes, lord of fortune, lord of the earth conquered by his own arm—was born the hero king *Ereyaṅga*.

The son of king *Vinayāditya*, the only tree of plenty to the people of the world, walking in the path of Manu, the sole hero in the world, was the king *Ereyaṅga* : greater than whom was his son, destroyer of the pride of hostile kings, the king *Vishṇu-varādhana*, who shone in the world as a lion among kings.

That famous king *Ereyaṅga*'s son, a mighty destroyer of his enemies, lord of all the earth, a Karṇa to the needy, was king *Vishṇu* born.

Smiter on the heads of hostile kings, destroyer of the pride of the boasting hostile chiefs, sole ornament of his race, was this king the auspicious *Bitti Dēva*.

Be it well.—Entitled to the five great drums, mahā-maṇḍalāvara, lord of the good city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malapas, heavy punisher of hatred, seeing farther than to-morrow, displayer of valour, capturer of Talekāḍa, bold among champions, the sole supporter of the rise of Paṭṭi Perumāḷa's own kingdom, punisher of kings without respect, a forest-fire to the wood Chakragoṭṭa, the last fire to unfriendly chiefs, a fierce forest-fire to the country of the Topḍamaṇḍala chief, a cause of destruction to the mighty forces of the

enemy, subduer of the pride of haughty chiefs, capturer of Nolambavâḍi¹⁰, seizer of the falling fortune of hostile kings, misleader of those who deceive, kisser of the lady victory, sitter down on the fierce, exemplar of valour, his strong right arm embraced by the wives of heroes, piercing the heart of Adiyama¹, eager to embrace the lady bravery, an elephant to the uplifted lotuses the enemy, a cage of adamant to those who claim protection, a banner of fame to his comrades, a banner of victory in battle, destroyer of the purpose of Bengi Râya, companion of the brave, uprooter of Narasiṅga-Varmma², a fire of the last day to the quarrelsome, the capturer of Hânungallu³, champion over Brahma, a skilful Brahma, Shapmukha in war, an earring to Sarasvatî, a portion of the mighty Vishnu, not slaying those who tremble at the arrows of the king's mind, fond of making gifts, giving joy like the champaka, upholder of the chit-samaya, an ornament of the brave, in intelligence a Nârâyana, the perfection of a hero, in literature a Vidyâdhara, fierce in war, sun to the Poysala dynasty, a cow of plenty to poets, the monarch of the Kali yuga, punisher of the evil, Râma in battle, Bhîma in boldness, to horses Vatsa-râja, to women Manmatha, to lusty elephants Bhagadatta, a new Chârudatta, upholder of the Nilagiri, a jewel of champions, Mâri to the Kongas⁴, smiter on the heads of the families of kings, terrifier of Toreyâru, trampler on Koyatâru⁵, displacer of Heñjara, certain in war, pursuer of Pândya, capturer of Uchchaṅgi, undoubted hero, master of war, taker up of Pombuchcha⁶, roller over of Sâvimale, a fire of the last day to enemies, a forest fire to the unfriendly, displacer of hostile kings, crowner of friendly kings, layer waste of the Ghâṭa, dragger along of the Tuḷuva, a terror to Gôyinda-vâḍi, S'ankhara to unfriendly forces, trampler on those who oppose him, seizer of adulterers, plunderer of Râyarâya-pura⁷, breaker down of the enemy, in valour Nârâyana, perfect in bravery, worshipper of the feet of the holy god Kêśava, subduer of hostile chiefs,—adorned with these and many other titles, having captured without trouble hill forts, forest forts, water forts and many other forts, and with conspicuous valour made the Gaṅgavâḍi Ninety-six Thousand as far as Lakkigoppi⁸ subject to his orders :—Moreover,

Penetrating into the countries of the evil in the earth and of hostile kings he drove them out, and by the power of his arm having brought the entire territory into subjection, and taken it into union with him as Gaṅga-maṇḍala, so that his order was everywhere obeyed, Vishnu Poysala was in security in the possession of kingdom and continual happiness :—

Wherever he attacked, there the opposing kings, shaking with fear at sight of him, gave up all their possessions and, receiving back their government, remained in service around him : when so many who were before him had not (attained) such glory, who is he that can praise king Vishnu ?

Thus, while Tribhuvana-Malla, the capturer of Talekâḍu, the strong-armed Vira-Gaṅga Vishnu-varddhana Poysala Dêva's victorious kingdom was continually increasing to endure as long as sun, moon and stars—the dweller at his lotus feet, the senior queen and crowned consort S'ântala Dêvi :—

(South face.)

Be it well.—Sharer in the enjoyment of a thousand delights springing from continual supreme good fortune, equal in beauty to a second Lakshmi, a mine of all good qualities, a new Rukmini-dêvi, in affection for her husband Satyabhâmâ, an only Brihaspati in judgment, a renewed Vâchaspati, gentle to mania and dependants, upholder of the four classes, kind and virtuous in conduct, the sole object

¹ The Chittidrug and Bellary districts.

² The name of the Chôla territory who was governor of Talekâḍi.

³ See No. 10.

⁴ One of the Chôla territory chiefly above the Ghâṭa, see No. 10.

⁵ In Chittidrug.

⁶ The people of Salaga district.

⁷ Chittidrug.

⁸ Hunsala in Bellary district.

⁹ Talai MALLI, a suburb of Talekâḍi on the opposite side of the river.

¹⁰ In Bellary.

of praise to the world, in affection for her husband famous as Śītā, a jewel to those who respect her, a perfect head-jewel, a lusty elephant to the haughty co-wives, a cause for the promotion of merit, a banner of victory to the king Maṃmatha, a light from her own brilliance, a mistress of song and music, a secure rampart to the Jina faith, delighting in the relation of the stories of Jina merit, loving to bestow gifts of food, shelter, medicine and learning, pure in Jina works of merit, a friend to the blessed, her head purified by the Jina holy water :—

Desire of the heart and eyes to the famous king Viṣṇu, her ringlets as black as the shining bee, her face like the moon, even as Rati to Kāma was she the like, the equal, the fellow, the same—S'āntala Dēvi.

In war a Lakshmi of victory to king Viṣṇu, a Lakshmi of all-pervading brightness ever with love resting in supremest joy on his breast, a Lakshmi of fame stretching to the walls the points of the compass,—when all in the world speak thus of her, who can praise S'āntala Dēvi.

As if on the breast of Viṣṇu of the Kali age, the Lakshmi of the Kali age were reposing, such was the beauty of S'āntala Dēvi—let him who says I can describe it, describe it.

Being the equal of Sarasvatī, Pārvatī and Lakshmi, can other women be compared with S'āntala Dēvi, the virtuous, the beautiful and fortunate ?

Her guru being Prabhāchandra-siddhānta-dēva ; the mother who bore her, the mine of good qualities, Māchikabbe ; the senior pērggaḍe Mārasiṅgayya, her father ; her uncle, the pērggaḍe Siṅgimayya ; her king Viṣṇu-varādhana ; her favourite, Jinanātha ; Viṣṇu her god :—to describe the greatness of S'āntala Dēvi is it possible in the world ?

In the S'aka year 1053, the year Virōdhikṛit, the 5th of the bright fortnight of Chaitra, on Monday, in the holy place of S'ivagaṅga she expired and went to svarga.

The Brīhaspati to munis in this Kali age, an asylum for the bards, in the form of a terrestrial cow of plenty, the revered, the great lord, a refuge for the learned, the praise of all who behold him, adorned with a mine of good qualities, the sole donor in the world, a minister without anxiety ;—thus does the world applaud the pērggaḍe Mārasiṅga.

Who in this age is superior to the pērggaḍe, the lord Mārasiṅga in objects of human desire, in great liberality, in pleasure in religious works, in devotion to the lotus feet of Hara (Ś'iva), in uprightness, in virtue :—thus esteemed, the king went from this world performing a vow, did he not ? while all the earth applauded.

Joyfully the incomparable S'āntala Dēvi, her father Mārasiṅgayya, and her mother Māchikabbe, so many expiring together, attained to svarga.

The writer Bōkimayya.

(West face.)

"The queen has attained to godhead ; it has fallen to me to remain", thus saying, she came and in Belagūḷa by severe penance this mature Māchikabbe herself quitted (her body.)

With eyes half closed, repeating the five words (or phrases)³, glorious with meditating on Jinēśvara, magnanimous in parting from relatives, absorbed in the vow of a sannyāsi, fasting for one month, Māchikabbe herself attained godhead by means of her penance in the presence of all the blessed.

³ See No. 24, 2, 4.

That Mārasiṅga's wife, devoted to the feet of Jina, a union of all good qualities, of great attachment to her husband, thus praised by all the world, did Māchikabbe shine.

Devoted to the feet of Jina, worshipped by his friends, a cow of plenty to dependents, like the wife of Kāma, great in good qualities, loving to give, ever devoted to the lotus feet of munis, a praise to the people,—such was Mārasiṅga's wife, thus to praise Māchikabbe did the world ever love.

Jinanātha being her favourite; Bala Dēva, her father; the chief of women Bāchikabbe, the mother who bore her; her younger brother, Siṅga;—possessed of such greatness, the distinguished Māchikabbe went to the world of gods amid the continual praises of all the earth: whose can describe her (fitly), he alone can describe her.

Among women who took the vow of a sannyāsi, who was able to endure like this? while all were thus saying, she chose with joy the glory of fearful severe penance:—while learning shone in her mind, praising the lotus feet of Jina, amid the plaudits of the world, Māchikabbe with exultation attained to godhead.

Untold gifts did she bestow, saying Who is richer than who?¹⁰ and praising Jina in her mind, she expired—what more can I say of the singular greatness of Māchikabbe.

Thus, in the presence of her gurus Prabhāchandra-siddhānta-dēva, Varddhamāna-dēva, Ravichandra-dēva, and all the blessed, did she embrace the vow of a sannyāsi, and attentive to their instructions, passed away.

What pandit in this world by his death obtained such glory as Māchikabbe, performing unbroken fearful severe penance?

The descent of her family was as follows:—

Pure in Jina faith, a resting place for the blessed, an asylum of good qualities, of a character like Manu, a bee at the lotus feet of munis, beloved of the people, was Nāga-Varmma-danḍādhitā.

(*Abstract*):—His wife was Chandikabbe: they had a son Bala Dēva.

(*Translation*):—The adherent of Chārakīrtti-dēva, writer Bōkimayya wrote it. Kāpyāchāri, younger brother of the ornament to the face of titled speakers, Gaagāchāri, engraved it.

(*North face*.)

(*Abstract*):—Praises of Bala-Dēva-danḍanāyaka: his wife was Bāchikabbe. To them was born a son Siṅgamayya, whose wife was S'riyā Dēvi.

(*Translation*):—Be it well.—Sharer in a hundred thousand delights sprung from continual extreme good fortune, equal to a second Lakshmi, a mine of all good qualities, the only Brihaspati in intelligence, gentle to munis and dependants, a famous Sītā in affection for her husband, a perfect head-jewel, a furious elephant to her haughty co-wives, loving to bestow gifts of food, shelter, medicine and learning, the auspicious Viṣṇu-Varddhamā Poyasa Dēva's senior queen and crowned consort S'āntala Dēvi, having caused to be erected the Savati-gandha-vāraṇa¹ Jina temple in the holy place of Beigūla,—for it, to provide for divine worship, for gifts of food to the assembly of rishis, and for repairs, presented Maṭṭa-Nārāṇa in Kallapa-nāḍi and an irrigated garden of fifty kolagas in the middle plain of Gaṅga-nemodra: and depositing forty gadyāpas of gold, had a pleasant abode built for the distribution of

¹⁰ This is the only point in the text.

¹ Pāṭha: āpāṭha to the river.

and asking permission of Viṣṇu-Varddhana Poyala Deva, in the Śaka year 1045, the year Śobhakṛit, on the 1st of the bright fortnight of Chaitra, Thursday, washing the feet of her guru Prabhācandra-siddhanta-deva, disciple of Māghachandra-triśiṣya-deva of the Śrī-Mūla-saṅgha, Deśi-gaṇa and Puṣṭaka-gaṇa, made over the gift free of all dues.

To the man who with affection maintains this shall be long life and great good fortune. To the sinner who caring not destroys it shall be the guilt of killing a crore of chief munis versed in the vīdas, and cows. That this is certain is it engraved in letters on stone.

Whose resumes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

54

(Date A.D. 1128.—Size 8' × 1' 9')

A moon to the auspicious line of nāthas, honoured in Indra's assembly, of a growing clustre of brightness, removing the darkness of the world by filling it with the sweet nectar of his doctrine, his widening glory of the ocean of pure merit ever increasing, master of the good,—the holy *Varādhamaṇa* Jina, may he protect the circle of the cakōras the blessed.

May he prevail, bearing in the gaṇa the illustrious name of arthayanta Indrabhūti, the svāmi *Gautama*, having by the seven mahardhis drawn the three worlds to his feet, the unfettered Ganges of whose doctrine descending from the sides of the Himavat mountain Vira, and entering the ocean of his instruction, is absorbed by the clouds the learned and purifies the world.

In the guru (line) were next six, having a thousand eyes, in the form of confident instruction, the Śruta-lāvali Indras, worshipped by the heads of gods and the learned, severe in splitting with the thunderbolt of their speech the mountain of evil sects.

Worthy is it not of being described, the greatness of *Bhadrabāhu*, say,—stout of arm in subduing the pride of the great wrestler ignorance, through the merit obtained from discipleship to whom that *Chandra-Gupta* was for a long time served by the forest deities.

Worthy of being revered by whom in this world is not the lord *Konḍakunda*, all regions adorned with his fame as if with the glory of the blooming jasmine, a bee to (whom minister) the lotuses the hands of beautiful angels, he who caused the doctrine to be widely established in Bharata.

Worthy of reverence is he, the skilled in subduing morbid ^{desire} desire, of a rank bestowed by the goddess Padmāvatī, who by the spell of his own word summoned Chandraprabha, that āchāri *Samanta-bhadra*, upholder of the gaṇa, through whom in this Kali age the Jaina path became *samanta bhadra* (ever fortunate) from its being time upon time fortunate on all sides.

Whose own statement as follows displays his eagerness to enter into argument :—

"At first in the town of Pāṭaliputra² was the drum beaten by me³; afterwards in the Mālava, Siadhu and Thakka⁴ country, and in the far off city of Kāñchi⁵; arrived at Karabāṭaka⁶,—strong in warriors, great in learning, small in extent,—I roam about, O king, like a tiger in sport (*śarvāṅga-vikṛāṇa*, i. e. unopposed.)⁷

"Even the tongue,—clear, quick and voluble—of Dhūrjjaṭi (Ś'iva) turns back hastily into its cavity, the speaker Samanta-bhadra being in thy assembly: what manner of court is this, O king?"

¹ Pates on the Ganges.

² i. e. inviting any one to discussion.

³ The Panjāb country (See Cunningham, *Ann. Geo.* 148 ff.)

⁴ Kāñchi or Conjevaram near Madras.

⁵ Kollatur in the south Mahratta country.

⁶ The metre of this verse is also a *śarvāṅga-vikṛāṇa*.

with him, who bearing unbroken wisdom (not a half moon), the celestial Ganges of whose fame shone on the heads of the regents of the eight quarters (not like the Ganges flowing in only one direction), this *Mahēśvara* muni, by whom will he not be praised ?

He who overcame in seventy great discussions which had been otherwise settled, revered in the assembly of Brahma, that *Mahēśvara* muni is worthy of reverence.

He by whom *Tārā*, secretly (or obscurely) born in the earthen pot (*ghaṭa kuṭi*), was vanquished together with the *Bauddhas* ; troubler of the false professors ; doing reverence only to the gods ; he who forced *Sugata* as penance for his faults to perform ablution with the pollen of his lotus feet ;—such was *Dévākalanika* paṇḍita, to whom is he not a refuge ?

Whose incomparable learning is heard in his own description (of himself) as follows :—

"O king *Sāhasatunga*,² kings who bear a white canopy there are many, but to find any equal to you as a victor in war and as a liberal donor is impossible : so learned men there are, but no poets, masters of learning, eloquent speakers, experts from researches into many various sciences, in the Kali age like me.

East face.

"As you, O king, are distinguished for putting down the boasting of all your enemies, so am I famed in this world for subduing the pride of all the paṇḍits : if not, here I am, there are many great men in your assembly, whose has ability to discuss with me, having acquainted himself with all science, let him speak.

"Not with the desire of gratifying pride, nor through enmity, but through my pity for the people being led astray by the teaching that there was no Spirit (or God), did I, O king, in the court of *Himāsitāla* overcome all the learned proud *Bauddhas* and spurn *Sugata* with my feet."³

Great was the rank of *Pushpasēna* muni, who, O *dēva* (i. e. *Akalaṅka*), was a colleague (*sadharmma*) of your honour (*bhavadā*) ; was he not even as a delightful residence for fortune, a sun who among the flowers was a friend to the lotus ?

Vimalachandra muniendra guru, recognizing his feet as having dispersed the pride of hostile disputants, should not his directions be followed by paṇḍits ?

That is to say, he whose is the (? following) *śloka* beginning with "patra", which was a grief (*śoka*) to the mind of opponent speakers.

"This leaf (or writing) did he fix on the big door of his house—terrible to enemies—where were ever passing many different kings, groups of fine elephants and troops of horses—describing the *S'āivas*, *Pāsupatas*, the sons of *Tāthāgata* (*Bauddhas*), *Kāpālikas* and *Kāpilas* : thus with an eager mind did the *Digambara* *Vimalachandra* out of respect."

Ye who are in fear of being brought within the grip of sin, serve, ye blessed ones, the holy muni *Indranandi*, worshipped by great kings.

Understanding (how to meet) the striving disputants in numberless assemblies, eloquent among the learned, was *Paravādi-malla* *dēva*, a *dēva* without doubt.

By whom the following explanation of his own name was given in an audience with *Krishna Rāja*.⁴

¹ I have not been able to identify this king.

² Wilson, in his Introduction to the Mackenzie Collection, has the following :—"The *Bauddhas* are said to have come from *Bharuca* in the third century of the Christian era and to have settled about *Kundli*, where they flourished for some centuries ; at least in the eighth century, *Abhinava*, a Jaina teacher from *Gravams* *Beligola*, and

who had been partly educated in the *Bauddha* College at *Forwara* (near *Trivartak*), disputed with them in the presence of the last *Bauddha* prince, *Himāsitāla*, and having conquered them, the Prince became a Jain and the *Bauddhas* were banished to *India*."

³ Doubtless one of the *Himāsitāla* or *Rāja* kings, named as whom here this muni.

"The opposite (or antithesis) of a proposition (or thesis) advanced is *pura* ; those who argue for it are *paravādis* ; the refuter of such is *paravādi-malla* ; and that name is my name say the learned."

Worthy among the worthy, the yati *Āryya Dēva*, ? founder of the siddhānta, place ye on your heads ;—who devoting himself (to a vow) to forsake the body for the journey to the happy region of *svarga*, passed out of the body.

(Even) when they tickled his ears with grass, in order to test his pennuce, and he was roused out of sound sleep, he carefully fanned his ears with the peacock's tail, and gently turning over so as to allow a way for the (fancied) insect, went to sleep (again) did he not ?

He who,—even as with wisdom keen as a blade of grass the faith was built up with great glory by the *gaṇadhāras*,—with a small portion of the scripture covered the earth out of kindness to disciples having but little knowledge in this age ; the good speaker *Chandrakīrti*, head of the *gaṇa*, equal to the moon in glory, him, O learned, do ye praise with your voices.

He by obeisance to whom the terrible bond of action (*karma*) is released, he whose body was in subjection ; him, named *Karmma-pṛakṛiti* *blatṭhṛaka*, who had seen the utmost bounds of science, let us revere.

He who had himself acquired all learning, who also was honoured with the name *trividya*—*S'ṛipāla Dēva*, skilful in expounding the *tatva*, him let the good uphold.

S'ri Matistgara guru made the whole world a holy tirtha, by his glory dispersing the darkness of ignorance, of a worthy mind, increaser of fortune, promoter of the shining jewels (? the three jewels), his favour an ornament on the heads of the kings of the earth.

Unruffled by accusers, of a form like the placid beautiful moon, and a place of fortune, having attained the wealth of learning and the path of victory, a man of purity—such was the *mahā muni Haimasēna*.

Whose verse (as follows), pledging himself in the king's assembly, caused the world of opponent speakers to take refuge in the inaccessible mountain—the fear they had of being thrown to earth.

"In logic and grammar having taken great pains, being also well trained and raised above men of mediocrity, the proposition stated by me before the king whosoever replies to, the argument of so learned a man will I without fail break down :—such, 'O king, understand, is the *Haimasēna* creed."

He by whom the desired form of *siddhi* was with worthy words ensured to friendly men, that *Dayāpāla* muni, who by his greatness was ever present on the heads of good men, do ye with words revere.

He to whom *S'ri Matistgara* was the guru, that creator of moon-like fame ; he to whom the worshipful *Vādirāja*, head of the *gaṇa*, was a fellow student (*sa-brahmachāri*) ;—that *Dayāpāla* vrati was the only fortunate one, in whose mind was the desire to impart to others a portion of his own form.

His doctrine a lamp to the world that which had been revealed only by *Jina* :—
thus did *Vādirāja* shine.

The canopy of whose fame, touching the sky, mingled with the rays of the moon,—his speech as pleasing in the ears as the fanning of a *chāmara* ; worthy to be served ; possessing the greatness of a lion throne ; of great glory bestowing victory over all the opponent speakers :—such is the learned *Vādirāja*.

Regarding whose qualities there is the following saying of the poets :—

"In the victorious camp (or ? capital) of the Chālukya emperor—a birthplace for the Speech-goddess—does the ? Nishāṇḍa drum (*diṇḍima*) of the victorious Vādirāja wander about with its pleasant sound : proud speaker, yield ; learned man, give up your pride ; man eager to dispute, shut up ; poet of sweet sounding verses, be silent.

"In Pātāla stops Vyāḷa Rāja (Adiśeṣha) famed for his thousand tongues ; unable to come out of svarga is Dhishana (Bṛhaspati) whose disciple is Vajrabhrit (Indra) ; by the fortune of their places they continue to live : of other speakers who are there that have not given up their pride and done obeisance in the royal assembly to the victorious Vādirāja ?"

"The Speech-goddess, full of all embracing affection, does Vādirāja bring to my side : oh, oh, look, look, is this right for a yati ?" such are the holy words of *Purātana* muni, may they protect you.

The moons of the nails of his feet illuminated as with the hues of evening from the jewels in the crown of the Gaṅga king, was he whose name was first the word *S'ri*, followed by the famous *Vijaya* ; learned, of superhuman qualities, of a glory dispersing ignorance.

Praised also has he been (as follows) by the great Vādirāja Dēva :—

"Both the learning and the penance gained by long practice which were formerly in Hēmasēna muni, passed in full to *S'rivijaya* who occupied his throne : if not, how did he so soon combine them ?"

The increase of learning he had, yet had not pride ; penance he had, yet had not cruelty ; wealth he had, yet had not arrogance : by dependence on whom *Kamalabhadrā* munisvara obtained fame in this world for qualities which are the destruction of sin.

Him, by only thinking on whom my mind becomes a tirtha for the good, that pure lake *Kamala-bhadra* (or, of auspicious lotuses) do I serve for my own purity.

The highly fortunate one whom the learned Bhārati (Sarasvatī) had embraced with every part of her body, glorious with clustres of ornaments the jewels good qualities, head of the yōgis, that great sūri adorned with the name of *Dayāpāla*, on whom moreover the degree of pandit is worthily bestowed, him do ye mighty learned good men praise.

Victorious over the pride of Maumata, the holy *Dayāpāla* Dēva prevails, skilled in all science, victor over all disputants, who by his widespread fame filled all the circuit of the points of the compass, his feet reddened with the radiance of the jewels in the crowns of bending kings.

He whose pair of pure lotus feet the *Poysa* king *Vinayāditya* having served was brought into the possession of great fortune, the plabe of implicit commands, that *S'ānti* Dēva muni's ability who is worthy to describe as this much or that much ; are they not rare, the possessors of such surpassing glory ?

He who from the king of the *Pāṇḍya* country, who had acquired great fame for learning,⁵ received of his own favour the name of *Svāmi* ; fortunate was that muni, who in the court of king *Āhava-malla*⁶ was famous by the name of *Sabala-chaturmukha*.

A jewel to the country around the great place *Mulluru*, a combination of unequalled qualities, revered by the heads of a great crowd of kings, worthy of worship is that *Gurāsēna* pandit chief from people who desire good, who by the perfume of his teachings attain to a condition free from trouble.

⁵ The Pāṇḍya chronology is so uncertain that it is difficult to identify a learned king.

⁶ Probably the Western Chālukya king *Vijaya* or *Trilokyasūri*.

He who is esteemed by those skilled in the *syād vāda* learning, another sun to the world, removing by his own glory the darkness of ignorance, him do I with affection worship day by day, he who is served with faith by those who do him reverence, the unclosing lotus of whose minds becomes by contact with him the abode of surpassing glory.

Give up lying words as an ornament repeat the *syād vāda*, revere with humility the lion to the elephants opponent speakers, if not you will become terrified by fear at the sound of his victorious qualities and going off quickly fall like the elephants the opponent speakers into the pit of some old ruined well.

His qualities emulating the beautiful waving blossoms, the fame of his speech full of affection like a boat on the ocean of nectar, the nails of his feet glorions as the moon, delightful to the *chakras* the group of kings, what praises will not be appropriate to him—*Ajitasēna vrati*.

His lotus feet surrounded by the crowns decked with jewels placed on the heads of all the bending kings, splitter of the skull the pride of all the great elephants the opponent speakers, the upholder of the *gana*, *Ajitasēna* shines a lion to the elephant opponent speakers.

Whose own words testify as follows to the glory of the renunciation of family cares :—

"The holy Jina doctrine, difficult of acquisition by the beings of the three worlds, has been obtained (by you), which resembles a saving hand held out to those who are drowning in the ocean of family, with which glory of all wisdom not desired by others you have become adorned, therefore what trouble have you? why fear? or what desire here in the body?

"Of the wondrous form of the eternal instruction what do you now know? fix your minds on the acquisition of that; give up a thirst for the pleasures of Indra and the delights of Vishnu; enough, enough, of such uncertain ends, beyond the sight, known only by report.

"An ignorant man, manifestly corrupting his mind with passion and enmity, may fail in devotion to the Spirit, the form of all wisdom, the ever peaceful; but how can a wise man for a moment strive for any other end?"

(West face.)

Of the unlimited learning and qualities of whose two disciples—*S'āntināthi* and *Padmanābha*, otherwise called respectively *Kavita-kānta* and *Vādi-kōdhaja*—the following is an imperfect description :—

"Putting themselves under thee, great sage, what experts, learned in all wisdom, of worthy qualities, have from a long time gone forth with words filled with all knowledge, O S'ānti, whose fame is ever at the bounds of all the points of the compass; not (even) the great *Sarasvatī* can express this, how then can it be stated by us?

"The elephants the opponent speakers, giving up their growing pride and forgetting their envy and mischief, with humble voices filled with fear, how they run when they scent the infuriated elephant *Padmanābha*!"

He by whose assumption of Jaina penance—the cure of cares—both *diksha* (renunciation) and *śiksha* (discipline) are obtained by yatis, that *Kundra-sēna*, may he protect us, whose pure character is an example in the path of happiness.

A lion in splitting in two the lusty elephant *Smara* eager to swallow up the power of the world, his feet adorned by the heads of kings, a form of the twice six qualities (?), a rising sun in devotion to penance, the guru *Mallikāra*, *Mahādhara* *Dāra*, may he have favour on me.

That Maladhāri munipati do I reverence, of a heart which drives away the elephant ignorance, possessor of the fortune of virtuous penance, even the mire on whose body clears away the dirt of the evil in the minds of the faithful.

Like a will fire to the forest the birth-place of the lotus the clouds of great darkness, a glory to great penance, the lotus pond of his feet surrounded by the bees the blessed, Mallishēṇa munirāt, may he ever dwell in the house of my mind.

Who for the purification of the world covered his body with mire, to enrich all the three worlds became poor, to remove the great trouble (of family cares) a mountain of mines for the jewels good qualities—to be revered is Mallishēṇa guru, by the example of whose character the earth is made holy.

In whom unequalled patience rejoices, in whom kindness has no limit, whom impartiality loves, whom absence of desire desires, through love loving salvation, though in his own esteem low yet the head of the yōgis, by his character an āchāri—śrī-Mallishēṇa muni—him let us reverence.

He who is worshipped in the world, whom the good ever with affection praise, by whom the bow of Maumatha was subdued, for whom all munis offer reverence, through whom the āgama was established, whose is kindness to life, in which Maladhāri vratipati is merit—him do ye revere.⁷

In the Dhavaḷa-sarasa (Beḷagola) tirtha, this great sannyāsi, absorbed in perfect penance, with a mind full of joy, quitted his body as if to prevent the birth of Maumatha (who is without a body), receiving the worship of the Mūla (? the Jains or Mūla-saṅgha).

By him, a bee at the divine lotus feet of Ajitasēṇa paṇḍita dēva, magnanimous, while abandoning his body by means of the *sallēkhana* famous in the Jaināgama, so that all the saṅgha rejoiced at sight of the nature of his penance, was delivered impromptu this perfect verse, displaying the ripeness of his mind :—

“ Having worshipped the three jewels named in the āgama, having lived so that all living creatures have received no injury, and having acquired patience, we leave (this) our body at the feet of Jina and enter svarga.”

In the Ś'aka year reckoned by *śūnya*, *śava*, *anbarn*, *avani* (1050), the year Kilaka, the month Phālguni, on the 3rd day of the dark fortnight, Sunday, under (the asterism) Svāti (Arcturus), in Svēta-sarōvara (Beḷagola) he departed to the city of the gods, the chief of yatis, at noon, having fasted three days—śrī-Mallishēṇa muni.

55

(Date about A.D. 1115.—Size 6' 3" x 1' 2".)

(East face.)

(Abstract) :—Praise of the Jina doctrine ; able in promoting the principles of Varddhamāna was *Koṇḍakunda*, head of the Mūla-saṅgha. In his line, in the Dēsika-gaṇa, was born *Dēvēndra* saiddhānta dēva, revered (even) by Dēvēndra.

His disciple was *Chaturmukha* dēva : by fasting for eight days at each point of the compass and thus reducing his body, he gained distinction, and when the month had passed, he obtained, until songs of praise from all the people, the name *Chatur-mukha*. He had eighty-four disciples ; among

⁷ This verse introduces the seven cases of *gati* in regular order.

whom *Gôpanandi* gained a great name in the *Vakra-gachcha*, and was head of the *Désiga-gaṇa*. He accomplished what had been impossible to any one; for he caused the *Jina-dharma*, which had for a long time been at a stand-still, to prosper through the wealth of the *Gaṇga* king (or kings) of that time. He was like an infuriated elephant to the *Sāṅkhya*, *Bhautika*, *Bauddha*, *Vaiṣṇava*, and *Charvāka* professors.

(South face.)

"While *Jaimini* bolted, *Vaiśeṣika* turning round fled, *Sugata* instead of running beat his breast. *Akṣhapāda* with affection came near, *Lōkāyata* attempted to leave, and *Sāṅkhya* pushed away—*Gôpanandi*, a lusty elephant like the elephant at the points of the compass, roamed through the paths of the six schools of logic."

His colleague (*sa-dharma*), whose feet were worshipped by *Bhōja Rāja*, the king of *Dhāra*, was *Prabhāchandra*, disciple of *Chaturmukha dēva*. His colleague was *Dāmanandi*, who overcame the great speaker *Vishṇu-bhaṭṭa*. His colleague was *Maladhāri muni*, also called *Guṇachandra*, worshipper of the fort of *S'āntīśa* in *Balipura*. His colleague was *Māghanandi* *siddhānta dēva*, head of the *Vakra-gachcha*. His colleague—in *Jainendra Pūjyapāda*, in all logic *Bhaṭṭākalaṅka*, in poetry *Bhāravi*—was *Jinachandra*.

(West face.)

His colleague, the *Baṅkāpura* *munindra*, was *Dēvēndra*. His colleague was *Vāsavachandra* *munindra*, celebrated in the midst of the *Chālukya* camp (or capital) as *Bāla-Sarasvatī*. His brother and colleague was *Yashakīrti*, whose feet were revered by the king of *Sīṃhala* (Ceylon.)

His colleague was *Trimuṣṭi* *munindra*, satisfied with his vowed food of three handfuls (*muṣṭi trayā*), disciple of *Gôpanandi yati*. His colleague was *Maladhāri*, *Hēmachandra*, *Gaṇḍarvinukta*, and *Gauja* *muni* by name, disciple of *Gôpanandi yatipati*. His colleague, of the *Māla-saṅgha*, *Dési-gaṇa* and *Vakra-gachcha*, was *S'ubhakīrti*. His colleague was *Māghanandi*, whose son was *Mēghachandra*, who had a daughter celebrated in the world as *Abhayachandrikā*.

His colleague was *Kalyāṇa-kīrti*, able in removing the spells of *S'ākini* and others. His colleague was *Bālachandra* *muni*, head of the *Vakra-gachcha*.

(So far is in verse: then follows a summary in prose).—(North face.)

In the line of the *śri-Māla-saṅgha*, the *Dési-gaṇa*, the *Vakra-gachcha* and the *Kouṣṭhikundānvaya* was *Vaḍḍa dēva's* (?) disciple *Dēvēndra siddhānta dēva*; his disciple was *Chaturmukha dēva*, whose name was *Vṛishabhanandy-āchāri*; his disciple was *Gôpanandi paṇḍita dēva*; his colleagues were *Mahēndra-chandra paṇḍita dēva*, *Dēvēndra siddhānta dēva*, *S'ubhakīrti paṇḍita dēva*, *Māghanandi siddhānta dēva*, *Jinachandra paṇḍita dēva*, (and) *Guṇachandra Maladhāri dēva*.

Among them *Māghanandi siddhānta dēva's* disciple was *Ratnanandi bhaṭṭāraka dēva*; whose colleagues were *Kalyāṇakīrti bhaṭṭāraka dēva*, *Mēghachandra paṇḍita dēva*, (and) *Bālachandra siddhānta dēva*.

That *Gôpanandi paṇḍita dēva's* disciples were *S'ubhakīrti paṇḍita dēva*, *Vāsavachandra paṇḍita dēva*, *Chandrapāndi paṇḍita dēva*, *Gauja dēva* whose name was *Hēmachandra Maladhāri Gaṇḍarvinukta*, (and) *Trimuṣṭi dēva*.

56.

(Date A.D. 1123.—Size 8' 3" × 3' 3".)

Born from the ocean of nectar good penance—*Mēghachandra* *trāṇidya* (i.e. his disciple)—of a body purified by the performance of perfect unslaking vows, praised as a joy to the learned, the glory of

his fame being spread through the three worlds, he who is freed from all faults, increaser of the ocean of siddhanta, he prevails—the perfect *Prabhāchandra*.⁸

From (Brahma) the offspring of the lotus navel of Vishnu sprung Atri; from Atri was born the Moon; whose son was Budha; whose son was Purūrava; from him Āyu; from him Nahusha; from Nahusha Yayāti; from him Yadu: and in the Yadu kula were many.

Celebrated among them was a king of whom it is related that once on a time a certain muni, unmoved (in penance) in a forest, said to him with reference to a fierce tiger *poṣ Sala* (strike, Sala!), which words of the muni became his name

Thence the lords of Dvārāvati were (called) *Poysalas*, and had a tiger crest. Among them in S'asapura was born the king *Vinayāditya*.

He, increaser of fortune, having endeared himself to the people of the world, ruled the earth, causing Lakshmi for long to take up her abode in the thousand-leaved lotus his white umbrella, and the Lakshmi of valour to dance in his long arm able in subduing kings, scattering his fame in all directions, having punished kings and obtained great glory.

A brilliant jewel of the Yādava vāṃśa, a talismanic jewel for kings, a jewel for the neck of Lakshmi, a towering bright jewel on the heads of kings, may he prevail, the jewel mirror to the path of virtue, the only crown-jewel in the world, a jewel of qualities worshipped by his dependants as holy Vishnu, the perfect diadem jewel.

To the man who asked a tree of plenty, to him who claimed protection a cage of adamant, to others wives Hanumān, to him who opposes him in fight death—is *Vinayāditya*.

On the heads of the Malepas (hill chiefs) who growing proud oppose him, he lays his sword; on the heads of the Malepas who filled with fear do not grow proud or oppose him, he at once lays his hand—*Vinayāditya*.

To that Poysala king was born a head-jewel of princes, lord of fortune, by his own arm reducing kings to obedience, the valiant king *Ereyaṅga*.

Of unparalleled fame, a third Māruti, a fourth (sacrificial) flame, a fifth ocean, a sixth arrow of flowers, a seventh emperor, an eighth chain of mountains, a ninth regent elephant at the point of the compass, a tenth mine of treasure,—who can compare with *Ereyaṅga Dēva*.⁹

In the city of his enemies dagad dbagil dandhagil, on the heads of hostile kings garil garigari garil, in the bowels of opposing kings chimil chimichimi chimil—thus do the flames of his anger burn, who can fight without fear against *Ereyaṅga Dēva*.

That famous king Er's son, subduer of mighty enemies, lord of all the earth, a Karna to those who beg from him, was the victorious *Vishnu-varddhana*.

As soon as ever he was born, the growth of all royal power greatly increased, the destroyer of the might of proud hostile kings, the astounding king *Vishnu-varddhana*.

Some he plucked up and shook their roots; of some he cut off the heads in battle; of some he trod on their heads and (then) anointed them—fierce terrible one: those who opposed and grew proud he reduced to servitude and spared, and by the might of his arms freed the kingdom of his power from all troubles—the high mighty *Vishnu*, victorious and famous.

⁸ All the epithets have a double meaning, one referring to the moon (chandra) and the other to Prabhā-chandra.

⁹ Each of these figures represents one addition to the generally received number.

A discus weapon to the mountains hostile kings was king Vishnu : on his (merely) roaring and slightly wounding them, they turn and flee, rushing about with fear, saying "there he comes ! here he comes !" All the world thus displaying his form to the eyes of kings, all the world was as if pervaded by Vishnu (*Vishnu maya*)—what a phenomenon was this ?

Be it well.—While, entitled to the five great drums, the mahā-maṇḍaleśvara, lord of the good city of Dvārāvati, sun in the sky of the Yādava kula, a perfect head-jewel, champion over the Malepas,—adorned with these and many other titles.—Moreover having captured without trouble Chakragoṭṭi, Talakāḍu, Nilagiri, Koṅga, Naṅgali, Kōlāla, Tereyūru, Koyatūru, Koṅgali, Uchchaṅgi, Taleyūru, Pomburchcha, Vantāsura-chauka, Daleyapaṭṭana,—these and many other fortresses of the three kinds,—and having with great glory made the Gaṅgavādī Ninety-six Thousand obedient to his word, he was ruling the kingdom in peace—(and) the auspicious mahā-maṇḍaleśvara, Tribhuvana-Malla, capturer of Talakāḍu, the mighty armed *Vīra-Gaṅga Vishnu-varḍdhana Poysaḷa Dēva's* victorious kingdom was continually increasing, to endure as long as sun, moon and stars :—

Beloved to the heart and eyes of the famous king Vishnu, with shining dark locks like moving bees, her face a moon, like Rati to Kāma—behold her perfect likeness—*S'āntala Dēvi*.

Resembling Māchikabbe, the beloved to the heart and eyes of the incomparable Mārasiṅga, she gained unequalled fame, their elder daughter, the peerless favourite of the heart of Vishnu-varḍdhana—who can describe her, unrivalled as Lakshmi, such was the esteemed S'āntala Dēvi's growth of fortune.

In war to king Vishnu as a Lakshmi of victory, on his breast ever with supreme joy resting devoted, a great promoter of his glory, like a Lakshmi of fame beckoning to the walls of the ports of the compass,—whose in this world can fitly describe S'āntala Dēvi, let him describe her.

S'āntala Dēvi's qualities, S'āntala Dēvi's great liberality, S'āntala Dēvi's immeasurable virtues, made her the sole wishing-jewel of the world.

Be it well.—Sharer in a hundred thousand pleasures sprung from continual supreme good fortune, like a second Lakshmi, skilled in all learning, a new Rukmiṇī Dēvi, a Satyabhāmā in love to her husband, a Brihaspati in intelligence, an accomplished Vāchaspati, gentle to munis and dependants, a celebrated Sītā in devotion to her husband, a jewel to all her friends, a perfect head-jewel, a rutting elephant to co-wives, the cause of prosperity to the four classes, a banner of victory for the god of love, a lamp to her own family, perfect in song, music and dancing, a supporter of the Jina faith, delighting in gifts of food, shelter, medicine and learning.—Vishnu-varḍdhana Poysaḷa Dēva's chief queen and crowned consort S'āntala Dēvi—in the S'aka year 1045, the year S'ōbhakṛit, the 1st of the bright fortnight of Chaitra, Thursday, caused to be erected in Śrī-Bhṛṅga-tīrtha the Savatī Gaudha-vārāṇa Jina temple : and having performed divine worship, to provide for gifts of food to the assembly of rishis, presented Maṭṭa Navile in Kalkaṇi nād, free of all imposts, having washed the feet of her guru Prajñāchandra siddhānta dēva, disciple of Meghachandra traividya dēva, of the Śrī-Mūla-saṅgha, Deśi-gaṇa, and Puṣṭaka-gaṇcha.

To the man who with affection maintains this will accrue long life and great fortune. To the sinner who destroys instead of maintaining it will attach the guilt of slaying in Kurukshētra and Bārāṇasī seven crores of munis learned in the vēdas, and cows. In assurance of which is this in perpetuity engraved on stone.

Whoso seizes a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

Having constructed the Yeḍasana kaṭṭe as a tank, the queen presented it to the Savati Gandha-vāraṇa basadi.

The chief queen and crowned consort S'āntala Dēvi, having obtained permission from Viśṇu-varddhana Poysala Dēva presented to the Savati Gandha-vāraṇa basadi which she had made, a garden of 50 koḷagas of paddy-land in the central plain below Gaṅgasamudra, free of all imposts, with pouring of water and washing the feet of Prabhāchandra siddhānta dēva.

Whoso destroys this is guilty of the great crime of slaying eighteen crores of cows on the banks of the Ganges.

Great good fortune.

Sahasra-kirtti dēva, disciple of Prabhāchandra siddhānta dēva, had 313 brass vessels made, and presented them to S'āntala Dēvi's basadi.

Great good fortune.

57

(Date A.D. 932. — Size 8' 9" × 2'.)

(North face.)

The upright round trees mankind, in the middle of the forest of family (cares), does Yama the carpenter select and cut down.

The son's son of the illustrious *Krishṇa Rājendra*¹⁰, adorned with virtue and purity, the son of *Gaṅga Gaṅgēya's* daughter, the abode of the Lakṣmī of victory, the son-in-law of *Rāja Chāḍaṇaṇi*¹,— what glory was this, say : thus described in full by the whole world, greatly celebrated was śrī *Rajja Kandarappa Dēva*.

A terror to hostile kings, able in destroying with his sword the kings who came against him, great in valour, causing destruction to the allies of kings who were his enemies, devoted to victory in war, a fire in consuming the hostile kings—was the might of the arms of śrī-Rāja-mārttāṇḍa.

There are who can destroy the enemy but have no generosity, or who are generous but cannot subdue their foes ; but that he possessed both valour and generosity, that he could without fear attack the enemy and at the same time display the highest generosity, all were agreed : who is able to describe the courage and magnanimity of śrī-Rāja-mārttāṇḍa?

Resolved to be himself the abode of unblemished glory, resolved to take out (treasure) from the hole and give it away, resolved not to lie, resolved not to desire the wives of others, resolved to shelter those who took refuge with him, resolved to subdue the pride of the enemy's forces by attacking and destroying them, resolved to govern—such was Chalad-aṅkakāraṇa.

That he was more liberal in gifts than the tree of plenty—thus did the world praise him ; his word firmer than mount Mēru, his valour fiercer than the rays of the sun—the nature of his genuine courage was so great who can describe it—the Chalad-aṅkakāraṇa.

¹⁰ No doubt the Rāja or a Rāshtrakūṭa king of that name, also styled Kinnara, Nirupama and Akāṣa-varaha. There are inscriptions of his

reign dating from 945 to 950 A.D. In 947 he was ruling at Mānya-
Kōṭṭa. (See Fleet's *Kan. Dys.* 87.)

¹ See No. 58.

(East face.)

A tree of plenty to the destitute, a lion in splitting the temples of the elephants the hostile kings, a garland between the breasts of lovely women, a swan to the lake the minds of great poets—thus does all the world praise *Indra Rāja*.

Given to lying, borrowing and hesitating to return, desiring the wives of others, caring only for themselves, skilled only in pretending friendship and deceiving—such being the present race of kings, how can he be brought into comparison with them—*Indra Rāja*?

All the kings bowing before him—their faces were reflected like the lotuses, their eyes like the waterlilies, their curly front locks like the bees, in the lake the brilliant toe-nails of the feet of this Yama to his foes.

Never to utter a falsehood no matter what troubles ensued—how wonderful was this, the greatness of his courage, magnanimity and confidence—the Chalad-aggale.

From its brilliance as of the autumn moon, from its diffusion through all matter, from the praises of the people of the world—glorious as if the form of *Īśvara* himself, was the fame of *Kīrti-Nārāyaṇa*.

Themselves bragging of their courage, filled with pride, swaying hither and thither, if asked for charity grinding their teeth, proclaiming themselves to be the object of worship to all, desiring the wives of others according to their own inclination, their speech filled with falsehood—thus are the sham braves of the Kali age: are such braves to be compared with this brave among the braves?

(South face.)

To fortune, to victory, to learning, to generosity, to valour, to glory, to greatness—to all of these an abode; thus praised in renowned works (or poems), was he not—the mighty among braves (*Mārara ballaṇa*)²

[The verses have a double meaning, one referring to war and the other to penance.] *Indra Rāja*, alone (or unaided), subdued the hosts of his enemies who had formed themselves into a *chakra-vyūha* (see v. 8 of this face) or a formation resembling a cart-wheel, (otherwise, he overcame the temptations of the senses)—was there any equal to him in the world?

There are two branches of fighting—defence (*oṇa-sādhaka*), including 9 cuts, which, made to the right and left hands, come to 18; and attack (*hora-sādhaka*). The *chakra-vyūha* can be attacked on the 4 sides and above; these 5 cuts, made with the 32 kinds of weapons, give 160; which again made to the right and left hands, come to 320. These 338 kinds of blows or cuts did he deliver, varying them in a crore of ways. (Otherwise, temptations arise internally from the mind and externally from the 5 senses; these, according to the modes in which they present themselves, and according to whether they act rapidly or slowly &c., may be shown to give 336 varieties, which he similarly overcame in a crore of ways)—this miracle of generosity.

In this manner attacking the *chakra-vyūha* like a *chakra*-bearer by going round it, leaping on it, penetrating it here and there, he was unequalled in receiving no injury; and having overcome every danger on the hill, he came down, when *Girige* who was there descended also, fearing that her end had come. (Otherwise, in performing *sallakṣaṇa* on the hill he withstood all distractions)—this *Raṭṭa Cupid*.

² Of the verses which follow, down to the last but one, on the west face, though they have been submitted to the best Kanada scholars in Mysore, Bangalore and other places, neither the metre nor any

connected sense has been satisfactorily made out. But a Jain pundit has furnished a version, which has been adopted in separating the words in the Roman character, and is given for what it is worth.

The people in the world knew not his power, for when Girige having fallen in love with him and he was attracted to her, on finding she was the wife of Kallāra (see v. 2, west face) he repelled her, and defeated the conspirators who in consequence fell upon him. (Otherwise, he showed himself proof against the wiles of women)—this Kirtti Nārāyaṇa.

Of what use to unite with Girige for this day? the loss of four friends³ would be a small thing, but going after others' wives is one of the seven deadly sorrows; it would disable me to fight the *chakra-vyūhaṃ*: greater than the enemies on the hill are the enemies on the hill-slope, and still greater than those are the enemies below the hill—thus thinking, he was not one to leave unsubdued the 18 countries—this Indra Rāja.

When, still not losing courage, she, displaying her charms, drew near to him in such guise that all people were spell-bound in the snare of her beauty, he gave one glance to bring her into his power.

And ruling over many lands subject to Girige and to himself above and below the ghats, he without effort escaped the net of the *chakra-vyūhaṃ* and gained great fame for his purity in all the world (having brought her, the wife of another, into his power without falling into sin)—this miracle of generosity.

(West face.)

Eraga his cousin (*jāṭī*), seeing her youth and beauty, and the endeavours she made to gain the affection of Indra Rāja which were in so many ways rejected, burned with passion for her.

But although he fell at her feet and she spoke to him kindly, Indra Rāja, knowing his mind, deadened his desires.

.....

In the time of the Śaka king shown by reckoning *vanadhi* (sea), *nabhō* (sky) and *nidhi* (treasures) [= 904], the year Chitrabhānu being current, on the 8th day of the dark fortnight (*śukla 'tara'*) of Chaitra, Monday, with a mind free from sorrow performing the vow, *Indra Rāja*, praised by all people, attained to the wealth of the king of all the gods (Indra) [*i. e.* died].

584

(Date A.D. 982.)⁵

(East and south faces.)

Verses praising the valour and purity of Māvana-gandha-hasti.⁶ Though women themselves came to Rāja Chūdāmaṇi? he did not fall into their power.

(West face.)

Thus celebrated was *Pilla*, the Sauvira of the Kali age, mighty in strength of arm, Māvana-gandha-hasti, praised by poets, brave in the field of battle, able in war.

The year Chitrabhānu being current, on the 10th day of the dark fortnight of adhika Āshāḍha, at the feet of his guru, with a happy end, *Pilla* bore himself to the Indra lōka.

³ Perhaps the loss of friends on the four sides, that is, in every quarter.

The inscription is incomplete, the pillar having been injured by using it to support some steps, at the side of which it has been erected upside down.

⁵ The cycle year being the same as that in No. 57, the characters in which it is engraved and the contents of the inscription show it to be of the same date.

⁶ Literally meaning "a rutting elephant to his father-in-law." (Compare the designation of Śaṅkha Dēvi in No. 56.)

See No. 57.

(Date A.D. 1117.—Size 6' 10" x 2' 4")

This is a repetition of No. 45 as far as that goes. Then continues :—

(Abstract) :—Towns like royal cities were built in every direction by Gaṅga Rāja, and wherever the eye turned it fell on Jaina temples erected by him.

As if saying—why should the world praise the distinguished Jaina devotee Mabbarasi⁸ because the Gôdâvari stood still (for her) ?—now, the Kāvêri, swelling, surrounding him and pressing forward its waters, touched him as if to do obeisance to Gaṅga daṇḍanâtha—so perfect was his greatness : whoso can describe it let him describe it.

This Gaṅga Rāja, in the S'aka year 1039, the year Hēvaḷambi, the 5th of the bright fortnight of Phālguna, on Monday—washing the feet of his guru S'ubhachandra-siddhānta-dēva, presented Parama⁹, and the daṇḍanâthaka Ēchi Rāja for his prosperity confirmed (the gift.)

The boundaries of Parama. Imprecatory verses.

The ornament of the face of (?) titled speakers, Varddhamānâchâri engraved it.

60¹⁰

(Date about A.D. 975¹.—Size 8' x 3')

The hero seated, with face
towards Jina, in worship.

Three horsemen, advancing,
armed with spears.

An elephant running away.

Jina
seated.

A horseman advancing with a sword,
leaping over a dead body.

Five footmen marching away,
with shields and swords.

On Gaṅga-vajra (the diamond of the Gaṅgas), celebrated as the asylum of fortune, the home of glory—how many were the poems made: how happy was he among the excellent—the rough to his enemies, his elder brother's warrior.²

In the war of Gaṅga, the private attendant (or guardian) of Rakkasa maṇi (the jewel, or prince, Rakkasa), being certain of his own death, having sent away Rakkasa maṇi from the battle, and taking on his own shoulders to fight his force and the enemy's force,—the (enemy's) horsemen, eager for the contest, surrounded him, when he fell alone upon the hostile troops, charging with his weapon, and his (own) troops coming up from the rear, he escaped. (Then) rushing upon ? Dēvâji, scattering the whole body of his army, he seized his bow, and capturing it, shot the arrows belonging to it according to his mind's desire in front of him, causing the efforts of Gaṅga, who was supported by the ? Kavaṇḍas, to succeed, owing to the general panic. Driving off hosts with the discharge of arrows, so as to force even the enemy to praise the greatness of his courage, without saving his life, he fell. At that moment, (the enemy) clapping hands and shouting, did he come to his end, as follows :

⁸ No explanation has been obtained of this allusion.

⁹ A village to the north-east of Srirangapatna.

¹⁰ This and the next inscription being Thelal, I have given details of the sculptures at the top of each.

¹ There is an inscription of prince Rakkasa in Coorg, at Peggur, dated S'aka 888. (See Coorg Inscriptions, No. 4.)

² Anapana dāpita: the same title is given to this prince Rakkasa in the Coorg inscription above referred to.

Covered with arrows, the scion of the Kakka⁵ line, raging, by his own efforts acting gloriously and completing his task, suddenly fell, wearied out; and in the place in which he fell, having fought ? five days and robbed them (the enemy) of all their honour, the virtuous *Bâyiga*⁴, gained svarga.

61

(Date about A.D. 974.—Size 8 x 3'.)

The heroine seated,
with hands folded in worship.

The heroine, nude,
seated in samadhi or penance.

Jina
seated.

Heroine, nude, advancing
on horseback, with a sword.

Man on elephant, aiming at her
with some weapon from the level of his waist.

Two armed footmen advancing.

Two armed footmen advancing.

The lady his own victories having become as it were a co-wife with the lady of fortune; a hero in defeating the schemes of kings bent on war, *Bâyika*⁵ caused his fame to be published abroad.

To the wife of the lord of fortune *Bâyika*, and to the world-renowned *Jābayya*, their parents were *Māduvara* of *Pojala* and *Dēyilamma*. And with them was born, as an incarnation of wisdom, *Gunti*, famed in the world for her religious merit. This royal princess was renowned in the earth as greater than *Sitā*—are there any other such wives?

The son of a brave man, like a god in liberality, celebrated in the world was the *Lōka Vidyādhara*.⁶ He to this beloved one became the husband, what others can be compared with that wife in glory?

In the *S'rāvaka* dharma none others were equal to her, like *Rāvati* as a *S'rāvaka*, in good birth like *Sitā*, in beauty like *Dēvaki*, in fame like *Arundhati*, in faith in *Jinendra* like *Saviyabbe*, appearing like a *S'āsana dēvati* to *Jina*—thus did she shine.

Udaya Vidyādhara's mother *Sōyibbe śrī-Gunti*

62

(Date A.D. 1123.)

A bee at the lotus feet of *Prabhāchandra munindra*, *S'dantald* had this image of *S'anti Jainendra* made.

Double meaning only in words, inconstancy only in the eyes, archness only in the eyebrows, hardness only in the breasts, agitation only in the lap of the thighs, have you fixed, converting all defects into charms, thus displaying the fortune of your beauty—who in the world can describe it?

A glorious royal swan at the side of king *Vishṇu-varādhana*, the celebrated lady *S'dantald* had this *Jina* temple made.

⁵ Probably the last king of the *Ratta* or *Rāshtrakūṭa* line, called *Kakka*, *Karka*, *Kakala*, &c., and styled *Aṁśiga-varādhana*. His reign came to an end in 973 A.D., when the dynasty was overthrown by *Talla*, the restorer of the Western *Chālukya* power.

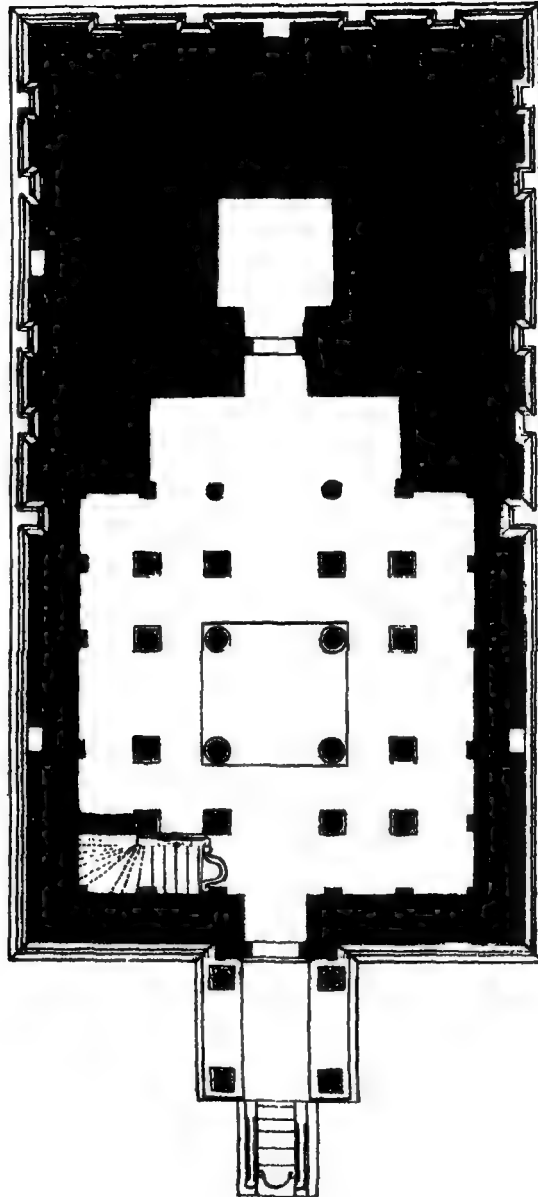
⁶ No doubt the same as the *Bâyika* of No. 52.

⁴ No doubt the same as the *Bâyika* of No. 50.

⁵ Probably *Lika* of the *Gotha* family of *Varadola* (in the *Kannal* State, South *Maharatta* country) mentioned in *Ins. Ant. XV, 22*, as having been instrumental in restoring the *Chālukya* supremacy (i.e. under *Talla* in 973 A.D.).

CHÂMUNÐARÂYA BASTI

Scale 1/27912 feet



(Date A.D. 1116.)

At the lotus feet of Siddhamandi, (disciple) of the doctrine of S'ubhachandra munindra, like a Lakshmi shines *Lakshmi*.

In devotion to her husband like Sitâ, in patience like the Earth, in speech like Sarasvatî, in devotion to Jina like the unique Chêlinî, in poetry like the lady Virtue, in war like the lady Victory—this *Lakshmi*, wife of *Gaiga sênâpati*, the abode of all good qualities, had this new Jina temple made.

The śrî-Mûla-saṅgha, Dêśika-gaṇa and Pustakânvaya.

(Date A.D. 1116.)

Be it prosperous. The lay-disciple of S'ubhachandra-siddhânta-dêva of the śrî-Mûla-saṅgha and Dêśika-gaṇa—the dâṇḍanâyaka *Galaga* had this basadi made for his mother Pôchavve.

Fortune.

(Date A.D. 1116.)

His guru S'ubhachandra-dêva-yati, a jewel-mine of philosophy, his father Budhamitra of celebrated name, his mother Pôchâmbikâ, this sun of purity to the Jina doctrine—*Gaiga sênâpati*, had this Jaina mandira, a home for Lakshmi, made.

(Date? A.D. 1135.)

Gaiga sênâpati's son *Êchapa*, skilled in eloquence, had this Jaina chaityâlaya, a joy to the three worlds, made. The friend of the wise, the friend of the good, the Brahma-like *Êchapa*, having another name Boppaṇa, had the chaityâlaya made.

(Date about A.D. 995.)

So that all people should praise the abode of Jina in Belugôla, behold, the minister Châmunḍa's son had a (or this) home for Jina made : the lay-disciple of Ajitasêna muni.

(Date A.D. 1129.)

(First side.)

May the honourable supreme profound *syâḍ-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Distinguished by all good qualities, śrîmat Tribhuvana-malla Chaladanka-râva Hoysala-Setṭi, having obtained for Malli-Setṭi, son of Dammi-Setṭi of the Ayyâvuḷe¹ custom-house, the

¹ A town now called Alkote, on the right bank of the Malaprabha or Holappa river, in the Kolhapur district of Bombay. Its ancient name was Arjapura. In the 7th and 8th centuries A.D. it was a

principal city of the Western Châlukyas. In more recent times it became an important seat of the Lingayits. (See Ind. Ant. VIII, 287.

name of Chaladaṅka-rāva Hoysaḷa-Setṭi ; and knowing that his end was near, in the S'aka year 1059, the year Saumya⁸, at the time of the *saṅkramaṇa* in the bright fortnight of the month Māgha, having bid farewell to his relatives, with a mind composed, performed the vow and went to svarga.

(Second side).

To describe his wife :—the good daughter of ? Turavarmma and Suggavve, her head purified by the Jina holy water, devoted to gifts of food, shelter, medicine and learning, Chaddikabbe, in memory of her husband Chaladaṅka-rāva Hoysaḷa-Setṭi, and of her son Būchapa, had this monument made.

69

(Date about A.D. 1185.)

A fragment of an inscription : the existing portion contains praises of Bālachandra-dēva.

70

(Date about A.D. 1185.)

Also a fragment : the existing portion contains the following :—Guṇachandra-siddhānta-dēva's chief disciple was Nayakīrtti-siddhānta-chakravartti, whose disciples were Dāvanandi-traividya-dēva, Bhānukīrtti-siddhānta-dēva and Adhyātini-Bālachandra-dēva.

71

(Date about A.D. 1090.)

At śrī-Bhadrabāhu-svāmi's footprints Jinachandra bows in reverence.

72

(Date A.D. 1809.)

In the year 1781 of the S'ālivāhana era, the year S'ukla, on the 4th of the dark fortnight of Bhādrapada, Wednesday—*Aditakīrtti-dēva*,—who was the disciple of S'āntakīrtti-dēva, the disciple of Ajitakīrtti-dēva, who was the disciple of Chāru[kīrtti-paṇḍita-dēva] of the Koṇḍakundānvaya and Dēśi-gaṇa—having fully completed a fast of one month, went to svarga in this cave.

73

(Date ? A.D. 1217.)

Be it well. In the year ^Āśvara, *Kālaya Saṅkara* of Malayāla coming here and being pleased (gave) 3 at the tamarind tree west of the paddy field.

74

(Date ? A.D. 1246.)

Be it well. In the year Parābhava, on the 8th of the dark fortnight of Mārgaśīra, Friday, *Perumādāi Nāyaka* of Mariyāla (having come) from the big hill to the small hill

⁸ Saumya was S'aka 1051.

Inscriptions on Vindhya-giri.

75

(Date about A.D. 983.)

In Nāgari characters.⁹ { S'ri Chāmuṇḍa Rāja had it made.
 (Date A.D. 1116.)
 S'ri Gaṅga Rāja had the cloisters round made.

76

(Date about A.D. 983.)

In Pārvata Haṣe Kannaḍa characters. S'ri Chāmuṇḍa Rāja had it made.
 In Grantha and Tamiḻ characters. S'ri Chāmuṇḍa Rāja had it made.

(Date A.D. 1116.)

In Haṣe Kannaḍa characters. S'ri Gaṅga Rāja had the cloisters round made.

77

(Date about A.D. 983.)

Be it well.—Illuminated with the rays from the jewelled crowns on the heads bowed in reverence of all the chief gods (*divija*) and demons (*daiṭya*), demi-gods (*kinnara*) and serpent gods (*paṇaga*); in spotless glory freed from every cloud of darkness; may the doctrine of the Jina faith (*Jina-dharma śāstra*) spread and endure as long as earth and ocean, sun and moon continue.

78

(Date about A.D. 1196.)

S'ri Basavi Seṭṭi, disciple of śrī Nayakīrti siddhānta cakravartti, had the wall around the cloisters and the twenty-four tīrthakaras made; and Nambi-dēva Seṭṭi, Bōhi Seṭṭi, Jinni Seṭṭi and Bōhi Bahubali Seṭṭi, the good sons of śrī Basavi Seṭṭi, had the latticed windows made for the tīrthakaras which their father had had made.

79

The holy beautiful lake¹⁰.

80

(Date about A.D. 1160.)

The great minister, senior treasurer, *Hullamaṅga*, gave into the hands of the *mahā maṇḍalēśvara*, the mighty *Hoysaṇa Nārasiṃha Dēva*, (the village of) Savagera, to provide for the eight kinds of worship of Gommaṣa Dēva, Pāriṣva Dēva and the twenty-four tīrthakaras, and for the distribution of food to the *śāhis*.

⁹ It is not clear in what language these two lines are. They may be in the Prakṛit or in the Ardha-Māgadhī, which is to be the usual language of the Jina, or possibly in Gujarātī.

¹⁰ Inscribed over the mouth of the conduit by which the water in which the image is bathed escapes.

(Date A.D. 1171.)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—While the refuge of all lands, favourite of earth and fortune, king of great kings, supreme lord, lord of the chief city Dvārāvati, sun in the sky of the Yādava family, head-jewel of the all-wise, uprooter of the Magara kingdom, establisher of the Chōla kingdom, the mighty emperor *Hoysaḥa S'ri Vira Nārasiṃha Dēva* was ruling the earth :—

The dweller at his lotus feet, disciple of Adhyātma Bālachandra Dēva, the disciple of Nayakīrtti siddhānta cakravartti—

Be it well.—Possessed of all virtues, his head purified by the Jina holy water, promoter of stories of works of merit, rejoicing in (making) the four kinds of gifts, was Paduma Seṭṭi ; whose son *Gommaḥa Seṭṭi*, in the year Khara, the 1st day of the bright half of Pushya, the time of the sun's going north, Thursday, gave, for the eight kinds of worship of *Gommaḥa Dēva* and the twenty-four tīrthakaras, 12 *gadyāna* as a perpetual endowment.

(Date A.D. 1362.—Size 3' 4" × 1' 3".)

(Abstract):—*S'ri Bukka Rāya* had a minister named *Chaicha* daṇḍēvara. From him were born three sons—*Irugapa*, *Bukhaṇa* and *Maṇḍapa*, of whom the last was the most celebrated. His wife was *Jānaki*, and they had two sons *Chuichapa* and *Irugapa*. The latter gained many victories and was very famous.

A yati revered by all was *S'ri Paṇḍitārya*. Distinguished for all learning was *S'rudamuni yati*.

"In whose presence, in Belagūḥa the chief tīrtha in the world, that *Irugapa* daṇḍanātha, for the perpetual enjoyment of *S'ri Gommaḥaēvara*, made a gift of the excellent village *Belagūḥa* to the wise.

"In the year S'ubbakṛit, the month Kārttika, Vishnu's tithi (the 11th) of the bright fortnight, the descendant of ministers gave with joy the excellent tīrtha, with its beautiful groves and a new tank constructed by himself."

(Date A.D. 1723.—Size 2' 8" × 1' 2".)

May the honourable supreme profound *syād vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well.—In the year 16(45)¹ of the victorious increasing S'ālivāhana era, the year S'ōbbakṛit, the 13th of the dark fortnight of Kārttika, Thursday ; the great king of kings, supreme lord, enjoying satisfaction from his anointing to the Karpātaka kingdom, filled with supreme happiness and fortune, skilled in maintaining the six schools of philosophy, surrounded by the learned, breaker of the pride of the wicked, ruler of the Mahisūr country, *Doḍḍa Kṛishṇa Rāja Vadeyar* (some laudatory verses)—on seeing the holy face of the god Gommaḥa Jinapa, which on the mountain of Belagūḥa outshone the sun

¹The original has 1681, but this agrees neither with the cycle year given nor with the period of *Doḍḍa Kṛishṇa Rāja*, who reigned 1714 to 1731 A.D.

and moon, being immediately filled with joy and gladness, spoke ;—the purifier of the royal line, the illustrious *Kṛishṇa Rāja*, gave as a work of merit for the Jina of Belagūḷa the following villages and lands :—Arhanahalli, Hosahalli, Jinanāthapura, Bastiḡ-grāma, Rāchanahalli, Uttanahalli, Jinanahalli, with their hamlets, and with the chief town Belagūḷa, as long as the seven oceans endure, for the worship and festivals of the lord of the seven worlds *Gummaṭa svāmi* ; and with the view of increasing merit, he bestowed them free of all taxes, the sun and moon being witnesses.

Moreover, for the feeding *chatras* at the Chikka Dēva Rāja tank, the great king *Kṛishṇa Rāja* gave Kabāle-grāma.

This work of merit for Belagūḷa may the kings of my line maintain as long as sun and moon endure, and promote the growth of merit—(Imprecatory verses.)

Thus did king *Kṛishṇa* order to be inscribed on stone. Fortune to it.

84

(Date A.D. 1634.—Size 3' 6" × 1' 6".)

In the year 1556 of the Sālvāhana era, the year Bhāva, the 13th of the bright fortnight of Āshāḷha, the Brahma yōga ; the illustrious king of kings, supreme lord, lord of the city of Muisār, establisher of the six schools of philosophy, *Chāma Rāja Vadeyar*,—the temple lands of Belagūḷa having for a long time been mortgaged,—that Chāma Rāja Vadeyar having sent for the holders of the mortgage, Channappa the son of Hosavolalu Kempappa, Chikkappa and Jigapāyi Setṭi the sons of Belagūḷa Pāyi Setṭi, and the other mortgage holders, said ' I shall pay off the debt on your mortgage.'

Then Channappa, Chikkappa, Jigapāyi Setṭi and all the others (names given, among which occur Paśchabāṇa kavi and Banmana kavi), in order that merit might accrue to their fathers and mothers, in the presence of Gummaṭa svāmi, and before their guru Chārukrṛti Paṇḍita Dēva, these merchants and farmers, with pouring of water, gave up to the mortgagee temple-overseers the mortgage bonds, and wrote this stone inscription recording the release of the mortgages. (Imprecation.)

85

(Date about A.D. 1180.—Size 5' 8" × 2' 6".)

The holy Gommaṭa Jina,—worshipped by men, nāgas, gods, demons and celestials ; destroyer of Smara by the fire of his penance ; worthy of praise from yōgis ; the immeasurable,—will I praise.

So that his body might not (suddenly) wither and dry up, he was gradually forsaking speech ; but the realm which he possessed becoming inglorious, he was seized with shame, and giving up his kingdom to his elder brother, he went forth and by his penance destroyed the enemy *karma*,—the great son of Pura, *Bāhubali* : was there any equal to him in honour ?

An image 525 bows in height, in the form of the victorious Bāhubali Kēvali, did Bharata, the son of Pura Dēva, with joy of mind, surrounded by all the kings he had conquered, have made near to Pāḍana-pura.

After a long time had elapsed, a world-terrifying mass of innumerable *lukkuṭa-sarpa*² having sprung up in the region around that Jina, the image obtained the name of Kukkuṭēśvara. Afterwards

² Lukkuṭa-sarpa is a serpent with a scaly head and neck ; the crocodile. It is the emblem or crest of Pāḍana-pura.

it became invisible to the common people and was seen only by those skilled in spells and charms (*mantra tantra*) and a few others.

There might be heard the sound of the heavenly drums, what words can describe it?—there might be seen the gods assembling for worship; those who attentively gazed into the mirror of splendour in the nails growing from his feet might see the exact forms of their former births; thus the great glory of that god was heard throughout all the world.

Hearing from people the glory of that Jina, a desire arose in his mind to go and see it, but he was informed by the wise that the site of that city was very far and inaccessible: whereupon, saying 'I will make an image of that god,' he had this god Gommatā made.

Combining in himself wisdom, religion, glory, high character and valour, the moon of the *Gaṅga* kula, was *Rācha Malla*, famed in all the world. That king's second in glory (his minister) *Chāmunda Rāya*, equal to Manu, was it not he that had this Gommatā made by his own effort?

An image may be very lofty and yet have no beauty; or it may be lofty and of real beauty, but have no dignity: but height, true beauty and exceeding dignity being all united in him, how highly is he worthy of worship in the world, Gommatēśvara, the very form of Jina himself.

Should Maya address himself to drawing a likeness, the chief of *Nāka-lōka* (Indra) to look on it or the lord of serpents (*Ādiśeṣha*) to praise it, is unequal: this being so, who else are able to draw the likeness, to look fully upon or praise the unequalled form of the southern *Kukkuṭōśa* with its wondrous beauty.

The flocks of birds, unable even in forgetfulness to fly over it, on issuing from under its two arm-pits, shine with the golden-red of *Kāsmira*, which double wonder the people of the three worlds have noticed: who can rightly praise Gommatēśvara-Jina's holy form?

His foundation that *nāga-lōka*, his base the earth, the points of the compass his walls, the sky his roof, the cars of the gods above its pinnacles, and the glorious constellations its jewelled points,—the abode of the holy Gommatēśa was like the three worlds ascribed to Jina.

Of unequalled beauty, superior to Manmatha, victor over kings, of great bounty, having subdued the whole world he gave it away: of great kindness, engaged in penance, his two feet given to the earth, possessed of perfect wisdom, freed from the bonds of action, how great is *Bāhubaliśa*.

Unchanging friendship may he grant to us, who is of superlative glory; good fortune, he who is the destroyer of Manmatha's power and of the pride of emperors, *Bāhubali*: freedom from desire, the experience of the kingdom of penance, final beatitude, the possession of eternal happiness (may he grant us) the holy Gommatā Jina.

While in glittering white glory and all pervading purity he fills all points of the compass, the gods shower upon the divine head of Gommatēśvara, chief of gods, the blossoms of the *namru* (Alexandrian laurel): this has all the world seen,—such honour to such a god is it any wonder?

'I saw it'—'I was not able'—'did you see it?' say—thus (talking) have women, children, old men and cowherds witnessed it: and from love of it, coming every day as long as they can, ever do they behold the gods showering the flowers upon the lofty head of Gommatā Jina, filling their eyes with the glorious sight.

As though the shining stars were worshipping at the feet of this supreme lord with faith, so did the bright stream of flowers fall upon the earth and, filling with joy the open eyes, rest at the lotus feet of Gommatā-nātha of *Belgola*.

As at the time when wrestling with the primeval emperor *Bharata*, he overcame him,—and at the time when bursting the all powerful bond of sin, he obtained the knowledge of a *Kāraṇī*,—the crowd of gods made a rain of flowers, thus did the rain of flowers descend in beauty on the lord *Bāhubaliśa*.

Why this affection for the various dying chiefs of the country, saying like fools these are our gods? and why, man, forsaking sense, do you weary to embrace them? In the forest of family troubles think on Gommaṭa Dēva in the form of supreme Spirit and be rid of the sorrow of birth and old age.

That murder, lying, theft, adultery, covetousness, if permitted, are ruin to men here and hereafter,—this as if proclaiming does Gommaṭa Dēva stand on high, behold (him).

Us, this spring season, the moon, Maṃmatha's arrows,—reducing all these to have none effect and casting them away, applying thyself to penance, what greater state wilt thou attain? We are become insensible Gommaṭa Dēva, from not obtaining thine ear,—who so cruel as thou art?

Why is this thou hast forsaken us?—as if thus saying, the earth and women had come with weeping and tightly embraced him, so do the nests of the white ants on his body and the tangled pushing pressing creepers show how he has brought his body under command, Gommaṭa Dēva, revered by Ādiśeṣha, Indra and great munis.

'Younger brother, all my brothers have gone to penance; if you too go to this penance, I care not for this wealth: go not'. Heeding not thine elder brother who spoke thus, thou didst take *dīkṣhe*, Gommaṭa Dēva; who is equal to thee in sacrifice, Gommaṭa?

'Say not thy feet are in my land, the land it is both thine and mine, it cannot be divided: the highest merit is the power of imparting knowledge, thus is it said in the divine word';—from thy elder brother's thus saying hast thou cast away the desire of self-glory, Gommaṭa Dēva.

'Younger brother, those ascetics who by the growth of an evil mode of penance attach their bodies to union with women (in family ties) truly create but an enemy to all excellence in themselves and in others; but a cause of unfading happiness to thyself and to others, Gommaṭa Dēva, is thy penance, which results in the power of instructing.

Thou having fixed thy mind unshaken on the indwelling spirit, love and all the desires of sense have fled away, the happiness of perfect spiritual knowledge increases, and by the complete destruction of sin thou hast attained the state of final beatitude, Gommaṭa Dēva, and unending happiness.'

Those who worship thy lotus feet with sweet-smelling wild flowers, and looking on thy form circumambulate it, and as much as they are able give their minds to thy praise, how fortunate are they: how happy then must those be who like Indra knowing thee are ever worshipping thee, Gommaṭa Dēva.

Though Maṃmatha had formerly obtained in him the mastery of the empire of desire, and he was connected with the empire of the world—the discus weapon, resembling the sun, discharged from the hand of Bharata having struck on his powerful long arm, he forsook all, and for the sake of gaining the happiness of the empire of *mukti*, he took *dīkṣhe*, Bāhubali: how do the worthy abandon all, saying what is it?

Thinking I will be rid of however many sins I have formerly committed in thought, word and body: filled with this intention, did he thus praise Gommaṭa Jina—*Sujanōttamaṣaṃ*. From the good (*su-jana*) being ever his honoured ones, and from his surpassing (*uttama*) wisdom, was *Boṇṇa* known as *Sujanōttamaṣaṃ*: think not it was because he was 'chief among the good'.

This inscription in Jina's praise, this Jina *Āsana*, did the victor by his wisdom over his sins, the praised by the assembly of good poets, the greatly celebrated *Sujanōttamaṣaṃ*, create.

The eminent *śālistambika* emperor *Nagadevī* vratindira's disciple was, the skilled in self-knowledge, the proficient in divine knowledge, the widely famed *Bālachandra* munindra.

By direction of that muni—

Boyyana Paṇḍita, known as “a polish to the Kannāḍa poets” (*Kannāḍa-gavi-bayya*), approving of (the proposal to compose) the śāsana praising the qualities of Gommaṭa Jinendra, lord of the earth, and having finished it; by Kavaḍamayya Dēva's order, Bāgaḍage Rudra with affection caused it to be engraved and erected.

86

(Date about A.D. 1196.—Size 5' 8" × 10'.)

(Abstract):—For the eight kinds of worship of the twenty-four tirthakaras which the *vaḍḍa-byavahāri* Basavi Seṭṭi of Mosale had had made in the cloisters of the holy place of Beḷugūḷa, the citizens of Mosale bound themselves to give each year as follows: (names and amounts specified).

87

(Date about A.D. 1196.—Size 2' 10" × 10'.)

(Abstract):—For the eight kinds of worship of Śrī Basavi Seṭṭi's tirthakaras, the citizens of Mosale bind themselves to give each year as follows: (names and amounts specified.)

88

(Date ? A.D. 1256.—Size 1' 4" × 10'.)

In the year Naḷa, at the time of the sun's going north, Chikka Mudukanna, son-in-law of the great and liberal Vijeyanna, for the daily worship of Śrī Gommaṭa Dēva with 20 floral crowns, gave to the hand of the mahā-maṇḍalāchārya Chandraprabha Dēva certain land purchased in Gaṅga-samudra.

89

(Date ? A.D. 1258.—Size 1' 6" × 10'.)

In the year Kālayukti, on the 1st of the bright fortnight of Kārttika, Sōmeya, son of Yagali Kabbi Seṭṭi, for the worship of Gommaṭa Dēva with an offering of flowers, gave to the hand of the mahā-maṇḍalāchārya, disciple of the senior Nayakirtti Dēva, Chandraprabha Dēva, certain land in Gaṅgasamudra, &c.

90

(Date about A.D. 1181.—Size 5' 3" × 3'.)

May the honourable supreme profound *syād-vāda*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Prosperity to the Jina doctrine, powerful against opposition, splitting open the head of the infuriated elephant opponent speakers, able in bestowing fortune.

To the lord of the three worlds obeisance, the destroyer of birth, by the rays of his speech which establishes the truth overpowering the darkness of ignorance.—S'anti. Obeisance to Jina.

Be it well. While the mahā-maṇḍalēvara, entitled to the five big drums, lord of the good city of Drāvati, sun in the sky of the Yādava race, head-jewel of goodness, champion among the Malapas, adorned with these and many other titles, the auspicious mahā-maṇḍalēvara, Tribhuvana-Malla, capturer of Talakāḍu, the strong-armed Vira-Gaṅga Vishṇu-Varddhana Hoysala Dēva's victorious kingdom was increasing and extending to endure as long as sun, moon and stars :—

The dweller at his lotus-foot :—

A protector of the people, generous, keeping far from others' wives, a garland between the breasts of Sarasvatī, brave in fierce war—Māra, what (more) can you say ? being his father ; Māchakabbe, devoted to works of merit, applauded by the wise, of noble character, his mother ; how fortunate was Êcham.

A terror to evil, a friend of the learned, purifier of the Brahman race, was Êcham, honoured in the world, a spade to the roots of the race of his enemies, of the Kauṇḍinya gôtra, of pure character.

In conduct like Manu, in Êchiga's house were ever groups of munis and of the learned, Jina worship, Jina reverence, the stories of Jina glory.

As if all the highest qualities had embodied themselves in the form of a woman, thus did all the world raise their hands to the clustro of good qualities in the world, Pôchikabbe, such merit had she gained.

The son of Êchi Rāja and Pôchikabbe thus esteemed, possessed of perfect wisdom from listening till his hair stood up with pleasure to the best histories of all the tirthakaras and of the supreme deity ; his sword eager in breaking down the pride of hostile kings the most devoted to indulging in the spirit of unequalled war ; bestower of gifts of food, shelter, medicine, and learning ; remover of the sorrows of all the world.

As the thunderbolt to the bearer of the thunderbolt (Indra), as the plough to the plough-bearer (Balarāma), as the discus to the discus-bearer (Vishṇu), as the śakti to the śakti-bearer (Kumāra-avāmi), as the bow Gāṇḍīva to the owner of Gāṇḍīva (Arjuna)—thus was he in transacting the affairs of king Vishṇu : how by such as us can Gaṅga, glorious as the shining waves of the Ganges, be praised ?

Thus esteemed, the great minister and dandānāyaka, a hand-mill for (grinding) the evil, Gaṅga Rāja—when Chôla's feudatory Adiyama, being with an army in the camp of Talakāḍu, the frontier (gaji) of Gaṅgavāḍi nāḍ above the Ghāts, refused to surrender the country which Chôla had given him, saying 'Fight and take it (if you can)'—filled with the desire of victory, caused the two armies to approach one another.

In this part of the country why should the praise of your valour be (left) to others, Gaṅga chamāpa ? When, eager for victory, the point of the sharp sword upraised in your hand was lifting the belt at his back, he fled—Dāman, and ran in the direction of Kañchi, as if he would reach it, did he not ?

His body unable in battle to stop the path of your sword, slipped away, still thinking and thinking upon it, Gaṅga. While the breasts of the women who had trusted him shrunk up with fright, he took refuge night and day in the forest, more frightened than the frightened deer, the Tigula Dāman.

Having put to flight many in battles with such valour that all exclaimed O ! there still remained in Talakāḍu, dreading the blows of the sword of Gaṅga Rāja, turning his back on the fight, carrying some food that a dog would not eat in a basket, (disguised) like a Śaiva ascetic, the feudatory Dāman.

Him, approaching alone and on foot, taunting and showing up his cowardice, he made to flee. Moreover, having put to flight *Narasiṅga-Varmma* and all the other feudatories of Chōja above the Ghāts, and brought all that had become nāṣs under the dominion of one umbrella, king *Viṣṇu* was highly delighted, and said 'Ask (what you will).'

Not (taking advantage and) thinking like these and those (or ordinary people) 'the king will give me (whatever I ask),' without asking for any other thing, the earnest worshipper of Jina, in a way that all the world applauded, begged for *Gōvinda-vāḍi*.³

As if the assembly of munis had whispered 'Gommaṭa,' being glad at heart and his joy increasing, he willingly gave it for Gommaṭa Dēva's worship, did he not, the brave and generous one.

First in the Ārḥata-samaya was the Mūla-saṅgha Koṇḍakundānvaya, which increased in reputation in regular descent. In it, of the Dēśiga-gaṇa and Pustaka-gachcha, famed for his teaching, was Kukkuṭāsana Maladhāri Dēva; whose disciple, from a long time greatly celebrated, was S'ubhachandra siddhānta dēva; whose follower was *Gaiya* chamūpati.

The bastis of Gaṅgavāḍi, however many there were, he had renewed; for Gommaṭa Dēva of Gaṅgavāḍi he had the cloisters around made; putting to flight the Tigūlas of Gaṅgavāḍi he caused *Vira Gaṅga* to stand erect—*Gaiya Rāja*, a hundred times more fortunate than that former king of the Gaṅgas.

By dharma does the world stand fast, it subdues all enemies; by it do all acquire the highest qualities.

A moon in raising the tide of the Jaina doctrine, a hidden treasure of poetry and learning, a lion to the head of the elephant the gliding Manmatha, he, son of Guṇachandra Dēva, the birth-place of goodness, may he stand, *Nayakīrtti-Dēva*-munipa, the siddhānta chief emporor.

When coming on his victorious march, king *Narasimha* on seeing him, made a gift for the Jinas Gommaṭa and Pārisvanātha and for the abode of these twenty-four images with joy of mind, the unequalled chief presenting *Savanēra Bekka*⁴ and *Kaggere* for as long as the ages shall last—

Narasimha as a Himādri caused to flow from the deep cavern of the uplifted kalāśa, the hand of Hulla, a Ganges stream which ran to the middle of the lake the feet of *Nayakīrtti* munīśa.

As Manmatha, the foremost in female pleasure, was born to *Viṣṇu* and to his beautiful wife S'ri,—so to king *Narasimha* and his wife *Ēchala Dēvi*, was born, of a character to increase the merit of others, a destroyer of the race of powerful enemies, the victorious-armed *Ballāla* bhūpālaka.

Laying seige to *Uchchaṅgi*⁵, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the king *Sanda Vaḍeya*, his treasury and women, the troops of horses, he seized them all—*Ballāla* bhūpālaka.

Be it well. The follower of *Nayakīrtti* siddhānta chakravartti, the great minister for all affairs and senior treasurer, *Hullayya*, begging them at the hands of the mighty emperor *Vira Ballāla Dēva*, for the eight kinds of worship of Gommaṭa Dēva, Pārisva Dēva and the twenty-four tirthakaras, and for the gift of food to the pishis,—presented *Savanēra Bekka* and *Kaggere*.

A moon to the ocean of *paramāgama*, disciple of the siddhānta emperor *Nayakīrtti* yamīvara, celebrated for the parity of his disposition, was *Adhyātmi Dālakamāra* munīndra.

³ To the south-east of the Jaina village of Nalaya, in Chāndī-nagar taluk.

⁴ To the west of *Pravara* taluk.

⁵ In the extreme south-west of the *Bellary* district.

A great śāsana which is a Kāla Yama in destroying the race of Kantu, a group of tombs, a collection of ponds and lakes, who (but him) made these in memory of Nayakirtti Dēva saiddhāntika ? who so faithful in commemorating Nayakirtti in earthly parts ?

91

(Date ? about A.D. 1181.)

Be it well. All the jeweller citizens of the holy Bejuguḷa tirtha, possessed of all good qualities, for the offering of flowers to Gommaṭa Dēva's Pāriśva Dēva bound themselves to pay every year for the best coral 1 7 tā per tola, and for sapphires 1 visa, as long as sun, moon and stars endure.

Great good fortune.

92

(Date ? about A.D. 1181.)

(Abstract) :—Certain citizens (named) of śrī Bejuguḷa tirtha, present land purchased at Gaṅga samudra, to provide for the offering of flowers to Gommaṭa Dēva.

93

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, Kallayya, disciple of Chandrakirtti bhāṭṭāraka dēva, son of Janni Setṭi, presents land to provide for the offering of flowers to śrī Gommaṭa Dēva and the twenty-four tirthakaras.

94

(Date ? A.D. 1274.)

(Abstract) :—In the year Bhāva, the agent (*chāra*) Kanūra, disciple of śrī Prabhāchandra bhāṭṭāraka dēva, in memory of Mēdāvi Setṭi, makes a donation to provide for the daily anointing with milk of śrī Gommaṭa Dēva, and keeping for the purpose seven she-buffaloes.

95

(Date ? A.D. 1274.)

(Abstract) :—Kēti Setṭi, son of Sōyi Setṭi of Halasūr, makes a donation to provide for the daily anointing with milk of Gommaṭa Dēva.

96

(Date A.D. 1273.)

(Abstract) :—While the mighty emperor Hoysala śrī Viṭa Nārasimha Dēvarasa, was in the royal city of Dērasamudra, ruling the kingdom. In the Ś'aka year 1191⁶, the year Ś'rimukha, Sabbhā Dēva, son of Mādaiya of Honnachageru and three others (named), presented certain lands to Chandraprabha Dēva, the disciple of the mahā-maṇḍalāchārya Nayakirtti Dēva, in order to provide for the offering of milk to śrī Gommaṭa Dēva and the twenty-four tirthakaras of the cloisters around.

⁶ Ś'rimukha was 1196.

(Date ? A.D. 1274.)

(Abstract):—In the year R̥h̥ava, Ādiyanna, grandson of Gōvinda Set̥ṭi of Gerasoppe⁷, disciple of śrī Prabhāchandra bhāṭṭāraka, made a donation to provide for the daily anointing and offering of milk to śrī Gommaṭa Dēva, by keeping seven she-buffaloes.

(Date A.D. 1836.—Size 2' 5" × 1' 9".)

(Abstract):—In the year 1748 of the Sālivāhana era, the year Vyaya, Dēvarājai arasa, bakshi of the body-guard, kandāchār and savār kachēri departments at the court of śrī Kṛishṇa Rāja Vadeyar, lord of the city of M̥hisūr—son of Chaluvar arasa of Satyamangala, grandson of Tōṭa Dēvarājai arasa, and great-grandson of Bilikere Anantarājai arasa, descended from śrī Chāvunṇa Rāja,—having died on the day of the head-anointing of śrī Gommaṭēśvara svāmi, his son Putṭa Dēvarājai arasa made a donation to provide for the annual worship of śrī Gommaṭēśvara svāmi.

(Date A.D. 1537.—Size 2' 1" × 1' 8".)

(Abstract):—In the Saka year 1459, the year Viḷambi, Chavuḍi Set̥ṭi of Gerasoppe having released the mortgage which he held on the land of Kunbhiaya, son of Agari Bommaiya, (the latter) made a donation to provide for perpetual distribution of food to one company, and for an offering of flowers and raw rice to Tyūgada Brahma.

(Date A.D. 1537.—Size 2' 3" × 1' 9".)

(Abstract):—In the same year, Chavuḍi Set̥ṭi of Gerasoppe, released Chikkanna, son of Doda Dēvappa from his bond, on which he made provision for perpetual distribution of food to one company.

(Date A.D. 1537.—Size 2' 3" × 1' 9".)

(Abstract):—In the same year, Chavuḍi Set̥ṭi of Gerasoppe, released Bommasappa, son of Kaviga, from his bond, on which for six months in every year (ends here).

(Date A.D. 1537.)

(Abstract):—In the same year, Chavuḍi Set̥ṭi of Gerasoppe, released the flower-seller Channayya from the mortgage on his land, on which (ends here).

(Date A.D. 1510.—Size 2' 4" × 1' 9".)

(Abstract):—In the Saka year 1432, the year S'ukla, Channa Bommarasa, brother of Bommayya, son of Kēsavanātha, minister to Changāla Mahadēva, repaired the of śrī Gommaṭa svāmi, the refuge of the assembly of the śrāvakas of Nanjarāyapaṭṭa.⁸

⁷ At the foot of the Western Ghāts in the North Kanara district. The celebrated Falls of the S'atrati, on the borders of Mysore and Bombay, are named after this village.

⁸ In the east of Gowri.

(Date ? about A.D. 1180.)

Banma Seṭṭi, the son of Kéti Seṭṭi, a lay-disciple of Bālachandra-dēva, the disciple of Nayakīrti-siddhānta-chakravartti, had the Yakshi-dēvatī made.

(Date A.D. 1398.—Size 3' 10" × 1' 8".)

May it prevail, the auspicious supreme profound *syād-vākya*, a token of unfailing success, the doctrine of the lord of the three worlds, the Jina śāsana.

The holy Nābhēya (Rishabha), Ajita, Sambhava, Nimi, Vimala, Suvrata, Ananta, Dharmma, Chandraṅka (Chandraprabha), S'ānti, Kunthu, Sumati, Suvidhi (Pushpadanta), Sītala, Vāsupājya, Malli, S'rēya, Supārśva, Jalajaruchi (Padmaprabha), Ara, Nandana, Pārśva, Nēmi, the holy Vira, may these twenty-four gods grant us fortune in the world.

Vira, whom the three worlds praise saying he grants every thing to his worshipper, the destroyer of karma, the all-seeing, may he—the last tirthakara—protect us.

In the company of that Vira Jina were the siddhas (? with coiled-up hair) the Gaṇadharas, eleven in number, who adopt the teaching of an auspicious faith, having abandoned the three false notions.

Indra(bhūti) and Agnibhūti, Vāyubhūti, Akampana; Maurya, Sudharmma and Putra; Maitrēya and Maṇḍya; also Andhavola and Prabhāsaka were their names.

Acquainted with their former births, having attained the summit, possessing all manner of knowledge, do I not serve the accomplishees of their task, the yati teachers, though they have obtained beatitude? Thus existing, fire (3), ocean (4) and three more, with the lord of night (the moon, 1); a hundred; and Rudra (11) less than 100 and mountains (7)⁹—including these were seven permanent gaṇas.

When Vira Jina went to siddhi, only three remained, who were called Kēvalis,—Gautama, and then Sudharmma and Janbu,—through whom the name Kēvali became established in this world.

Vishnu; Aparājita and Nandimitra; Gōvardhana the guru, with Bhadrabāhu, these five being like the Kēvalis in knowledge of all things, hence by them, the S'rutakēvalis, may my mind be purified.

In imparting the knowledge received, in their own acquired learning, and in the purity of their conduct being undivided, those who have acquired the ten pūrvvas, thōm do I reverence, the whole of the undivided Daśapūrvvadaras.

They had the names Kshatriya, Prābhila and Raṅga Dēva, Jaya, Sudharmma, Vijaya, Viśākha, the holy Buddhila, besides Dhṛtiśhāna and Nāga (and) Siddhārtthaka.

Nakshatra and Pāṇḍu, Jayapāla and Kamsāchārya, the holy Dhṛtiśhāna also, famed for the acquisition of the eleven aṅgas, these five Ēkādaśāṅgidharas may they be in my mind.

Having the designation of ? āchārāṅga were Lōha, Subhadra, Jayabhadra, also Yaśōbāhu, who were foundation-pillars in the jewelled palace of the Jinēndrāgama.

The honourable Kumbha, Vinita (or Avinita), Haladhara, Vasudēva, Achala, Mēradhira, Sarvvajña, Sarvvagupta, Mahādharma and Dhanapāla, Mahāvira and Vira. These and many other śūtris having obtained a good degree (*su-pāṇa*) by accepting the glory of penance and the scriptures, there was born for the merit of the world, the yatināra *Kaṇḍakanda*.

The date of this local deed is not ascertained: they are apparently three separate inscriptions, namely, 1343, 100, and 107—11—94.

It was in order to show that both within and without he could not be assailed by *rajas* (passion, or dust), methinks, that the yati moved about leaving a space of four inches between himself and the earth under his feet.

The honourable *Umāśvāti*, he was the yatiśa who published (*prakaśicakāra*) the Tatvārthha Sūtra, which is a guide to the worthy in following the path that leads to *mukti*.

After him was his disciple *Grīdāthrapīñchha*, the second to whom was *Balākapiñchha*, the jewels of whose discourse were as ornaments to the lady *mukti*.

Samantabhadra, long may he prosper, the collection of whose sayings was as a goad to the elephant opponent speakers, and its power such that the very name of evil speech ceased to exist in all the world.

The bright jewelled lamp of the discourse of *Samantabhadra* lights up the whole palace of the three worlds filled with the all-meaning *syāt-vāda*, freeing it from the darkness of evil discussion.

His disciple *S'vakōpi sūri*, whose body was as a prop for supporting the vine of penance, illustrated (*alauñchakāra*) the Tatvārthha Sūtra, which is a raft for (crossing) the ocean of family (cares).

Dēvanandi, whose wisdom, great in bestowing confidence, was equal to the wisdom of *Jinendra*, was called by the wise the holy *Pājyapāda* on account of the forest deities worshipping his two feet.

Bhaññakalañka made the earth, which was soiled with the mire of the evil discourse of the *Saugatas* and others, as spotless as his name, so that it came to have the same meaning of being without spot (*akalañka*).

Jmasēna sūri, may he prosper in the world, by the mirror of whose bright discourse the whole world is illuminated, and faithful men see? what is meritorious and what is ancient.

Devoted to the maintenance of faith, the sole friend in the world of the wholly, of a character praised by the wise, the elder son of *Gapendra*, bestower of fortune on the world, freed from desire and sleep, do ye obeisance to *Guṇabhadra*, who has crossed the ocean of wisdom.

Who by reason of his knowledge of worldly omens could see plainly all the three times (past, present and future), joy and sorrow, success and failure.

Who by his two disciples *Pushpadanta* and *Bhūtabali* was made illustrious as if the tree of plenty had put forth two new shoots to give fruit to the world.

Arhaddhali, he formed from the *Mūla-saṅgha* of the *Koṇḍakundānvaya* four divisions of *saṅgha*, in order to lessen (the chance of) enmity and other (such evils) springing up among them in course of time.

The *Sitāmbara* and others being contradictory in form, vain, disunited, may the difference betwixt us increase: but whoso thinks of it in the *Sēna*, *Nandi*, *Dēva*¹⁰ and *Simha* *saṅghas* is a sinner.

Among these *saṅghas*, in the three—*gaṇa*, *gachchha* and *vali*—as collyrium to the eye and an aid to the discernment of the world, in the *Nandi-saṅgha*, the *Dēśi-gaṇa* and pure *Pustaka-gachchha*, was the *Ṇgulésvara-vali* (or line), long may it prosper.

In it were *Nāga Dēva*, *Udayaravi*, *Jina*, *Mēghaprabha*, *Bālachandra*, the celebrated *Bhānuachandra*, *Śrūta*, *Naya*, *Guṇadharmma* and other famous *dēvas*; the celebrated *Chandradharmmendra* and other learned men, ornaments to the race in character and penance; (also) *Vidyādhāmendra*, *Padma*, (and) of the highest qualities, *Mānikya-nandi*.

Destroyers of sin, breakers of the tusks of the elephants opponent speakers, of bright and varied, bees to the lotuses of all learning, of bodies which had overcome the temptations of *Maumatha*, their feet, celebrated as having abandoned family cares.

¹⁰ In *Tridivya's* in the original: from No. 106 it appears that this stands for *Dēva*.

May he prosper, the holy *Nṛsiṃhachandra*, daily skilled in averting injury from his faith, able in promoting its glory, who by the rays of his discourse gives tranquillity like the moon, punisher of deception in works of merit, himself the tire of the wheel of his desires.

The learned *Māghanandi* established in the world the truth of his name (*mā agha nandi*, having no pleasure in sin) from not being subdued by the sin prevailing in the world nor having pleasure in iniquity.

Like him in greatness, in being a lion to the fleeing (opponent) speakers, in descent as a guru and in high family and gōtra, was born, the world delighting in serving at his feet, *Abhayachandra dēva*.

Ever may he prosper, the conqueror of the enemy sin, the forsaker of multiplied offences, the seat of all learning, the abode of Lakshmi, ever associated with victory, possessing the good will of his friends,—*Abhayachandra*, the jewelled lamp of the assembly of the good.

His son, *S'rutamuni*, head of the gāṇa, of a body bound in penance, praising Jinēśa, was born from him ; through the Jinendra teaching having no desire for the things of sense, filling all the ends of the earth with the fame of himself.

A fire to the forest of family (cares), a sun to the lotus of the blessed, the summit of uplifted honour, the cow of plenty in bestowing wealth, remover of the sorrows of those in the power of the enemies sin and ignorance, was *S'rutamuni*, the chief sūri, pure in morals, untouched by women.

The long *tri-daṇḍa* which is the seat of supreme happiness ; the seed of sin (namely) good estates, jewels, houses ; the three kinds of action which destroys pride ; the ruin of perfect peace of body ; the three thorns : he, the opener of the eyes by his discourse, *S'rutamuni munipa*, was the only one who had abandoned the three faults.

In the line of the constellation of his disciples' disciples, increasing in wonderful glory like a full moon, an ocean to the unbegotten and undying paramāgama, was *Abhinava S'rutamuni*, head of the gāṇa.

In the tangled paths of the natural pouring forth of the discourse of (opponent) speakers, in the soft sweet words which give pleasure and assurance, in the sound of his newly composed poems, in mantra, tantra and yantra, in all esteemed learning or in the ocean of grammar, who was a sage like the muni *S'rutamuni*, the delighter in all learning ?

In grammar *Pūṣpāda*, in the complete science of rhetoric and logic *Dēva*, in the siddhānta of truth revealed by Jina Gautama or Koṇḍakunda, in spiritual philosophy *Vardhamāna*, in subjection of *Manmatha* and in subduing the fire of sorrow a rain-cloud,—thus celebrated like *S'rutamuni* who was there in the three worlds ?

Having acquired faith, purity and increase in the Jaina path ; with greatness in siddhi and wisdom, in the assemblies of wise astounding with his intelligence, sun to the new-blown lotuses the blessed, of wonderful character in overcoming the fear of family cares, free from sin,—this moon *S'rutamuni munipa*, do ye worship.

Then (there was) another *Abhayachandra Sūri*, whose younger brother was *S'rutakīrti Dēva*, keeper to the full of all the commandments of Jinendra.

Having studied the whole veda, free from all distress of mind, having subdued all opponent speakers, delighting in all learning, filled with highest joy, of lofty and bright intelligence, praising the feet of Jinapa,—he had obtained protection for all.

The honourable one, his son *Chārakīrti*, afterwards became a sannyāsi in the seat of the head of a gāṇa ; the three worlds being filled with his praise so that the peaceful moon has gradually waned to

The tri-daṇḍa are three sticks tied together called by religious ascetics, which signify the triple subjection of words, thoughts and acts.

the present time ; the commentary of whose extempore discourse plucked out the opponent speakers like the groups of wild elephants the sun-loving seat of Lakshmi (the lotus).

The beautiful śrī Chārukīrtti, a sovereign whose feet were worshipped by kings, put down the great speaker who was showing pride in the assembly of the king ; rejoicing in his superior eloquence, having attained the utmost possible (to man), having freed himself from the ignorance which is the source of the visible and invisible creation, he exulted in unfettered knowledge of the universe.

When king *Ballīla*, more powerful than Bali, conqueror by means of his cavalry, was through severe illness as if among the dead, he restored him quickly to health ; so also, he himself being fully aware of his condition, he carried *Abhayasūri* through his illness ; *Abhayasūri*, an ocean mine of science without a shore :—(thus did) *Sinhabhāryya*.

The virtuous one, his disciple, to whom he had communicated the sūtra efficacious in destroying the evil of pain (or sin) ; his speech to listen to like drinking nectar, was *Paṇḍita*, destroyer of sin ; the sūri who was a sun in unfolding the lotus of the obedient, his glory filling all quarters, the honourable, was by his own wish engaged in the increase of merit in the town of *Dehugūḷa*.

18 Wherein *Chāmuṇḍa Rāja* by his faith and virtue had auspiciously set up Bhujabali, this *Guṇmaṇḍa*, incomprehensible to those who dwell in acts, on the hill in Sura-nagara, where mukti had been acquired. And in the same manner also, another², holy in conduct, his fame filling the three worlds, made on (this) Kailāsa honourable Jaina images, of forms glorious through the three times (past, present and future).

In the place adorned by *Paṇḍita*, to make that place more glorious, that honourable one, like a king of sun-like glory, (erected) splendid walls and stairs : and (still) wonderful, he (*Paṇḍita*) having seven times absolved from evil the ornament of the three worlds made glorious by the goddess of fortune, adorned him with the highest merit in the world.

Was it the anointing with milk, or was it his own spotless fame that made the chains of mountains (gluten white) like S'ankara's mountain, the earth like a moonstone, the elephants at the points of the compass like Indra's elephant, this wise one ;—the seven oceans like the ocean of milk, the clouds above like autumn clouds, Nāga lōka as if pervaded by Ādiśeṣha, svarga as if the vase of nectar were broken ?—we know not.

Like as the chief of the gods performed janmābhishēka in Mēru, so did this sūri for the god in that mountain, thus displaying him to us and to all people ; while the good path which for a long time had been closed, being filled with such as looked awry, he freed entirely from them, and like Puru of old again opened it, that pure one.

Ho ! ho ! *Kāpāḍa*, go into some corner fit for the sleep of the wicked and stop there ; *Maimāṃsa*, forsake your great desire ; bores with your speeches, be off with you ; unenlightened *Bauddha*, you are ignorant, away with you quickly ; *Sāṅkhya*, approach him not in argument ; for the honourable *Abhaya-sūri* smites the elephants the opponent speakers like a lion of eloquence.

Chārukīrtti and *Īśvara* (*Śiva*) were alike independent of any master, (alike) assumed wealth, bestowed eternal happiness and claimed omniscience ; though the one was a *Jinabāh* (follower of *Jina*) and the other was *ajinabāh* (dressed in a skin) ; the one took the *Hēma* mountain for an arrow and the other dwelt permanently in the *Hēma* mountain.

When *Dhūrjati* (*Śiva*) wrapped thee in the flames of the eye in his forehead, *S'ahajā* (*Pārvatī*) saved thy life of old, oh ! *Manmatha* ; but burnt up in the fire of the penance of the good muni, the all-knowing *Chārukīrtti*, and blown away by the high wind of his virtue, what now is thy fate ?

As if to expiate the sin of union with *Pitāmaha* (grandfather, also a name of *Brahma* her husband), *Sarasvatī* had plunged into the Ganges of *Chārukīrtti*'s eloquence.

² Apparently either *Bharatamāryya* (see No. 113), or *Bauvī Seṭṭī* (see No. 78) : from the next verse probably the former.

His mouth the abode of Vāṇi, his heart full of mercy, his character pure, his body the sole dwelling of patience, his merit highly esteemed by all people, the group of his qualities such as to be worthy of the notice of the wise, long may he, filled with all goodness, prosper,—this Chārūkirtti vratindra.

The ignorant and the wise, the poor and the rich, the lowly and the honourable, the evil and the good, the sorrowing and the happy, the proud and the virtuous, he caused to become sāmanta-bhadra (ever fortunate) may śrī Chārūkirtti prosper in the world, his fame like the beautiful moonlight.

Ho ! ho ! Chārvāka, quit your pride ; give up your titles beforehand, Sāṅkhya ; your splendid decorations are all rubbed off, Bhāṭṭa ; Kūṇḍa, entirely and speedily let alone the certain cause of grief to your honour : for Siṅghaṇḍya goes forth to overcome the men who oppose him in argument.

Worshippers of the feet of that Paṇḍita were the kings of that region, distinguished for virtue wisdom, character, and liberal gifts, the two—*Harigana*, beautiful as the moon, and *Māṇikyā Dēva* equal to Arjuna.

In order that his own merit,—the destroyer of the enemy sin, the bestower of highest happiness, difficult to obtain and an object of desire—which he had acquired by the supreme path, highly prized by the worthy, of a sannyāsi, might accrue to all people, he poured forth the streams of the nectar of his eloquence so that they all, forsaking their bodies and praising the feet of Jñendra, attained to the state of the gods.

And in the thirteen hundred and twentieth Śaka year, Īṣvara being current, on the 14th of Māgha, Friday, under the asterism Svāti (Arcturus), *Puru-Paṇḍita* gently ascended to the seat of the gods.

Then there was *Abhinava Paṇḍita Dēva Sūri*, the whiteness of whose fame lit up the faces of the points of the compass ; on which disciple by conferring the power of his own merit, Paṇḍitārya strove to lead him in the path of his own penance.

Why vainly strive, O jewel crown of the wanton populace, to prove the true Tathāgata faith to be false ? escape quickly, for the proverb says ‘the living shall see good,’ and quit your love of dispute ; for Paṇḍitārya, like a fire, reduces to ashes the trees the wisest opponents.

To those who ignorantly desire to remain attached to the body surrounded as with the waves of an ocean by the cares of family, like a raft on which they may cross over to safety ; his feet worshipped by numbers of new disciples ; an unsleeping sea of security ; thus does Abhinava Paṇḍitārya shine.

He, from devotion to his guru, set up his tomb, together with those from other gaṇas and many house-holders, on an auspicious day and at an auspicious moment, with a sound of all the great drums which filled both the earth and the sky.

Such, according to his ability, in order to acquire merit, is the śāsana composed by *Arhaḍḍaśa*. May it, in which are combined the group of sciences and the three acts, prevail in the earth as long as moon and stars, (as long as) the sun and Mēru.

106

(Date A.D. 1409.)

In the auspicious Karmāṣṭa country is a chief town called Gaṅgaravati : in it was Māṇikyā Dēva, devoted to the vows of giving and penance : Bābāyi, an abode of all good qualities, was his wife. And to them was born a son named *Māyana*, adorned with the jewels of good qualities, the disciple of Chandrakirtti.

That blessed one, a true head-jewel,—Be it well. Fortune.—

In the Śaka year 1831, the year Virōdhi, on the 5th of the dark fortnight of Chaitra, Thursday for the midday offerings of eight kinds to śrī Guṇamāya-nātha, presented the dānaśāle paddy field of

one khaṇḍaga under the Gaṅgasamudra tank of Beḷuḡa; having purchased it in the regular manner in the presence of the chief citizens of Beḷuḡa, Gummaṭa Dēva, son of Hariya Gaṇḍa, Bommaṇṇa, son of Māṇikyā Dēva, and other gaṇḍas, and performing worship at the feet of the god, acquired unusual fame and merit.

107

(Date about A.D. 1182.)³

For the virtue of the lord *Chandramaṇḍi*, whose chief wife *Āchala Dēvi*, with eyes like the deer, besought it for the worship of the holy feet of Gummaṭa-nātha of Beḷuḡa, the generous king *Vira-Ballāḷa* presented the country of *Bekka*, as a grant to continue as long as earth and ocean endure.

108

(Date A.D. 1433.—Size 3' 4" × 1' 5".)

Fortune. Victorious is the Jaina doctrine, in unconquered greatness, having subdued the other beaten doctrines, the sole doctrine bestowing the glorious fortune of salvation.

Of unlimited joy and highest knowledge, remover by his power of the fear of others, of a glory manifest to all, the Supreme Intelligence—may he fill my mind.

Shining with all jewels (or sciences), freed from bilge-water (or ignorant people), the various morals its cabins, painted white with the purity of the *syāthāra* (doctrine), filled with wells of mercy (is) the ship of the faith; on which taking on board those who are overwhelmed in the ocean of family cares, they carry them over to the island of immortality, these Tirthakaras—may they be in the middle of my heart.

Among them, lord of the three worlds, of wonderful increase, was *śrī Vardāhamāna*, the last tirthanātha, the brightness of whose form displayed to all around their former and future births.

To which last lord of the world of mind, famous as having assumed the degree of heir apparent, was *śrī Gautama* the gaṇapati, the blessed, the most excellent, praised by the chief munis:—may he prevail.

In his line, which was famed for the purity of its clustre of jewels, arose in the *yatinātha* *Bhadra-bāhu*, like a full moon to the ocean of milk.

Bhadra-bāhu, the foremost by his acquisition of all knowledge, (proclaimed) the doctrine of the siddhis, beautiful with its combination of sweet words; famed for his character, dispeller of the delusions of those bound to the world, celebrated for the growth of his great penance, the highly renowned.

Which Bhadra-bāhu, though the last among the munis who were S'ruta kēvalis here below, by his exposition of all the meaning of the śruti was the first among the learned.

His disciple was *Chandraguṇṭa*, a chief among the gods in the possession of all goodness, the greatness of whose penance caused his exalted fame to be spread into other worlds.

From the mine of whose race came forth yatias, a celebrated garland of faultless jewels; among whom, as a central jewel, shone the munindra *Kuṇḍakunda*, of powerful discipline.

Then arose *Umāsvatī* muni in that pure race, a discernor of all wisdom; by which chief muni the collection of the elements of knowledge revealed by Jina was reduced to sūtras.

He, was he not the yōgi devoted to the protection of living creatures who assumed the wings of a kite? whence from that time forth the wise call him *āchāri*, (adding it) after his name *Grihthra-piñchakha*.

From him sprang a light to the race of yôgis, *Baldhapiñchaka*, great in penance, the wind which but touched whose body caused poison to be converted to nectar.

Then arose *Samantabhadra*, a security for salvation, the author of the *Jina-sāsana*⁴, the fall of the thunderbolt of whose eloquence split into pieces the mountains the opponent speakers.

Then *Śrī Pūjyapāda*, the promoter of the kingdom of merit, his feet worshipped by the chief of the gods, the qualities of whose learning even now appear in the writings he put forth.

Having acquired all knowledge, he completed the performance of all the rites in company with many yôgis, and like Jina having broken the bow of *Anaṅga*, was well called *Jinendra-buddhi*.

Śrī Pūjyapāda muni, unrivalled as a dispenser of medicine, may he prevail, his body purified by the Jina doctrine worthy to be obeyed; through the virtue of sprinkling with the water purified by his feet was not iron turned to gold?

After him, chief among the learned in science was *Akalanka Śūri*, by the rays of whose speech was enlightened the darkness of falsehood which had filled all knowledge.

When that great rishi had gone to the world of *svarga* to worship the chief of the lords of heaven, among the munis sprung from his line there arose in the earth the different *saṅghas*.

That great body of yôgis, forming four *saṅghas* which conformed to the rules, shone as if the holy *Jinendra* had acquired four faces all equal in friendship.

In the respective *Dēva*, *Nandi*, *Siṃha* and *Sēnu* *saṅghas*, in different countries, were divine yôgis, learned in all wisdom, who, either separately or unitedly conformed to all the ordinances; and among them celebrated was the *Nandi saṅgha*.

In the *Nandi saṅgha*, the *Dēsi-gaṇa* and the pure *Paṣṭuka-gaṇa*, may the lord *Indra* prevail, making the earth fortunate.

In it (also), devoted to protecting all creatures, having conquered the senses, having by growth in the true doctrine acquired great fame, was born the renowned *S'rutakṛtti* bhāṭāraka yati, the moon of whose bright eloquence dispersed all mental darkness.

Having made good men obedient to him, he left to them the load of his learning, and to the earth the load of his body; and that patient one, by means of penance, attained to *svarga*.

That *Digambara* having gone to the skies, not his character and qualities alone remained here in the earth but his fame also, acquired by his penance, which destroyed the shower of arrows from the bent bow of the cruel and proud *Maṃmatha*.

From him sprung *Śrī Ohṛukṛtti* muni, of unequalled greatness, his fame illuminating the point of the compass; who was severe in penance, patient in mind, commanding in character, lean in body.

By the creeper of whose penance the tree of sin was shaken, who caused the three essences to be given to the world, besides the science of logic and others; good in disposition, a moon in raising the tide of the ocean of the science of language.

At the feet of which great yôgi always seeing *Lakshmi*, *Vishnu*'s body became black with jealousy; if not, how otherwise did his body become dark?

From the contact of the air which had but touched his body were cured diseases; was it much (then) that by his treatment he removed the complaint from which king *Ballāṇa* was suffering?

That excellent muni, by the power of his wisdom having inquired into the different modes of penance and embraced them, left a body exposed to all manner of troubles and entered a glorious and divine form.

After that sage had set (or died) was *Paṇḍita* yati, who like a moon dispersing by his rays the darkness of falsehood which covered the world, was praised by the good.

..... protector of the learned, destroyer of evil professors, having subdued all the senses,—him do ye serve, O ye wise.

..... the greatness of his penance caused the *Nagura Jindlaya of Dhavaja-sarbcara*. (i. e. Delgoia) to be without an equal.

Whose two feet groups of kings made the ornament of their heads, the nectar of whose eloquence the assembly of the learned drinking live for ever, by whose fame the ocean-girdled earth was purified, by whose learning the group of sciences in the earth was illuminated.

That unequalled great one, having performed severe penance, and having acquired merit free from all trouble, as if he had given his mind to the enjoyment of the fruit thereof, that yôgi ascended to svarga.

He having gone, *Siddhanta* yôgi arose in the world, by his eloquence unfolding the siddha-śāstra as the sun in a cloudless sky by his rays causes the groups of lotus to awake from sleep.

Which learned one, by his eloquence, filled with the essence of all wisdom, split through the arguments of evil speaking opponents like Indra split the mountains in the earth with his cloud-born lightnings.

Whom, though his lotus feet were ever tinted with the rays from the crowns of bending kings, no substance and no woman, no clothing and no youthful pride, no strength and no wealth could tempt.

Which wise one, plunging into the ocean of science, secured the entire jewels of all its essence, so that those who came after him could get only single ones and not the whole.

That learned muni, of great acumen, obtained many celebrated disciples, whom he taught in order to purify the world and diffuse merit in all parts.

Who, putting faith in their guru, imbibed from him all learning as a calf sucking milk from the cow of plenty, and growing strong with that nourishment became celebrated everywhere.

Among his disciples, noted for his learning, distinguished by many qualities, was the one named *S'rutamuni*, (prominent) as mount Mandara with his jewelled crests above the (other) great mountains.

In descent, character, good qualities, wisdom, learning and form was he worthy, and having examined him he placed him in the rank of a sūri, considering him proficient.

And once on a time reflecting that of his own life but little remained, and thinking him to be able, he placed him over his own gapa, saying 'I will retire to do penance.'

The muni, an object of reverence, considering in his own mind, said as follows, calling to him (this) his son obedient to all the rules.

'This gapa which has descended in my line, do thou maintain its authority as I have done'—and thus saying, he delivered to him his gapa.

Grief at (the prospect of) separation from his guru made his face very thin, but with many words he comforted him : how can dust remain on the white lotus when blown by the gentle breath of woman.

And beloved of the learned, walking in the good ways, having overcome all evil sects, having subdued all faults, having conquered the power of Manmatha, a master of true learning, subservient to the fruits of merit, he went to the divine world.

He having gone, taking up the office of sūri, this great muni highly promoted his saṅgha by his qualities, his learning and his character, praising the lotus feet of his guru.

Doing what ought to be done, he protected his saṅgha, leaving what ought not to be done, this unequalled wise one ; increasing blameless merit, he caused his guru's instructions to bear fruit.

This muni put an end to the greatest wordy disputes of the rough and proud evil sects by his pure words, resembling the successive waves of the ocean turned aside by the Mandara mountain.

'Say, who art thou, woman?' 'The fame of S'rutamuni'. 'What hast thou come for?' 'Brahman, I am seeking everywhere for a sage like my beloved.' 'Is there not Indra?' 'He destroyed the gōtra (otherwise, mountains)'. 'Is there not Dhanapati?' 'A Kinnara (otherwise, what sort of a man?)' 'S'ēsha, where has he gone?' 'He is double-tongued (otherwise, a serpent)'. 'Rudra?' 'He is a herdsman (otherwise, lord of ganas)?'

Ornaments to the mind of the speech goddess, like nectar from the flowers of the celestial mandara tree, rejoicing all people, his words pour ambrosia into the ears of poets.

Though *samanta* (everywhere) *bhadra* (fortunate) he is not Samantabhadra, though *pūjya* (worshipped) *pāda* (at his feet) he is not Pūjyapāda, though having *mayūra* (peacock's) *piñchchha* (feathers) he is not Mayūra-piñchchha: and still wonderful, though *viruddha* (stopped) by all he is not *viruddha* (offended.)

To this light of the race of munis, while greatly expounding the faith delivered by Jinēndra, a sickness was sent unseen, like a spy, by Kali to slay him.

As a bad man attaches himself to one of great goodness and in the end swallows him up, so, gradually entering his body, it caused him great trouble and could not be stopped.

.....
Learn ye by practice the penance to overcome such evil.

May the tomb long endure of S'rutamuni, a visit to which is a sacrifice that suffices to carry its performers to heaven.

In the S'aka year reckoned as arrows, arrows, flames and moon (1855), the year Paridhāvi, the 9th of the bright fortnight of the second Āshāḍha, Monday, under the constellation Viśākha, was it set up.

He to whom all actions are directed, removed above all opposition, highly exalted, free from ignorance, without an equal, free from desire, of a glory beyond expression or thought, having subdued the power of the world, the highest,—may his glory dwell in my mind.

With narrative and harmony combined, fit to engage the affection of all people, the words of the poet *Māṇya Rāja* are like (the notes of) the lute in the hands of Sarasvati.

100

(Date about A.D. 983.—Size 1' 9" x 1' 6").⁵

A sun to the crest of the eastern mountain the Brahman and Kshatriya races; his fame a brilliant moon in raising the waters of the ocean the Brahman and Kshatriya races; a jewel to the garland the vine growing from the mountain filled with mines the Brahman and Kshatriya races; a strong wind to (raise) the flames the Brahman and Kshatriya races:—was *Ohāmunḍa Rāja* born.

Mighty as the waters of the last deluge, when to conquer Vajjala Dēva, the younger brother of Pātāla Malla, he raised his arm by order of Indra kshitiendra, in front of the lord, the king Jagadēkavira, a victorious elephant at sight of whom all elephants flee, the forces broke and fled untouched like deer.

He, an elephant by whose tusks the rock the temples of the enemy's elephants were split as with a thunderbolt, marching in the van with the bravest, an elephant-goat to the evil beasts the hostile kings; he also, who was praised by his lord in the war with Nalamba Rāja, saying—'By thee, what kings never are there that will not fall as food to the black serpent my arrow?'

⁵ The inscription from which this inscription has been copied is now in the possession of the Government of India.

Of whom in the war with king Rāṇa Siṅga he exclaimed—'So renowned, that though the milk ocean were the moat, the citadel the Trikūṭa mountain, the city Lāṅka, the opposing king the enemy of the gods (Rāvaṇa), yet would I not for a moment fear in the least to conquer them, by thy valour, O king Jagadēka-vīra.'

On whom the celestial nymphs invoke blessings on account of the royal rutting elephants translated to gods, saying—'To embrace the neck of this brave hero have we in many wars been consumed with thirst; now have we obtained the essence of joy from the water of the mouth of thy sword: may'st thou live to the end of the age, O victor over Rāṇa-raṅga Siṅga'.

By whom, the design of Chaladānka Gaṅga, wishing to seize by force of arms the wealth of Gaṅga's empire, was rendered vain: who caused the cups made from the skulls of brave men, decorated with jewels, from which they were burning to drink, to brim over with the blood of heroes and thus filled with satisfaction the bands of Kōṇapas (or rākshasas).

110

(Date ? about A.D. 1180.—Size 1' 9" × 8".)

For the pillar of gifts in front of śrī Gommaṭa Jinapa, he had a yaksha made—the filled with Digaṇbara virtues, an Indra in enjoyment, the Heggade Kappa.

111

(Date A.D. 1373.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

A moon in raising the waters of the ocean the śrī-Mūla-saṅgha, a sun in unfolding the buds of the lotus the Dēsika-gaṇa, was kirtti-dēva of Vanavāsi; whose disciple was the Jinapati Dēvēndra Viśalakirtti-dēva, whose disciple was the bhāṭṭāraka S'ubhakirtti-dēva, whose disciple was the omniscient bhāṭṭāraka of the Kali age, Dharmma-bhūṣaṇa-dēva, whose disciple was Amalakirtty-āchāryya, whose disciple was the great remover of ignorance Samaya Malla-dēva, for whom, by the moon in raising the waters of the ocean the *taṭvārtha*, Varddhamāna-svāmi, was made

The S'aka year 1295, the year Paridhāvi, the of the bright fortnight of Vaiśākha, Wednesday.

112

(Date A.D. 1375.)

The monument of Hēmachandrakirtti-dēva, disciple of S'ā kirtti-dēva. Fortune to it.

113

(Date ? A.D. 1177.)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. Entitled to the five great drums, adorned with the title of mahā-maṇḍalāchāryya, known for their sound instruction, in pure kāvala-jñāna having three eyes, of minds well versed in ananta-jñāna and darsana, their minds acknowledging only One

Spirit, able in the 2 *naya*, free from the 3 forms of pride, having forsaken the 3 kinds of sin; averters of the 4 kinds of injury, possessed of the 4 kinds of, removers of the 5, skilled in the essence of the 5 *āchāras*, discerners of the differences in the 6 schools of philosophy, performers of the 6 religious acts, devoted to the 7 *naya*, versed in the 8 *aṅgas*, having acquired the 8 kinds of *jñānāchāra*, being released from the 9 kinds of *brahmacharya*, patient through the comfort of the 10 *dharma*s, practising the 11 *śrāvākāchāra* and the instruction in vows, devoted to the 12 forms of penance, moons in throwing light on the 12 *aṅgas* of the *śruta*, distinguished for the 13 *āchāra* virtues and fortitude, inquirers into the 84 lakhs of living beings, kind to all creatures, suns in the sky of the *Koṇḍakundānvaya*, of the *Dēśi-gaṇa*, *Pustaka-gachcha* and *Koṇḍakundānvaya*, the royal priest of the three worlds *Bhānuchandra-siddhānta-chakravartti*, *Sōmachandra-siddhānta-chakravartti*, *Chaturmukha-bhaṭṭāraka-dēva*, *Simhanandi-bhaṭṭāchārya*, *S'ānti-bhaṭṭārakāchārya*, the *bhaṭṭāraka-dēva* to *kirtti-dore*, *Kanakachandra-Maladhāri-dēva*, *Nēmichandra-Maladhāri-dēva*, the of all the four holy *gaṇas*, 50 *munindras* the *gaṇadhara*s of the *Kali* age, and their disciples, the nun *Gaurasri*, the nun *Sōmasri*, the nun . . . *āri*, the nun *Dēvasri*, the nun *Kanakaśri*, together with 28 bands of disciples—in the year *Hēbanandi*, on the 8th of the bright fortnight of *Phālguna*, celebrated a holy festival at the *tirtha* of *śri Gomata-Dēva*. Fortune.

114

(Date ? A.D. 1376.)

Be it well. *Padmanandi-dēva*, disciple of *Traividya-dēva* of the *śri-Mūla-saṅgha*, *Dēśi-gaṇa*, *Pustaka-gachcha*, and *Koṇḍakundānvaya*,—in the year *Nāla*, the first of the bright fortnight of *Chaitra*, Monday, became a royal swan among the lotuses the hearts of the fair ones of *svarga*. Fortune . . .

115

(Date ? about A.D. 1138.)

Be it well. The auspicious great minister, purifier of the blessed, a hero in the field of battle, *Mariyāne dandanaṭha*'s younger brother, considered a sun in giving, *Bharatamayya dandanaṭha*, had these images of *Bharata* and *Rāhubali Kēvali*, the *basadis*, and the side doors of that *tirtha* made for beauty; had this *raṅgama hapaṭige* (? painted hall or hall of assembly) and the flight of grand stairs laid out; had the *raṅgama hapaṭige* set up around *śri Gomata Dēva*: and besides that, whenever you look in this *Gaṅgavāḍi nād*, the famous chief, having erected eighty virgin (? new) *basadis*, and repaired two hundred (that were in ruins), he obtained glory, the general *Rharata*.

116

(Date A.D. 1680.)

(Abstract):—In the year 1602 of the *S'ālivāhana* era, the year *Siddhārthi*, *Banaddmbike*, wife of *Nāgappayya*, younger brother of *Siddappayya*, son of *Venkappayya*, younger brother of *Honnappayya*, *dēśi-kulakarni* of the *Manigunda* line, came and obtained a view: accompanied by *S'ruta-sāgara Varni*.

At the same time *Bhāṣṭappa*, cousin (maiden) of *Nāgarva*, wife of *Iṇṇappa Setṭi*, son of *Jada-gaṇa Nāgarva* of *Māṅḍur*, obtained a view.

172

117

(Date ? A.D. 1669.)

In the year Śaumya, on the 7th of the dark fortnight of the beautiful Āśvayuja.—Śōmanātha-pura was reckoned an inmemorial village in Kōṅga nād. In that village...

118

(Date A.D. 1648.—Size 2' 10" × 1' 8".)

(In Nāgarī characters and the ? Hindī language.)

Principally names of certain persons who united (apparently) to make a donation to the Chauvīsa Tirthaṅkara basti.

119

(Date A.D. 1062.)

(In Nāgarī characters.)

In Samvat 1119, the year the bright fortnight of Vaiśākha, praised in the Kāṣṭha-saṅgha

120

(Date ? A.D. 1211.)

. Singhara Nāyaka, son of Vira Vira-Pallava Rāya of Arakere,

121

(Date ? A.D. 1739.)

In the year Siddhārthi, on the 2nd of the bright fortnight of Kārttika, Raṅgaiya, son of Giri-gauḍa of Hirisāre, presented the Brahma Dēva maṇṭapa.

122

(Date ? about A.D. 1180.—Size 14' 9" × 4'.)

(Abstract):—Nāga Dēva Heggade, son of Bamma Dēva Heggade, disciple of Nāyakirtti siddhānta chakravartti of the Koṇḍakundānvaya, having constructed a tank called Nāgasamudra, and planted a garden; the disciples (named) of the mortgagers gave up the garden and land to Nāga Dēva Heggade, who presented them to provide for the eight kinds of worship of śrī Gommaṭa Dēva.

123

(Date ? about A.D. 1820.—Size 7' 8" × 5' 1".)

Records that Channappa, son of Dēviramma the wife of Puttasāmi Setṭi, had the maṇṭapa and the Ādi-tīrtha pond made.⁶



INSCRIPTIONS IN THE TOWN.

124

(Date A.D. 1182.—Size 7' 3" × 3' 10".)

May the honourable supreme profound *syāḍ vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

⁶The continuation of the inscription is ridiculous and shows how low the Jains had degenerated.

Fortune to the Jinendra doctrine, the destroyer of sin, a sun in dispersing the clouds the darkness of the false teachers.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or, living creatures), profound, ever praised, thus like the ocean shone the *Hoyasa* family.⁷

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the *pārijāta*, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

His humility rejoicing the wise, his great valour terrifying the forces of the enemy, thus shone king *Vinayāditya*, displaying the meaning of his name, distinguished for his pure fame.

That *Vinayāditya*'s wife, like the spell of the god of love, a dwelling place of good disposition and qualities, enlightened with all learning, was *Kelayabarasi* by name.

To that pair was born a son, as to *S'achi* and *Indra* was formerly born *Jayanta*, of a mind removed from sorrow, the king *Ereyaniga*.

He to the *Chalukya* king was a right hand, a discus-weapon in splitting through the lofty mountains the groups of proud kings, a rain cloud to the crops those who chant praises, the earth glittering with his great glory resembled the white lotus, the celestial elephant, the cloud of autumn or the jasmine buds.

The wife of that lord of the earth, *Ereyaniga*, ornament of kings, was a monument of beauty, abounding in virtuous qualities—*Ēchala Dēti*, are there any like her in devotion?

To those two, thus celebrated, were sons famous throughout the world by the names *Balldja*, king *Vishnu* and *Udayāditya*.

Of them the middle one, stretching out at once in the earth so as to unite the eastern and western oceans, by the sole exercise of the power of his own arm, became the chief—the only abode of greatness, a head-jewel of kings, sun to the *Yādava* lotus, the king *Vishnu*.

Kōyutūr, *Talavanapura* and *Rāgarāyapura*, celebrated in the earth as the strongest of royal forts, faded away in the moving growing flames of *Vishnu*'s glory.

So many inaccessible forts of the enemy did he capture forcing a quarrel on them, so many kings did he subdue in battle with the showers of his arrows, so many who submitted did he out of kindness raise to high station, that to describe them by number would assuredly bewilder even *Brahma*.

As the goddess *Lakshmi* to the glorious *Vishnu* whose crest is the king of kites, so did *Lakshmi Dēti*, with a face like the moon, shine as the chief wife to *Vishnu*.

To them was born a son, like the god of love in distracting the minds of women, (though) from the beauty of his features they call him *Atanu* (the god of love, otherwise, the great), yet he does not in the least retaliate by shooting at crowds of women (like the god of love), but the brave he shoots at in battle and subdues—the unequalled king *Narasimha*.

Of his army what word (i. e. need to speak)? to him who came and had audience (he was) an ocean of nectar, (but) to him who from pride spoke high words—what shall I say?—the deluge which comes bursting its bounds in the destruction of the world, *Yama*, a fierce discus-weapon, the fire of the last day, a thunderbolt, a lion, the flaming central eye of *S'iva*,—this *Narasimha*.

The fair one, his other half—

Soft of foot, *Ēchala Dēti*, with beautiful teeth, giver of supreme happiness to king *Narasimha*, being well fitted for the rank of crowned great queen, shone in the world.

⁷ All the epithets may be interpreted in two ways—one referring to the moon, the other to the *Hoyasa* family.

As of old from their sport the flower-arrowed (god of love) was born to Vishnu and to the beautiful Lakshmi his wife, so to king Narasimha and his wife Echala Dēvi was born, virtuous in conduct, great in merit, destroyer of the race of powerful enemies, an arm of victory, the king *Ballāḷa*.

To hostile kings, like a lion to the elephants, a full moon to the group of lotuses, a violent mind dispersing the clouds, a thunderbolt to the mountains, a sun in destroying the darkness, a fire of the last day (to consume them) —nprose *Vīra Ballāḷa Dēva*.

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fight, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes² —when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, *Vīra Ballāḷa Dēva*.

When with haste in the pride of his arm *Oḍeyarasu* stood ready to fight, king *Ballāḷa* marched forth, and surrounding and besieging him in *Uchchaṅgi*, the peaks of which had been reduced to powder by the tusks of his great elephants, captured king *Pāṇḍya*, together with his beautiful women, the treasury of his country, his father and all his horses.

Laying siege to *Uchchaṅgi*, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa* (or, the king *Sanda Oḍeyar*), his treasury and women, his troops of horses, he seized them all—the king *Ballāḷa*.

Be it well. Entitled to the five great drums, mahā-maṇḍalēsvara, lord of the good city of *Dvārāvati*, a submarine fire to the ocean *Tulava*, a forest fire to rival heirs, an elephant to the lotus the *Pāṇḍya* family, gaṇḍa bhēruṇḍa, hunter of the chiefs, plunderer of the *Chōḷa* camp, fierce in battle, a *Kāma* of the *Kali* age, feeder of the groups of bards, delighting in all gifts, obtainer of a boon from the goddess *Vāsantikā*, sun in the sky of the *Yādava* family, a head-jewel on the crowns of kings, eager in fight, champion over the *Malapas*, *Sanivāra-siddi*, *Giri-durga-Malla*—while distinguished with these and other titles, the auspicious *Tribhuvana-Malla*, capturer of *Talakōḷu*, *Kongu*, *Naṅgali*, *Noḷambavāḍi*, *Banavāse*, and *Ilanuṅgal*, the mighty-armed *Vīra Gaṅga*, the valiant *Hoysala Vīra-Ballāḷa-Dēva* was ruling the empire of the south in peace and wisdom, punishing the evil and protecting the good—

The dweller at his lotus feet.

(Abstract):—His god *Hara*, his god *Vīra Ballāḷa Dēva*, his father *S'ambhu Dēva*, his mother *Akkavve*—was the lord *Chandra-maṇḍi*. He was a Brahman learned in all sciences and became minister to *Vīra Ballāḷa*.

His wife was *Āchiyakka*, a true *Gaṅgā dēvi* (the celestial *Ganges*), whose descent was as follows:—In *Māsavāḍi nāl* there was a perfect *S'rāvaka* (? a *Jaina*), the lord *S'iveya Nāyaka*; his wife was *Chandavve*. They had a son *Vija Bamma Dēva* heggade; his brother was *Vāveya Nāyaka*; whose sister was *Kālavve*. Her sister, wife of *Ilemnāḍi Dēva*, king of *Māsavāḍi*, was *Achala Dēvi*. Her brother was *Sōvana Nāyaka*, whose wife was *Bāchavve*. They had a son, the *dēsiya daṇḍanāyaka* *Bammeya Nāyaka*, whose wife was *Dōhavve*, daughter of *Malli Setti* and *Mābhavve Settikavve*. *Bammeya Nāyaka*'s younger brother was *Māra*, whose younger sister was *Achala Dēvi*, whose younger sister was *Chandavve*, whose younger brother was *Kāma*.

As to *S'iri* and *Vishnu* was born *Kusumāstra*, and to *S'ambhu* and *Pārvati* was born *Shadvadana* (*Shanmukha*), so to the lord *Chandramauli* and *Āchiyakka* was born *Sōma*.

Her god *Jina*, her guru *Nayakirtti*, her husband *Chandra-maṇḍi*, who surpassed *Āchala Dēvi* in this world in fame?

² All the expressions are plays on the names.

In the Belgula tirtha did she cause to be made a beautiful dwelling for the Jinapati śrī Pārśva Dēva,—Āchala Dēvi, firm in devotion to the lotus feet of Bālachandra muni, the chief disciple of the celebrated Nayakirtti yōginādra.

That guru's family was of the śrī-Māla-saṅgha, the Dēśi-gaṇa, the Pustuka-gachcha, and Koṇḍa-kundānvaya. He was the son of Chandra-siddhānta-dēva. His disciples were Bhāukirtti munipa, Prabhāchandra Dēva, Māghanandi muni, Padmanandi vratīśa, and Nēmichandra muni. Praise of Bālachandra munipa.

As Gauri by performing penance won Chandramauji (Ś'iva), so in former births did Āchale, by which she won (the lord) Chandramauji.

In the Ś'aka year 1104, the year P'lava, on the 3rd of the dark fortnight of Pushya, Friday, at the time of the sun's going north,—

The lord Chandramauji, begging it for the Pārśva Dēva temple which his wife Āchala Dēvi had made in the Belgula tirtha, the generous king Vira Ballāla made a gift of *Bamneyanahalli*, for as long as earth and ocean endure.

And the gift which that king had made, Āchale, worshipping the feet of Bālachandra-muni, presented for Jinapati as long as the four oceans endure.

The boundaries of that village thus presented with pouring of water (here follow the details).

And she (also) gave *Bāmagatta* in the Bekka velkere, having purchased it from Bāclā, younger brother of the accountant Kōsiyappa : its boundaries (here follow the details).

And all the Dēśigas, Nāḍigas and Nagartas gave up for the eight kinds of worship of the god the following dues :—for a load of grain 1 baḷla, for a load of areca-nut 1 quarter baḷla, for a load of pepper (or chillies) 1 hāga, for a load of turmeric 1 hāga, for a bundle of cotton 1 hāga, for a bundle of women's cloths 1 hāga visa, for a load of betel leaves 600.

(Imprecatory verses.)

Great good fortune.

125

(Date A.D. 1446.—Size 1' 5" × 5".)

In an evil year named Kshaya, in the second Vaiśākha, on Tuesday which fell in the dark fortnight, the abode of valour, *Dēva Rāḍi*, obtained death—alas, the unparalleled—on the 14th. How, O Yama, can fate be averted.

126

(Date A.D. 1404.—Size 1' 6" × 4".)

In the year Tārana, on the 10th of the dark fortnight of Bhādrapada, Monday, *Harīhara Rāya* went to svarga.

127

(Date A.D. 1446.)

Commences in the same way as No. 125, but stops at the day of the week.

(Date A.D. 1266.—Size 2' 7" × 1' 11".)

(Abstract) :—Praise of Nayakirtti vrati rāja. His disciples were Bhānukirtti siddhānta dēva, Bālachandra dēva, Prabhāchandra dēva, Māghanandi bhāṭṭārka dēva, Padmanandi dēva, Nēmi-chandra paṇḍita dēva, and his disciple Nayakirtti dēva.

Praise of the merchant citizens of Belgūla tīrtha.

(Translation) :—The śāsana which Nayakirtti dēva wrote for all the Nagartas of Gommaṭa-pura, in the presence of the senior treasurer Rāma Dēva Nāyaka, minister of Sōmēśvara Dēva, the son of the mighty emperor Vira Ballāḷa Dēva :—

For (? each) house in Gommaṭa-pura, beginning with the year Akshaya, to continue as long as sun, moon and stars, the monied will pay 8 hana on their stock (or capital) and remain in peace.

Among the mills of the oil-mongers, whatever justice or injustice of the palace, (whatever) loss or expense may come, the āchāri of that place must himself pay and settle it ; there is no statement on account of families.

If, transgressing the regulations of this order, one or two among the citizens of this tīrtha, becoming leaders, give bad advice to the āchāri and, thinking together, make ? foul play and put it into the mind of the āchāri to ask for a reduction of the ? rate, they are traitors to the congregation and traitors to the king.

The guild of merchants will not cast lots, nor ? demolish the long established customary fees.

If, knowing this, the Nagartas disregard it, the Nagartas themselves are the destroyers of this charity : moreover the āchāri and wicked people are not its destroyers.

If one or two headmen, without the consent of the Nagartas, enter into the house of the āchāri or into the palace, they are traitors to the congregation. For free grants and remissions they will follow the old customs.

Whoso destroy this regulation are guilty of killing cows and Brāhmanas on the banks of the Ganges.

Whoso seizes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

(Date A.D. 1283.—Size 1' 11" × 1' 2".)

(Abstract) :—Praise of the Jina śāsana. Praise of Māghanandi. Praise of the Hoysala family.

In the Śaka year 1205, the year Chitrabhānu, the 10th of the bright fortnight of Śrāvaṇa, on Thursday, Bālachandra dēva, disciple of Nēmi-chandra paṇḍita dēva, rāja guru and head of the Ingulēśvara Dēsi-gaṇa of the Śrī-Mūla-saṅgha, and all the merchant citizens, heads of the Balātākā gaṇa and adherents of Māghanandi siddhānti chakravartī, rāja guru to the Hoysala king, made a grant of land at Rāchēnahalli to provide for the offerings to the god Ādi of the Nagara Jinālaya.

(Date A.D. 1196.—Size 3' 9" × 1' 7".)

May the honourable supreme profound *syād-vāda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine, prevail.

Be it well. A birthplace of fortune, of a glory like the unequalled submarine fire, an earth surrounded by a wide ocean, the quarter in which rises the moon of unspotted fame, a place for the growth of varied (precious) things, filled with glory (or living creatures), profound, ever praised, thus like the ocean shone the *Hoysaja* family.⁹

In it, a kaustubha of precious quality, like the celestial elephant in majestic power, like the moon in the clustre of rays (or learning), in giving as distinguished as the *pārijāta*, uniting all these qualities in one, was it not? that he was born—the terror of his enemies, king *Vinayāditya*.

Vinayāditya's son was Eṣyaṅga; and his son the famous Vishṇu; whose offspring was this Narasiṃha. His son—

Lāla lost his pleasure, Gurjjara was seized with a dangerous fever through excessive fright, Gauḷa was as if pierced with a spear, Pallava had his hands full of sprouts, Chōḷa dropped his clothes¹⁰—when he sounded his drum in the van of the battle, that fire of the last day to the ocean powerful hostile kings, Vira Ballāḷa Dēva.

Laying siege to Uchchaṅgi, for a long time considered impregnable by kings, the mine of great glory plundered and took its king *Kāma Dēva*, the famous *Oḍeyarasa*, his treasury and women, his troops of horses, he seized them all—the king Ballāḷa.

Be it well. Entitled to the five great drums, mahā maṇḍalēśvara, lord of the good city of Dvārāvati, a submarine fire to the ocean the Tujava army, a wild fire to his heirs, an elephant to the lotus the Pāṇḍya race, gaṇḍa-bhōruṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), terrible in war, a Kāma of the Kali age, satisfier of the desires of all the enlogists, delighting in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava race, a head-jewel on the crowns of chiefs, eager for war, champion over the Malapas, Sanivāra siddi, Giridurgga Malla, while with these and other titles, the auspicious Tribhuvana Malla, the capturer of Talakāḍu, Kōṅgu, Nāṅgali, Nōḷambavāḍi, Banavase and Hānuṅgal, the mighty armed Vira Gaṅga, the valiant emperor *Hoysaja Vira Ballāḷa Dēva*, punishing the evil and protecting the good in the whole earth, was ruling the kingdom in peace and wisdom :-

Freed of all enemies by the blows of the end of the dreadful club in his hands, and fixed in the centre of the earth surrounded by the moat of the four oceans, adorned with the lotus feet of the southern Kukkuṭēśvara lord Jina, and shining with the residences of Kamaṭha Pārśva Dēva and various Jinas, was the auspicious Beḷugūḷa tirtha : whose mahā maṇḍalāchārya was Nayakirtti vrati-rāja (his praises).

Nayakirtti vrati-rāja's disciples were Dāmanandi-traividya-dēva, Bhānukirtti-siddhānta-dēva, Bālaachandra-dēva, Prabhāchandra-dēva, Māghanandi-bhaṭṭāraka-dēva, Mantravādi-bhaṭṭāraka-dēva and Nāmichandra-paṇḍita-dēva.

An adherent of the mahā maṇḍalāchārya Nayakirtti chakravartti, the ornament of the āṅi-Mūla-saṅgha, Dēsi-gaṇa, Pustaka-gachcha and Kopḍakundānvaya, was—

(Abstract) :—*Nāga Dēva*, son of the minister Bamuna Dēva. His wife was Chandavve, daughter of the paṭṭapa-sāmi Guṇa Malli Seṭṭi and Māvavve. To Nāga Dēva and Chandavve was born a son the paṭṭapa-sāmi Malli Dēva.

To the lord Bamuna Dēva and Jōgarve was born the paṭṭapa-sāmi Malli Dēva : to whom and to Kāmaḷa Dēvi was born Nāga Dēva, the lord of Chundale.

By *Nāga*, the *Vira-Ballāla-pattāna-sāmi*, were built the dancing hall and terrace of *Pārśva Dēva*. In memory of the departure of *Nayakirtti cakravartti* he had made a residence and a tomb : and in front of the basadi of *Kamaṭha Pārśva Dēva* a stone pillar and a dancing hall. And thereafter he had made the *Nagara Jinālaya*.

Praise of the merchant citizens of *Beḷguḷa tirtha*, who made donations to that *Jinālaya*.

In the *S'aka* year 1118, the year *Rākshasa*, the 1st of the bright fortnight of *Bhādrapada*, Thursday, the *modalēri* garden in the *voḷagere* to left of the *Nagara Jinālaya* ; 6 *salage* of paddy field ; below the pond before *Uḍuka's* house 10 *koḷaga* of dry land ; to the south of *Kēti Seṭṭi's* street north of the *Nagara-Jinālaya*, two houses ; and in the row of shops . . . for two oil mills and a house, 5 *hapa* ; for a wholesale store in the town, 3 *hapa*.

131 a

(Date A.D. 1280.—Size 2' x 1'.)

Be it well. In the *S'aka* year 1203, the year *Pramādi*, on the 10th of the bright fortnight of *Mārgaśira*, Thursday, the officiating priests of the *Nakhara-Jinālaya* made with all the citizens of the *Beḷguḷa tirtha* an agreement as follows :—The wet and dry lands of the temple gifts to the god *Ādi Dēva* of the *Nakhara-Jinālaya* will we cause to be cultivated, and devoting the produce to the eight kinds of worship of the god will make without fail the offerings appointed by the citizens. Whoso of our family to our children's children shall sell, mortgage or give on contract the wet and dry lands bestowed upon the god, is a traitor to the king and a traitor to the congregation. Thus have we agreed and written. In token of their acceptance, (signed) *S'ri Gommaṭanātha*.

And *Sōvaṇṇa* of *Huligere*, for the daily anointing of the god *Ādi Dēva* of the *Nagara-Jinālaya* of the *Beḷguḷa tirtha*, made a permanent gift of five *gadyāna* : this money is for 1½ *balla* of milk.

131 b

(Date A.D. 1288.—Size 8" x 1'.)

In the year *Sarvadhāri*, on the 5th of the bright fortnight of the second *Bhādrapada*, Thursday, all the jewel-citizens of *Jinanāthapura* at the *Beḷguḷa tirtha* made an agreement among themselves as follows :—For the repairs of the temple of *Ādi Dēva* of the *Nagara-Jinālaya*, and for other temple purposes, all the citizens of those two cities granted, for *Ādi Dēva*, with pouring of water, to continue as long as sun, moon and stars, at the rate of one *gadyāna* for every hundred *gadyāna* of ? profit obtained either from their own people or from foreigners.

Whoso secretly speaks against this, may his race be childless ; he is a traitor to the god, a traitor to the king and a traitor to the congregation.

In token of the agreement and approval of all the citizens, (signed) *S'ri Gommaṭa*.

132

(Date about A.D. 1390.—Size 1' 5" x 1' 7".)

Be it well. To the *chaityālaya* named *Bhuvana-chūdāmaṇi*, which the disciple of *Abhinava Chācukirtti paṇḍitāchāri*, of the *śrī-Māla-saṅgha*, *Dēśi-gaṇa*, *Pustaka-gachcha* and *Koṇḍakopādāyaya*, adorned with ornaments of agreeableness and many other qualities, a head-jewel of the royal favour, *Maṇḍiyi* of *Beḷguḷa* made—prosperity, happiness, fortune.

(Date ? about A.D. 1390.—Size 1' 6" × 1' 6".)

The lay-disciples of Paṇḍita-dēva,—Nāga goṇḍa, the son of Nāga Channa goṇḍa of Beḷuguḷa, and Kala goṇḍa of Muttuga Honnēnahalli, with other gaṇḍas, presented to the basti which Maṅgāyi had had made, the wet and dry cultivation fields of the Doḍḍana kaṭṭe.

Whoso destroy this are sinners who have slain a thousand cows in Vāraṇāsi.

Great good fortune.

(Date ? A.D. 1532.)

Praise of the Jina śāsana and of Gommatēsa.

In the year Nandana, the 3rd of the bright fortnight of Pushya, Sunday, *Gummatanna*, the disciple of the Hiri Ayya of Gerasoppe, having written it in the presence of Gummatanātha, built a small basti on the lower hill ; repaired three bastis at the north gate, (and) the Maṅgāyi basti ; repaired the Hagalaya¹ basti ; made gifts for supplying food in one

(Date ? A.D. 1539.)

In the year Vikāri, the 1st of the bright fortnight of S'rāvapa, śrīmatī Avvegaḷ of Gerasoppe, with the whole multitude of her company. . . .

(Date A.D. 1368.—Size 3' 4" × 2' 2".)

Be it well. Possessed of every honour, the great fire of the mare-faced to the ocean of heretics, the original slave at the lotus-feet of śrī Raṅga Rāja (or the king of S'riraṅga³), donor of a path to the jewelled temple of the world of holy Viṣṇu,—*Rāmānuja* triumphs, the king of royal yatis.

In the Ś'aka year 1290, the year Kilaka, the 1st of the bright fortnight of Bhādrapada, Thursday, at the time when,—Be it well. The auspicious mahā maṇḍalēśvara, the victor over hostile kings, the punisher of kings who break their word, the auspicious *Vīra Bukka Rāja* was conducting the government of the world,—mutual strife having arisen between the Jainas and the *bhaktas*⁴ (or faithful), the blessed

¹ A village to the south of S'rāvapa Beḷuguḷa.

² The inscription is commonly known as Śrīmatī Avvegaḷ's śāsana. An erroneous version of it, made for Colonel Mackenzie, was published in 1809 in *Asiatic Researches*, Vol. IX, p. 270. The situation of the inscription is there said to be "on a stone, upon the Hill of Beḷuguḷa, at foot of the Image." If this was correct, the stone must have been close removed to its present position, which is in the town and not on the hill.

³ The word was *Devaloka*, etc. The flag here referred to is the Holī Ś'ri Raṅgarāja in the great temple there.

⁴ From the tenor of the inscription this should mean the Vaiṣṇavas, and it has always been understood that it was their hostility to the Jainas which was on this occasion put a stop to. But a Ś'ri Vaiṣṇava pundit points out to me that the term *bhaktas* is never commonly applied to Vaiṣṇavas, but means Ś'ivabhaktas, which is a well-known term, in general use. In his view of the case, therefore, the object of the arrangement now made was to place the Jainas under the protection of the Ś'ri Vaiṣṇavas against the attacks of the Ś'ivabhaktas. This is certainly plausible, but seems to be a forced interpretation, and such an arrangement would be more likely to excite a breach of the peace than prevent it.

people (i. e. the Jainas) of all the districts included within Anegondi⁵, Hosapattana, Penagonde⁶ and Kallehadapattana, having made petition to that Bukka Rāya of the injustice done by the *bhaktas*, the Mahārāya, under the hand⁷ of the Ś'ri Vaiṣṇavas of the eighteen districts⁸, especially of Kōvil Tirumala, Perumā-Kōvil and Tirunārāyanapuram⁹, including all the *āchāris*, all the *śamayas*¹⁰, all the respectable men, those living on alms¹, the (temple) servants of the holy trident-mark², of the holy feet³, and the drawers of water, the four (thrones)⁴ and the eight *tātas*¹¹, the instructors of the true faith⁶, the Tirukula and Jāmbavakula⁷,—declaring that between the Vaiṣṇava *darsana*⁸ and this Jaina *darsana* there was no difference whatever, the king, taking the hand of the Jainas and placing it in the hand of the Vaiṣṇavas, (decreed as follows):—

In this Jaina *darsana*, according to former custom, the five big drums⁹ and the kalāśa (or vase) will (continue to) be used. If to the Jaina *darsana* any injury on the part of the *bhaktas* should arise, it will be protected (in the same manner) as if injury to the Vaiṣṇavas had arisen.

⁵ Anegundi on the Taṅgabhadra, on the opposite side of the river to the former city of Vijayanagar.

⁶ Penagonde, a well-known hill in the south-east of the Bellary district, and a royal city after the fall of Vijayanagar.

⁷ *Kaṣṭhāṭṭu*; from this it would appear that a written agreement was taken from them.

⁸ A term used in other inscriptions with reference to the Ś'ri Vaiṣṇava.

⁹ Kōvil is Srirāṅga or Srirāṅga; Tirumala is Tripeti in Kadapa district; Perumā-Kōvil is Kōṭṭi or Conjeteram, Tirunārāyanapuram is Mēlukōṭṭi in Mysore, to the north of Srirangapatna.

¹⁰ The *śamaya* were *dīśāris* or Vaiṣṇava religious mendicants, invested with authority as censors of morals. No religious ceremony or marriage could be undertaken without gaining their consent by payment of fees, &c. Under the former Rāya the office was firmest out in all the large towns, and credited in the public accounts as *śamaya-dhāra*. An important part of the profits arose either from the sale of wares secured of immaturity, or from fines imposed on them for the same reason. The unfortunate women thus put up for sale were popularly known as *Sārkar* wives. "The rules of the system" says Wilks, "varied according to the caste of the accused. Among Brahmans and Kōṭṭis a few were not sold but expelled from their caste and branded on the arm as prostitutes; they then paid to the *ijārdār* (or contractor) an annual sum as long as they lived, and when they died all their property became his. Females of other Hindu castes were sold without any compunction by the *ijārdār*, unless some relative stepped forward to satisfy his demand. These sales were not, as might be supposed, conducted by stealth, nor confined to places remote from general observation; for in the large town of Bangalore itself, under the very eyes of the European inhabitants, a large building was appropriated to the accommodation of these unfortunate women; and so late as the month of July 1833, a distinct proclamation of the Commissioners was necessary to enforce the abolition of this detestable traffic."

¹¹ *śāhādhāra*,—taken as meaning those who subsist on *śāhā*, a handful of grain given as alms.

¹² The *nāma* or *trident*, the symbol of the Vaiṣṇava.

¹³ *Tiruvīṭṭi* for *Tiruvāṭṭi*.

¹⁴ The word following *nāṭ* or four is not very clear, but it seems to refer to the occurrence of four thrones, or *śaṣṭhāṇḍa* (seats) appointed by Rāmanujāchāri, namely, Tirumala, Kāndikūṭṭi, Bhadrakūṭṭi and Nallāṇa-chāravartī.

¹⁵ *Tāta*, literally grandfather. Certain Vaiṣṇava teachers of the public order are called *tāṭādhāri*, and are representatives of eight

principal ones, appointed by Rāmanujāchāri, who were called the *āṣṭa-dig-gaṇa*.

¹⁶ This term is not clear, and one copy makes it *śānanta-dhāra-kāṭu* (?). It probably refers to an inferior class of religious teachers under the *tāṭādhāri*.

¹⁷ The Tirukula and Jāmbavakula are two tribes of Holeyas or outcasts, still so called. They are credited with having assisted Rāmanujāchāri in recovering the image of Kṛiṣṇa, called *Śhēṭṭa-pullē Rāya*, at Mēlakōṭṭi, from Delhi, whether it had been carried off by the Mughals. Hence they have the privilege of entering the temple once a year to pay their devotions. The following is Buchanan's account of the image and of its rescue:—"Although the image represents Kṛiṣṇa, it is commonly called *Chillipulla Rāya*, or the darling prince; for *Chillipulla* is a term of endearment which mothers give to their infants, somewhat like our word *darling*. The reason of such an uncommon appellation being given to a mighty warrior is said to be as follows. On Rāmanujā's going to Mēlakōṭṭi, to perform his devotions at that celebrated shrine, he was informed that the place had been attacked by the Tura king of Delhi who had carried away the idol. The Brahman immediately set out for that capital; and on his arrival he found that the king had made a present of the image to his daughter; for it is said to be very handsome, and she asked for it as a plaything. All day the princess played with the image; at night the god assumed his own beautiful form, and enjoyed her bed; for Kṛiṣṇa is addicted to such kinds of adventures. This had continued for some time when Rāmanujā arrived, and called on the image, repeating at the same time some powerful *mantrams*; on which the idol immediately placed itself on the Brahman's knee. Having clasped it in his arms, he called it his *Chillipulla* and they were both immediately conveyed to Mēlakōṭṭi. The princess, quite distressed for the loss of her image, mounted a horse and followed as fast as she was able. She no sooner came near the idol than she disappeared, and is supposed to have been taken into its immense substance; which in this country is a common way of the gods disposing of their favourites. A *mantrama* was told for the princess; but as she was a Tura, it would have been improper to place this building within the walls of the holy place; it has therefore been erected at the foot of the hill, under the most abrupt part of the rock."

¹⁸ From what follows it is evident that *darsana* is not used here in the sense of doctrine or religious system, but in the sense of religious procession to visit a god or shrine.

¹⁹ The *pañcāṅga* *śāṭṭa* commonly included among the attributes of great chieftains.

In (the matter of) this custom, the Ś'ri Vaiṣṇavas will set up the decree in all the *baṭis* throughout the kingdom. As long as sun and moon endure, the Vaiṣṇava *saṁaya* will continue to protect the Jaina darsana. The Vaiṣṇavas cannot (be allowed to) look upon the Jainas as in a single respect different.

The *tāṭas* of holy Tirumale, by consent of the blessed people of the whole kingdom,—the Jainas throughout the whole kingdom having given according to their doors house by house one *fanam* a year (to provide) for the personal protection of the god¹⁰ at the tirtha of Beḷuṅḷa—will with the gold so raised appoint month by month twenty servants for the personal protection (or as a body-guard) of the god ; and with the remainder of the gold will cleanse and purify the ruined Jinālayas : and as long as sun and moon endure, allowing no failure in this custom, and giving (the money) year by year, will acquire fame and merit.

This rule now made whose transgresses is a traitor to the king, a traitor to the assembly (*saṅgha*) and to the congregation (*saṁśuddhya*).¹ Be he devotee, or be he village headman, that destroys this work of merit, they incur the guilt of killing a cow or a Brahman on the bank of the Ganges. Whoso takes away land given by himself or by another is born a worm in ordure for sixty thousand years.

Subsequent addition at the top.

... dvi Setṭi of Kalleha and Busuvi Setṭi having made application to Bukka Rāya, the *tāṭas* of Tirumale came and had the repaired. And both parties uniting bestowed on Busuvi Setṭi the title of Singha-nāyaka.

137 a

(Date about A.D. 1160.—Size 4' 10" × 3' 1")

The first part corresponds word for word with No. 124 (omitting the 2nd verse) down to "the flaming central eye of Ś'iva—this Narasiṃha." Then continues—To the flames of the wild-fire the rising pride of hostile kings, a cloud of the last deluge ; to the lamp hostile kings, a blinding dust-storm ; to the serpents hostile kings, a kite ; to the groups of lotuses hostile kings, an elephant ; to the mountains hostile kings, a discus weapon ; to the elephants hostile kings, a lion—was Nṛsiṃha.

Be it well. Entitled to the five great drums, mahā maṇḍalēśvara, lord of the chief city Dvārāvati, a submarine fire to the ocean the Tulava forces, a wild-fire to rival heirs, an elephant to the lotus the Pāṇḍya family, gaṇḍa-bhērūṇḍa, hunter of the chiefs, plunderer of the Chōḷa camp (or capital), fierce in war, a Kāma of the Kali age, satisfier of the desires of all the eulogists, rejoicing in all gifts, obtainer of a boon from the goddess Vāsantikā, sun in the sky of the Yādava family, head-jewel on the crowns of chiefs, eager for war, champion over the Malapas,—while, distinguished with these and other titles, the auspicious Tribhuvana Malla, capturer of Talakāḍu, Koṅḡu, Naṅgali, Nolaṁbarāḍi, Banayāse and Hānuṅgal, the mighty-armed Vira Gaṅga the valiant *Hoyasa Nārasiṃha Dēva*, punishing the evil and protecting the good in the region of the South, was ruling the kingdom in peace and wisdom.

The dweller at the lotus-feet of his father king Viṣṇu :—

(*Abstract*) :—*Hulla* chamāpa was maṁtri to king Nārasiṃha. His father was Yaksha Rāja of the Vāchi-varṇa ; his mother ; his god Arahān ; his lord, the jewel of Yadu kings, Nārasiṃha. (Praises of the treasurer Pullapa or Hullana.) If it be asked who from the beginning were firm promoters of the Jina doctrine,—Rāya, the minister of king Rāḍha-Malla ; after him, Gaṅga, the minister

¹⁰ That is, the colossal image of Gommat's era.

¹ As *saṅgha* refers to the Jainas, *saṁśuddhya*, which has the same meaning, probably refers to the Vaiṣṇavas.

of king Vishnu ; and after him, Hulla, the minister of king Nṛsiṃha Dēva. His guru was the jagad-guru Kalkūṭāsana Maladhāri dēva.

The great Jina temple at Baṅkāpura, built by ? the Uppatṭayta², which was completely in ruins, he caused to be rebuilt anew.

Moreover in the same place—The Jinālaya erected by Kaliviṭṭa³, so called because formerly he was given to robbery (*kaḷitana*) and adultery (*viṭṭa*), which was completely ruined, he rebuilt, raising it as high as Kailāsa.

And in the great tīrtha of Kopana he made permanent grants of land and money for the saṅgha of 24 Jina munis.

And in that celebrated original tīrtha Kellaṅgero⁴, formerly erected by the Gaṅgas, of which by lapse of time only the name remained, he caused to be made a splendid abode for Jina, from the ground to the kalāśa, so as to stand to the end of time. And in Kellaṅgero he (also) made five large bastis and five beautiful ponds.

Hulla chamūpa's good qualities it is impossible to describe, for who can say how much water there is in the ocean ?

He also built an abode (or temple) for the 24 tīrthakaras in this chief tīrtha of Belgūḷa. And he built a large Jina temple, which, like Gommaṭa, was an ornament to Gommaṭapura. Together with its cloisters, a dancing hall, a Jina house of stone on either side, a palace with royal gates adorned with all manner of carving, and an abode for the 24 tīrthakaras.

Praises of Nayakīrtti siddhānta dēva, disciple of Guṇachandra siddhānta dēva, ornament of the śrī-Mūla-saṅgha, Pustuka-gachcha, and Koṇḍakundānvaya.

On his coming from a tour of victory in all quarters, king Naraśiṃha seeing him, presented with great joy for the Jinas Gommaṭa and Pārśvanātha, and for this abode of the 24 images, the village of Savanēra, to continue without fear to the end of the world.

And appointed the mahā maṇḍalāchārya Nayakīrtti siddhānta chakravartti as the āchāri thereof.

King Naraśiṃha, approving of this Jaina mansion which the ocean of good qualities Hulla daṇḍādhipa had erected, on his begging for it, presented the village of Savanēra, to endure as long as ocean, sun, moon and the globe of the earth continue. (Boundaries of the village.)

The money obtained from this place will be used for repairing the āchāri's and other dwellings and the basadis, for the worship and decoration of the god, and for gifts of food to the people visiting the basadi and to the assembly of fishis. (Imprecatory verse.)

May Supārśva Dēva bless the minister Hulla Rāja and his wife Padmavati with health, long life, glory and prosperity. (Praises of Padmalā Dēvi. Praises of Bhānukīrtti vratindra.)

The sēnāpati Hullapa made over the village of Savanēra, with pouring of water, to Bhānukīrtti yatipati, son of Nayakīrtti munisvara.

1376

(Date A.D. 1278.—Size 2' x 10".)

Be it well. In the year 1200 of the victorious Ś'alivāhana Ś'aka, the year Bahudhānya, the 1st of the bright fortnight of Chaitra, Friday, for the daily anointing of śrī-Vaṣiṣṭha-dēva, the god of

² Uppatṭa, according to the dictionary, means anything given to quiet a child. There is a fine old Jaina temple at Baṅkāpur called the Aṇṇatṭa-kumbhade basti or Sixty column temple (see Dharwar Gazetteer, p. 633.)

³ The mahā-samant Kālī-Viṭṭa, of the Chellāṇi family, had the governorment of the Barotski province, as a feudatory under the Hoysaling Kannaṇa, in 945 A.D. (see H. A. S. at Kalyāṇa in Dharwar. See Fleet's *Ann. Dyn.* 37.)

⁴ Apparently near Kollāpura, see No. 65.

Bhaṇḍāri Ayya's basadi, as a permanent endowment, Munichandra dēva, disciple of the mahā maṇḍalāchārya Udayachandra dēva, presented $\frac{1}{2}$ a gadyāna and $2\frac{1}{2}$ fanams for 2 measures of milk : Padumanandi dēva, disciple of Chandraprabha dēva, gave 7 pa 1 da : Padumaṇṇa, son of Sātappa, younger brother of the mahā maṇḍalāchārya Nēmichandra dēva, gave 2 ga 2 pa : Fārisa Dēva, younger brother of Bonnu Setti, 1 ga $2\frac{1}{2}$ pa : Mādaiya, sēnabōva of Jannavera, 1 ga $2\frac{1}{2}$ pa : Lis younger brother Fārisa dēvaiya, 1 ga $2\frac{1}{2}$ pa : Chikkaṇṇa, son of Padumaṇṇa, 1 ga 1 pa : Nemmadiyakka, (daughter) of Bhāratiyakka 8 pa for an offering.

137 c

(Date A.D. 1296.—Size 2' 6" × 10').

The assembly of the śrī-Mūla-saṅgha, who were mahā-maṇḍalāchāryas and rāja-gurus, in the year Durmukhi, the 5th of the bright fortnight of Āshāḍha, saying "Keep whatever you have obtained from the paddy lands and dry fields, together with the waste land, the firewood, leaves, decay of the basadi house and so forth, belonging to the endowments of Gommatā dēva, Kamattha Pārśva dēva, śrī-Vallabha dēva of Bhaṇḍāraiya's basadi, and principal basadis,"—letting that go, all the jewel-citizens of the Beḷuḅa tīrtha, the farmers and subjects of Kabbāhu-nātha ordained that the five gadyāna which Sambhu-dēva had unlawfully disposed of to śrī Vallabha-dēva's Hāduvarahalli, should be expended on the festivals of those gods and Vallabha-dēva, and that the eight rights of possession, with the petty taxes, whatever they might be, of that village should be expended on the festivals of those gods and Vallabha-dēva.

138

(Date A.D. 1160.—Size 5' 10" × 2' 9").

(Abstract):—Praise of the Jina kāsana.

Be it well to the Hoysala family, sprung from Yadu. In it was born Vinayāditya : whose wife was Keliya Dēvi, formed by Brahma of all the beautiful things in the three worlds. Their son was Eṇṇayaṅga : his praises.

Who is able to describe the sports of the valour of the arm of king Eṇṇayaṅga : in a moment he burnt Dhārā, the city of the ruler of Mālava ; he speedily struck fear into the camp (or city) of Chōḷa, who was scratching his arm in anxiety for war⁵ ; he laid waste Chakragoṭṭa, and broke the king of Kālīṅga.

His wife was Echalā ; her praises. She bore to the king (a son) Viṣṇu ; his praise.

Koyatār⁶ was cut in pieces, Koṅga Rāyarāyapura⁷ was burnt, the door of the Ghāṭa was closed, the city of Kaśichi was made to tremble—by that king Viṣṇu.

Moreover—With the tramp of his mighty army he trod to dust the fortress of the king of Virāṭa⁸, he made Vanavāsī a true forest abode (vanavāsa)—the king Viṣṇu—and shook the great Vallār.

Moreover—With the dust of his army of foot-soldiers he covered up the river Malaprahāriṇī⁹, and made his sword blunt with the blood of kings slain by him—king Viṣṇu.

Moreover—To king Narasiṃha-varma¹⁰ like an axe to a tree or Paraśu-Rāma to Salmabhuja, this wonderful king Viṣṇu became the destroyer a hundred times of the Kaśatriyas.

⁵ A sign of impudence to engage in combat on the part of Jeyya or warden.

⁶ Combators, south of the Nilgiris.

⁷ The Malabar, on the Kaveri, opposite to Tanjore.

⁸ Hāṅgal, 50 mī's south of Dhārwad.

⁹ The Malabar, a tributary of the Kṛishṇa, flowing through the Kalyāṇi district.

¹⁰ A Chōḷa hero, see No. 93.

Rāhu to (eclipse) the sun the great bravery of Adiyama¹ ; a discus-weapon in smiting through the great mountain Veṅgiri ; the wealth of Talavana-pura² he also seized, along with the victory over his enemy— that Viṣṇu.

Moreover—The ocean of the army sent (against him) by the Emperor (*Chakri*) under Jagad-Dēva, the king of Mālava, and others, he drank up (like Agastya) in his might, taking them up in his hand, powerful as Death : and then with his sword he subdued the earth from the east to the west as far as the Kṛishṇa-vēṇī—Viṣṇu—by the power of whose arms the Vindhya mountains were reduced to powder.

Moreover—A mighty lion to the king Iruṅgōla ; an axe in cutting down the group of trees the Kadamba kings ; so great fame did he gain by his actions and valour that this king Viṣṇu's qualities cannot be compassed by words.

His wife was Lakṣmī Dēvi : and to them was born Narasiṃha.

Barbāra, quit your pride ; Chōla, make up your money into heaps ; Chōra, seek for safety ; Gauḍa, represent your case from a distance :—thus do the heralds at the court of the great king Narasiṃha continually proclaim, with shouts louder than thunder.

Further praises of Narasiṃha, who had the second name of Bhujabala Vīra Gaṅga, the valiant Hoysala, who protects the four orders as the sea preserves its bounds. His wife was Ēchala Dēvi.

By his (Narasiṃha's) own treasurer (*bhaṇḍāri*),—when, having destroyed all the race of enemies, he was returning from a tour of victory like the sun rising over the mountain of the east glittering with gems ; having done obeisance at the two feet of the southern Kukkuṭśvara Jina—was this treasury established for the promotion of the kingdom.

By his sarvādhipati, who in management of affairs was superior to Yōgandha Rāya, in knowledge of politics superior to Brihaspati ; by the son of Lōkambikā, the son of Jakki Rāya, their eldest—a tree of plenty for the nourishment of the world :—

By the worshipper of the feet of Maladhāri svāmi, a sun in the sky of the Vāji-vanśa, a moon to the ocean in gifts to all the Jina temples in the Gaṅga country, &c., &c. :—

By *Hullapa*. 1. Jewelled crown of ministers, was erected an abode for the twenty-four Jinēndras, looking that it should like the Malaya mountain produce sandal trees of lasting merit.

And to him, who on account of his having the qualities of a perfect head-jewel, bore the second name of Bhavya-chūdāmaṇi, was further given—

To provide for offerings for the enjoyment of the holy munis of the Bhavya-chūdāmaṇi Jina basti, for its repair, for the eight kinds of worship of the Jinēndra therein, of Pārśva-svāmi, of his lord Kukkuṭśa, the lord of the three worlds—and in order to contract a marriage with the maiden the lady merit, and confirm it with a sealed document :—

The S'aka year 1081 having passed, in the year Pratiādi, in the bright fortnight of the month Pushya, Friday, the 14th, the time of the sun's going north ; placing it under the Māla-saṅgha, Dēsi-gaṇa and Pustaka-gachcha :—

Narasiṃha, as a Himādri, caused to flow from the deep cavern of his uplifted kalaśa (otherwise peak) a Ganges stream, which meandering over the hand of Hullā, ran to the middle of the lake the feet of his own twenty-four Jinas.

The king gave S'ravanēra. Its boundaries.

Imprecatory verses.

Further praises of Hullapa.

¹ The Chōla governor of Talakād, see No. 90.

² Talakād, the capital of the Gaṅga, on the Kāvēri, in the south of Mysore.

(Date A.D. 1119.—Size 4' 2" × 1' 3")

(Abstract):—Praise of the Jina śāsana.

In the spreading doctrine of Varddhamāna arose *Konḍakunda*, who moved about four inches (above the ground).³ In his line was born, in the famous Dēśika-gaṇa, the able *Dēvēndra-siddhānta-dēva*, revered by Dēvēndra. In his race, in the Pustaka-gachcha and Dēśi-gaṇa, was *Divākara-nandi*: his praises. His disciple was *Maladhāri-dēva*; whose disciple was *S'ubhachandra-dēva*.

Divākara-Nandi, the guru to these, bestowed *śikṣa* upon śrīmatī *Ganti*: her praises.

In the Śaka year 1041, the year Viḷambi, the 5th of the bright fortnight of Phālgua, on Wednesday, śrīmatī *Ganti*, expired with the vows of a saṃnyāsi and attained to the world of gods.

And Māṅkabe Ganti had erected a tomb for her guru. Praises of Divākara-nandi.

(Date A.D. 1634.)

Be it well. In the year 1556 of the Śālivāhana śaka, the year Bhāva, the 13th of the bright fortnight of Āśvādha, Saturday, at the Brahma yōga—

The auspicious great king of kings, supreme lord of kings, a spear to the heads of hostile kings, a cage of adamant to those who claim his protection, a brother to the wives of others, marked with the signs of valour and virtuous renunciation, lord of the earth, establisher of the golden kalāśa, imperial lord of the six dharmīnas,—the lord of the city of Mahisūr, *Chāma Rāja Voḍeyar Ayya*—

The priests, on account of their various troubles, having mortgaged to the merchant-householders the endowments made for the worship of Guṃmaṭa-nātha svāmi of Beḷguḷa of the gods,—and the mortgage-holders having enjoyed possession of the same for a long time—

Chāma Rāja Voḍeyar Ayya, having inquired (into the matter), sent for the merchant-householders who held the mortgages and were in enjoyment of the property, and said "The loans which you have made to the priests we will pay and discharge."

On which the merchant-householders spoke the following words—"The loans which we have made to the priests, in order that merit may accrue to our fathers and mothers, we will make a gift of, with pouring of water."

All having spoken thus,—to the priests, at the hands of the merchant-householders, in the presence of Guṃmaṭa-nātha svāmi, the god and the guru being witnesses, saying "as long as sun and moon endure do ye perform the worship of the god and be in peace"—was this dharmma-śāsana given as a release (from the debt).

In future whose of the priests of Beḷguḷa shall mortgage the endowments, or whose shall grant a mortgage thereon, is excommunicated from religion, and has no claim to place and property.

Should any, transgressing even this (warning), either give or receive in mortgage, the kings who shall rule this kingdom will have the rights of this god maintained according to the former custom.

To kings who, not knowing to do this, disregard it, will accrue the sin of slaying a thousand cows and Brahmins in Vārāṇasī.

Such was the dharmma-śāsana which was written and given. Great prosperity. Fortune.

³ That is, he left this space between himself and the earth, see No. 103.

(Date A.D. 1830.)

(Abstract) :—The illustrious *Kṛishṇa Rāja*, son of Chāma Rāja, seated on the throne of Mahisār the glory of the Kurnāṭaka country,—2493 years after the Jina named śrī Varḍhamāna went to final beatitude, in the year 1888 of Vikramāṅka, the year 1752 of the S'ālivāhana era, the year Vikṛiti, the month S'rāvaṇa, the 5th of the dark fortnight, Monday,—for the worship of Gommatēsa and the other Jina temples of the hill equal to the Vindhya mountain in the southern Kāśi named Belguḷa ; and for the temple of Pārsvēsa on Hēmādri, with the 32 temples ; for the Jinēndra-pāūcha-kalyāṇa and car festival ; for the maṭha of śrī Chārṇakīrtti yōgindra ; for the gifts of food, shelter, medicine and learning :—gave the chief village of Belguḷa, adorned with the Vindhya and Chandra mountains, with a tank which was a mirror to the Earth goddess, and with Jinālayas and gōpuras ; Hosahallī to the north-east ; Uttanahallī to the west ; and Kabbālu, a village of cowherds. These four villages, which formerly *Pārṇadṛyga*⁴ had given when the king was a minor, śrī *Kṛishṇa bhūpāla* bestowed on Chārṇakīrtti Paṇḍita, occupant of the throne of the Dilli, Hēmādri, Sudhā, Saṅgita, Svētapura, Kshēmavēnu⁵ and Belguḷa sapsthānas.

(Date A.D. 1643.—Size 4' 9" × 3' 9".)

In the S'aka year 1665, śrīmat *Chārṇakīrtti-panḍita-yati*, in the year Sōhānu, in the month Pushya, on the 14th of the dark fortnight, that great one, at midday, under the constellation Mūla and ?karapa, on Friday, in the Dhṛiva yōga, went to the city of svarga,—the learned trividya chakrēśvara.

(Date about A.D. 1130.—Size 4' 6" × 3'.)

Be it well. While the capturer of Talakāḍu, the mighty Vira-Gaṅga Poysaḷa Dēva and the Hiriya-Daṇḍanāyaka's kingdom was increasing on every side.

Having seen Daseyahallī on the right of śrī Gommatēśvara Dēva, Māchi Setṭi, son of Rāvabbe, the wife of Beṭṭi Setṭi, son of Chaladaṅka Rāva Hedejaya (Gavage Setṭi, with pleasure and the sons of Setṭi these—for a load carried on the head

(Date about A.D. 1135.—Size 6' × 3'.)

(Abstract) :—Praise of the Jina śāsana.

While the refuge of all the world, favourite of earth and fortune, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, tilaka of the Satyāśraya kula, ornament of the Chālukyas, śrīmat Tribhuvana-Malla Dēva's royal kingdom was increasing, to endure as long as sun, moon and stars :—

The king Vinayāditya was the sun in the sky of the Poysaḷa race, famed as walking the path of Manu.

⁴ The Dewan Fortsch.

⁵ Dilli is Delhi ; Hēmādri is Halebidu in the Mysore district. Sūlā is Sāle in North Kanara ; Saṅgita, now, said to be Hāṅgavalli in the

same direction, or perhaps Yēsur in South Kanara ; Svētapura is Bilgi, and Kshēmavēnu is Mōda Bidari, both in South Kanara.

His son,—Ereyanga Poyasa, having defeated all the hostile kings, ruled the kingdom in peace.
That king Eraga's son, was king Ballāja.

His younger brother :—Bringing into subjection the Koṅga Seven and the Male Seven, he extended his possessions as far as Lōkigundi⁶ —the king Vishṇu-varādhana.

While, entitled to the five great drums, the mahā maṇḍalōśvara, lord of the good city of Dvārāvati, son in the sky of the Yādava race, a jewel of perfection, champion over the Malapas, having captured Talakāḍu, Koṅgu, Nāgali, Koyatār, Tereyūr, Uchchangi, Taleyūr, Pombuchcha, these and many other hill fortresses, was protecting the Gaṅgavāḍi Ninety-six Thousand and ruling the kingdom in peace :—

The dweller at his lotus feet :—Nāga-varṇma was a promoter of the Jina dharma; his son was Māramayya; and his son was Ēchi Rāja, of the Kaupḍinya gōtra, whose wife was Pōchukabbe. To them were born Bamma chamūpa and Gaṅga daṇḍādhipa.

(Praise of Gaṅga Rāja's liberality.)

As he had re-captured Talekād, so he took Koṅga, put to flight, by the strength of his arms split in pieces Beṅgiri, made the abode of Yama a home for Narasiṅga⁷, and standing erect, brought the Gaṅga maṇḍala under the orders of king Vishṇu.

His elder brother,—Bamma, had for wife Bāganabbe, whose guru was Bhānukirtti-dēva. She bore a son Ēcha daṇḍādhipa.

He caused to be made Jinēndra temples in Kopana and other tirthas, and in Belgoḷa one with richly sculptured walls that drew the hearts of all who beheld it.⁸

After living for some time in happiness, rejoicing in bestowing gifts, and in promoting the Jina dharma, he quitted his body in the manner of a sannyāsi and became a dweller in the world of gods.

Meanwhile, putting to flight hostile kings, driving out the Koṅgas, and bringing foreign countries into subjection to his lord, Boppa daṇḍādhipa, the eldest son of the brave Gaṅga, increased in greatness.

Boppa Dēva daṇḍanāyaka (titles given in full), on the death of his elder brother⁹ Ēchi Rāja daṇḍanāyaka, had a tomb set up for him; and for the basadi which he had made, for repairs of the building and distribution of food, presented in Gaṅgasamudra 10 khaṇḍuga of paddy land, a flower garden, a small tank east of the basadi, and the dry lands of the Bekka tank, with pouring of water, making them over to Mādhavachandra-dēva, disciple of Subhachandra-siddhānta-dēva, of the śrī-Mūla-saṅgha, Dēśiga-gaṇa and Pustaka-gachcha.

(Imprecatory verse).

Praises of Ēchi Rāja's wife Ēchikabbe. She, a lay-disciple of Subhachandra-siddhānta-dēva, with her mother-in-law Bāganabbe, set up the āśanam, and having performed a great worship and bestowed large gifts, became

⁶ In Dhārwāḍ district.

⁷ Probably the Narasiṅga-varṇma of Nos. 90 and 138.

⁸ See No. 66.

⁹ Properly first cousin, as he was the son of his father's brother.

TEXT: in Kannada Characters.

ಚಿಕ್ಕಬೆಟ್ಟದ ಕಾಸನಗಳು.

—:0:—

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಬಸ್ತಿಯಿಂದ ದಕ್ಷಿಣದಿಕ್ಕಿಗೆ, ಬಂಡೆಯಮೇಲೆ.

1

- ¹ಸ್ವಸ್ತಿ || ಜಿತವೃಗವತ್ಪ್ರಮದ್ಧಮ್ನ ತೀರ್ಥವಿಧಾಯಿನಾ (1) ವರ್ಧಮಾನೇನನಮ್ನಾಪ್ತ ಸಿದ್ಧಿಸಾಖ್ಯಾವೃತಾತ್ಮನಾ (2) ಲೋಕಾ
ಲೋಕದ್ವಯಾಧಾರವಸ್ತು ಸ್ಥಾಪ್ತ ಚರಿತ್ರ್ಯುತ (3) ಸಚ್ಚಿದಾಲೋಕಕೀರ್ತಿ ಸ್ವಾವೃತ್ಯುತೇಯಸ್ತುಕೇವಲಾ (4)
- ²ಜಗತ್ಪ್ರಚಿನ್ತ್ಯಮಾಹಾತ್ಮ್ಯದೃಢಾಂತಿಕಯಮಿಯುಪಾ (1) ತೀರ್ಥಕೃನ್ಮಾ ಮಪುಣ್ಯಭಮಹಾರ್ಪಸ್ತ್ಯಮುಪೇಯುಪಾ (2) ತದನು
ಪ್ರವಿಶಾಲೇಯಜ್ಜಯತ್ಯದೃಢಗದ್ಧಿತಂ (3) ತಸ್ಯಾಪನನಮವ್ಯಾಜಂಪ್ರವಾದಿಮತಶಾನಂ (4)
- ³ಅಭಯಲಸಕಲಜಗದುದಯಕರಣೋದಿತಾಂತಿಕಯಗುಣಾಸ್ವದೀರ್ಘಾಂತರಮಜಿನಕಾಸನಸರಸ್ಸಮುಪವರ್ಧಿತಭವ್ಯಜನಕಮಲವಿಕಸನವಿ
ಮಿರಗುಣಕಿರಣಸಹಸ್ರಮಹೋತಿಮಹಾವೀರನವಿತರನಿವೃತ್ತೇ
- ⁴ಭಗವತ್ಪರಮಪಿಗೌತಮಗಣಧರಸಾಕ್ಷಾತ್ಪ್ರದ್ಯೋದಯೋರ್ಜಮುಪ್ಪವಿಷ್ಟ ರೇವಾಮರಾಜಿತ ಗೋವರ್ಧನಭದ್ರಬಾಹುವಿಶಾಖಪೋ
ಷ್ಠಲಕ್ಷ್ಮೀಕಾಯೋರ್ಜಯನಾಮುಪಾಧ್ಯಾತ್ಮ್ಯದೃಢೋಬುಧಿರಾದಿಗುರುಪರವ್ವರಣಕ್ರಮಾಭ್ಯಗತ
- ⁵ಮಹಾವುರುಪಸನ್ತತಿವಮವದ್ಯೋತಿಸಾನ್ಯಯಭದ್ರಬ್ರಹ್ಮಸುಮಿನಾ ಉಜ್ಜಯಿನ್ಯಾಮುಪ್ಪಬ್ಧ ಮಹಾನಿಮಿತ ತತ್ಪಜ್ಞೇನತ್ಯುಕಾಲ್ಪದ
ಕೀರ್ತಿಸಿಮಿತ್ತೇನದ್ವಾದಕಸಂವತ್ಸರಕಾಲವ್ಯವಸ್ಥಾಮುಪಲಭ್ಯಕೃತೇವ್ಯಸನ್ನಿಭುಉತ್ತರಾವಧಾದ್ಧಕ್ಷಿಣಾ
- ⁶ವರ್ಧವೃಕ್ಷುತಃ ಆರ್ಜೇಣೈವಜನಪದಮನೇಕಾಗ್ರಾಮ ಕಶಸಂಖ್ಯಮುದಿತಜನಧನಕನಕಸಸ್ಯೋಮಹಿಮಾಪಾಲಕಲಸಮಾಕೀರ್ಣ
ಮ್ನಾಪ್ತವಾನತಃಕಾಲಾಯೋಪ್ಪೂಜನೈಃ ಸಾಮಾವನಿತಲಲಾಮುಪಾಂತೇಘ್ನಾನ್ವತೃಪದನಾಮು
- ⁷ಕೋವಲಕ್ಷಿತೇವಿಧತರುವರಕುಸುಮದರಾವಲಿಮಿಕತನಾಕಟಲಿಪುಲಸ್ತಜಲಜಲ ದನಿವದನೇಲೋಕಲತಲೇವರಾಹದ್ವಿಪವ್ಯಾಘ್ರಕ್ಷೇತರ
ಜ್ಞಾನಾಳಮೃಗಕುಲೋಪಾಂತೇವತ್ಯಕಾಕನ್ವರದೇವಮಹಾಗುಣಾ
- ⁸ಗಜನಭೋಗವತಿಸಮುತ್ತುಜ್ಜಕೃತ್ಕೀರ್ತಿಖರಣೀವಿತಕೇದಮಲ್ಪತರಕಾಲಮವಬುದ್ಧ್ಯಾಧ್ವನಃ ಸುತಕೀರ್ತಪನ್ನಮಾಧಿವಸರಾಧಯತು
ಮಾಪುಚ್ಚೈನಿರವಕೇದೇನಸಂಧ್ಯಾವಿವೃದ್ಧ್ಯಾಃ ಪ್ವೇಣೈಕೇನಪಥುಲಕಾಸ್ತಿರ್ಣ್ಣ
- ⁹ತುಲಾಸುತೀತಲಾಸುಸ್ವದೇಹಸನ್ನಿಭುರಾಧಿತವಾನ್ಕಮೇಣಸಪ್ತ ಕತಮೃಪೀಣಾವಸರಾಧಿತಮಿಹಿಯತುಜಿನಕಾಸನಮಿಹಿ ||

2

- ¹ಅದೇಯಜಿನಾಪಾಂತರಮಾನಿಗುರವಡಿಗಳಃಪ್ರತಿ ಯರ
- ²ನಾಗಮತಿಗ್ನಿಯರಮೂರುಕೆಬ್ಬಳನೋನ್ನು ಮುಡಿವಿದರ

3

- ¹ಪ್ರಯಿತಾಭ್ಯಾಸ್ತು ಮಮಾನ್ವಿಃ ಲಬ್ಧವೇದಪ್ರಜ್ಞಾಸ್ಯೇನೈವಮಾನ್ವಿಃ
- ²ಮರಮಿಥ್ಯಾತ್ವಪ್ರಮೋಚನೈರಧರಪ್ರಪಾನ್ಯದ್ವಿಗ್ಧೈರಮಯಾನ್
- ³ಸುಪದಿವ್ಯಾಪ್ತಭವ್ಯಾಸುರವರಮುನಿಧಿಸ್ತುತ್ಯುಕ್ತಾಪ್ತಿಸಾಮಾ
- ⁴ತಾತ್ಪರ್ಯಮಾಪ್ತಮು . . . ಮುನಿಸ್ತುಯೋಃ ಸುಪ್ರಸಿದ್ಧವಾಯು

2

4

.....ಗಳನ್ನೊಮ್ಮೆ ಮುಡಿಪಿದರೆ

5

ಸ್ವಪ್ನೋಪಮಾಂಶಯೋಗೋನ್ನಮುಡಿಪಿದರೆ

6

¹ಶ್ರೀನೇಮಿಪಂಚಮಯಮಾಸದ

²ಭೂತಾರನ್ನೊಮ್ಮೆ ಮುಡಿಪಿದರೆ

7

¹ಶ್ರೀಕೃಷ್ಣರವಚಕ್ರಾಟಫರ್ಮಸೇನಗುರುವಡಿಗಳೆಷ್ಟರ

²ಬಲದೇವಗುರುವಡಿಗಳ ಸನ್ಯಾಸನಂನೊಮ್ಮೆ ಮುಡಿಪಿದಾರೆ

8

¹ಪ್ರವಾತಿನೂರದ್ದು ಸಿಗುವಡಿಗಳೆಷ್ಟರಲಗ್ರಸೇನ

²ಗುರುವಡಿಗಳೆಷ್ಟು ತಿರುಳು ಸನ್ಯಾಸನಂನೊಮ್ಮೆ ಮುಡಿಪಿದಾರೆ

9

¹ಶ್ರೀಅಗಣಿಯಮಾಸಿ

²ಗುರುವರಶಿಷ್ಯಕೊಟ್ಟುರವಗು

³ಶಾಸನಗುರುವನ್ನೊಮ್ಮೆ ಮುಡಿಪಿದರೆ

10

¹ಶ್ರೀವರುಮಾಳಗುರುವಡಿಗಳೆಷ್ಟುಭಕ್ತಿ

²ಶುಕ್ತಾರೋಗಿಗುವಿ.....ಡಿಪಿದರೆ

11

ಶ್ರೀಬುಟ್ಟುಕ್ಕಲೋರವಡಿಗಳೊಮ್ಮೆ.....ದರೆ

12

ಶ್ರೀತೀರ್ಥದಗೊರುವಡಿಗಳೆ.....

13

¹ಶ್ರೀಕಾಲೋತಿಗುರುವಡಿಗಳೆ

²ಪ್ರವೃತ್ತಿಪರಾಧವೆಷ್ಟು

³ ಹದಯಕೂಟಕದಗುರ

⁴ ವಡಿಗ್ಗು ಪುತೊನ್ನ ದಿವಸಂ

⁵ ಸನ್ಯಾಸನಂನೋನ್ನು ಮುಡಿಪಿದರ್

14

¹ ಶ್ರೀಯದಭಸೇನಗುರವಡಿಗಳ್ ಪೈರನಾಗಸೇನಗುರವಡಿಗಳ್

² ಸನ್ಯಾಸನವಿಧಿ ಅನ್ನು ಮುಡಿಪಿದರ್ನಾಗಸೇನಮನಘಂಗುಣಾಧಿಕಂ

³ ನಾಗನಾಯಕಹಿತಾರಮಣ ಲಂಕಾಪ್ರಾಚ್ಯಮಮುಲಗ್ರಯಾಮೃದಂ

⁴ ಕಾಮದಂಹತಮದಂನಮಾಮೃತಂ

15

¹ ಶ್ರೀಉದ್ಯಾನೈಜಿ ತನನ್ನ ನಧ್ಯವದೇವ್ಯಾಸಕ್ತ ರಕೋತ್ಪಲ

² ವ್ಯಾಪಿ ಶ್ರೀಬ್ರಿತಾಲಿಸುನ್ದ ರರಿಕಂತ್ಯ ತ್ವಾತುಬಾಹ್ಯಾಚಲಂ | ಸರ್ವ್ವಪ್ರಾಣಿ

³ ದಯಾತ್ಮಕದಾಬ್ಧಿ ಭಗವದ್ಭಾಸೇನಸವ್ಯೋಧಯನ್ ಆರಾಧ್ಯಾಚಲಮಸ್ತ ಕೇಕನಕ

⁴ ಸತ್ಸೇನೋತ್ಪ ವತ್ಸನತ್ವತಿ | ಅಪೋಽಬಹಿರ್ಗಂತ್ಯ ಕ್ವಾಪಲದೇವಮುನಿಃ ಸ್ಮಿಮಾನ

⁵ ಆರಾಧನಮ್ನುಗೈ ಹೀತ್ಯಸಿದ್ಧ ಲೋಕಂಗತಪ್ಪನಃ

16

ಶ್ರೀದಿಮ್ಮದಿಗಳ್ನೋನ್ನು ಕಾಲಂಕೆಯ್ದರ್

17

¹ ಶ್ರೀಭದ್ರಜೂತುಗುಣಸ್ಥ ಗುಪ್ತ ಮುನಿಃ ಸ್ವಯುಗ್ಮ ಲಿನ್ನೋ ರ್ವಿವರ

² ಭದ್ರಮಾಗಿರಿದಧಮ್ನು ಕಮನ್ದು ವಚನಕವಸ್ಥ ನಿವಸ್ಥ ಲೋ . .

18

¹ ವಿಮ್ಬುಮಾಧರಾನ್ತಿ ಕಿನಮುನೀನಾಕ್ತಿ ಎವೇಶ್ಠ . . . 6

² ಅದ್ರಿಮೇಲಕನಾರಿವಿಟ್ಟ ಪುನಃಭಾಕ್ತಿ ಹಿ . . 9

19

ಶ್ರೀನಿಟ್ಟಿಗುರವಡಿಗಳ್ನಾ ಕಾಕ್ತ ಗುಪ್ತಗುಪ್ತ ಗುರವಡಿಗಳ್ನೋನ್ನು ಕಾಲಂಕೆಯ್ದರ್

20

¹ ಮುನಿಃ ಸ್ವಯುಗ್ಮ ಲಿನ್ನೋ ರ್ವಿವರ

೨೪.....ಹಾರಕುವಾರಕಿ ನಟ್ಟ ಕೆವೈತಾಮ್

ಶ್ರೀರವರಗನ್ನು ವೆಗುರಮಸುರಬೀಕವಿಭೂತಿನಯ್ಯಿದಾರ್

21

¹ ಸ್ವಸ್ತಿಗ್ರಂಥಾಭಿಷೇತವಾದಿಉದೆ ದಿಗ್ವಿರೋಧಾನಾದಿಗಿ

²ಸದ್ಭಕ್ತ ಮೈಗುರುಸಂತಾನ ಸಸಾಧ್ವಿಗಳ ಣತಾನಯುನ್

ಗಿರಿತಲದಾವೇಲ ಸ್ಥಲವ್ಯಾನ್ತೀರದಾಣವಾಕೆಳಗೆನೆಲದಿವಾನದಿ

ಸದ್ಗಮ್ಯ ದೇವಗಣಸಮಾನವಿವರಣೆ

22

ಪ್ರಾಚಾರ್ಯನನ್ನು ಪಟ್ಟಿ ತರಗುಡ್ಡ ಕೊತ್ತ ಯೃಬನ್ದ ಲ್ಲಿಸುವಿರ. . ನ್ನಿಸಿದೆ

23

¹ ಸ್ವಪ್ನ ಶ್ರೀಮನ್ಮುಕ್ತ ರಾಜೇಶ್ವರಗವಾಸಗರವರ

2

³ಕಾಣಿ ಪುಟ್ಟಮ್ಮ, ಮೈಲಾಕು ಲಂಕೆಯೂರಿ

24

¹ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತಪಂಚಮಾಹಾಶಬ್ದಪಡದಕ್ಕಿ

² . . ಸಾವ್ಯು . ಮಹಾಮಹಾಸಾಮಂತಾಧಿಪತಿ ಪ್ರೀಬಲ್ಲಧ

³ ಮೇಲ್ಕರಮಹಾರಾಜರಮಗನ್ನಿ ರನೊವಲೋಕ್ತೀಕಾಂತ್ಯಯಸಪ್ತ ಥುವೀರಾಜ್ಯದೊಯ್ಕು

¹ಬ . ಸಸಕ್ಕೆ ಜ್ವಿವ್ಯು . ಪ . ಜ್ವಿವ್ಯುನಾಪಾಲಿನ್ನು ದದುಕೊಟ್ಟದು

5. ಸೇನಾಧಿಗೃವುನನುಬರಾ... ಗವಾಲರನವತ್ತಿ ಮೊನಮುಟ್ಟು ಮಿಸುವಲ್ಲಿಕೊಟ್ಟದುಮೊಲಮೇರತಟ್ಟಿಗೆ ಹಿಡಿಯಕಟ್ಟಿ ಹಿಡಿಯಲಿಟ್ಟ
ರಕ್ಕಮಲಗಿಟ್ಟಿದ್ದಾ ವನಲೋ

ಈಗ ಕಲ್ಯಾಣದ ಸ್ಥಳವೆಂಬುದು . ನವಾಬರ ಮೃತ್ಯುವಾದ . . . ಜಮೀನ್ದಾರರಾದವರು ಕೆಳಗೆ ನೀಡಿದ ಕಲ್ಯಾಣಕ್ಕೆ ಸಂಬಂಧಿಸಿದವರು
ಅದಕ್ಕೆ ಕೂಡಿದ್ದಾರೆ

ಸರಾಸರಿ ಕಾಲಮಾನ..... ಗಾಡಿಯ ಬೆಲೆಗೂ ಗಾಂವು ರುಂಮೆನ್ನು ವರುಕರು ವಂಗರ ವಲ್ಲಭಗಾಂವು ಬೆರು ಕಟ್ಟಿ ವಟ್ಟಿ ರೆರ
ಗ್ಗಿ ವರುನ್ನು ಸುಕಾ ವಲ್ಲೂರೈವಿಕ್ರಮಗಾಂವು ಬೆರುಕರು ಬಂಗಾಂವು ಬೆರು

8 ಆಗದಿವೋ.....ಯವರೆ...ನಾಪಾಕಗಾಮುಂಡುಂಟಾಗುವನುಆತ ಮಗಾಮುಂಡುಂನವಿಬಿಡುನಾಳು ಮುಂದೆಬರುವೆಳೆಲ್ಲಿ
 ದೇಶೋನ್ನತ ಪದಿಯಾಳುದ್ವಾ ಮನ್ಮಂಜೆಲ್ಲಿಳೆಡುವೆಡೆ

ಗೋವಿಂದ ಪಾದಿಗೆ ಕೊಟ್ಟರು ಬಹುಭಿಕ್ಷು ಸುಖಾಭಿಷ್ಠಾ ರಾಜಾಭಿಷ್ಠ ಗದಾಭಿಷಯಸ್ಥಾಯಸ್ಥಯದಾಭೂಮಿಸತ್ಕೃತಸ್ತುತದಾಧಲಂಪ್ಯದತ್ತಾಂಶ
ರಸತ್ತಾಂಶಾಯೋಗಬೀಜವನ್ನರಂಭಿಸ್ತು ವೈಷ್ಣವನವನಾಂಶವಿಷ್ಟಾ ಯೋಜನೆಯುಕೇಳಿದ

¹ಶ್ರೀಮತ್ಧೈ

²ಸುಪ್ರಸಂಗಾತ್ಯಾಸಮಿ

³ಮಾಡಿಸಿದರಿದ್ದಂ

ತಾಸನಬಸ್ತಿಯಿಂದವೂವ್ಯವಿಕ್ತೆಗೆ, ಬಂಡೆಯಮೇಲೆ.

26

¹ಸುರೂಪವೆಂಬುದಿವ್ಯವ್ಯಕ್ತೆಗೆಳತೆವೊಲೊಂಟುಮೊಲೊಂಟುಮೊಲೊಂ

²ಮಿಮಂಶ್ರೀರೂಪಲೀಲಾಧನವಿಧವಮಹಾರಾಣಿಗ್ನಿಪ್ರವರ್ಗ್

³ಪರಮಾರ್ಥಮುಚ್ಚೈನಾನೀಧರಣಿಯುಳಿರವಾನೆನ್ನು ಸನ್ಮಾನನಗ

⁴ಯ್ವಿರುಸತ್ಯವನ್ನಿನ್ನೇನಪ್ರವರಮುನಿವರನ್ನೇವಲೋಕಕ್ಕೆ ಸನ್ಮಾನ

27

¹ಶ್ರೀಕುಭಾನ್ವಿತಶ್ರೀನವಿಲೂರಸಂಘದಾಪ್ರಭಾವವಿಪ್ಪ

²..ಪ್ರಭಾಖ್ಯಾಯಿಕವನ್ವತದಳವಾವನಿದ್ದಿಧೈ..ಕಾರಿಪುರೇ

³ಗ್ರಾಮೇಮಯೂರಸಂಘಸ್ತುತಯ್ಯಕಾದಕ್ಷಿತಾವತಿ

⁴ಕಟಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಸಾಧಿತಾವಸಮಾಧಿತಾ

28

¹ಶ್ರೀತಸವನಾನ್ವಾದಿಭಿದಾವಿಧಾನಮುನೀಶಯ್ಯೇವತಾದಾಗ್ರಮೇ

²ತಪರಿಲ್ಲಾನವಿಲೂರಸಂಘದಮಹಾನಸ್ತಮತಿಗ್ನಿಯ

³ವಿಪುಲೇಶ್ರೀಕಟವಪ್ರಸನ್ನಿರಿಯಮೇಲೊನ್ನೆಳುಸನ್ನಾಗ್ಗದಿ

⁴ಉಪವಿಜ್ಞಾನುರೋಕಸಾಖ್ಯಾದಿಜಿಯವ್ತಮಯ್ಯಿ ಇಟ್ಟ ಕನಮ

29

¹ಶ್ರೀ..ವ..ದಿ..ರ.....ಕಿತ್ತಿ.....

²ಮಯೂರಗ್ಗಾಮುಸಂಘಸ್ತುನಾನ್ವಯ್ಯಕಯ್ಯನಾಮಿಕಾ

³ಕಟಪ್ರಗಿರಿಮಧ್ಯಸ್ಥಸಾಧಿತಾವಸಮಾಧಿತಾ

¹ಕ್ರೀಡನ ಗುಣಮನನೇಕಾಗುಣೀತಿಗಿರಿ

²ರಾಕಾರಭಕ್ತಿವೇದೀಯದಿನ್ನಿಳಿ

³ಪೊಟ್ಟವಿತ್ತಿಗಿರಿ.....

¹ನವಿಲೂರಕ್ರೀಡನಂಭೆದುಳ್ಳಿಗುರವನ್ನೆ ನಿಯಾಬಾರಿಯರ್

²ಅವರಪ್ರಸನ್ನನಿನ್ನಿ ತಗುಣ...ವೃದ್ಧನನ್ನಿ ಮುನೀಕ

³ಸ್ವಸ್ತಿ ಕ್ರೀಡವರಜ್ಜಿ ಸಾಧಿಸ್ವಸ್ತಿಗ್ಗೋಕ....

¹ತನಗೆವೃತ್ತವಕ್ಕು ವಾನಜಿಯದುಸುಖಾವೇಕ್ಷಿತ

²ಅನಕಕ್ರೀಡಗುಣಮಾಲಿಂಗಗನಂದೊಡಿದೊನ್

³ವಿನಯದೇವನೇನಾಮಮಹಾಮುನೀನುಪಿ...

⁴ಜನದೊಬ್ಬ ಪಿತೃದಿವ್ಯೋದಿವಮೇಜುರಾನ್

¹ಎಡೆಯೇತೆಳೆಯ್ದು ತಪಸಯ್ಯನಮಾಳ್ಳಿ ತೂರನಂಭೆ

²ನೇಕೆಜಿದಿನ್ನೂರನಾಲ್ಕದಂದಿನ್ನಿ ನಾಗೇನ್ನಿ ಸಮಾಧಿಕೋಟಿ..

.....

¹ಸ್ವಸ್ತಿ ಕ್ರೀಡನವದ್ಯನ್ನ ಪಿಮ್ಮ ಮಗ್ಗ ಪೃಥಿತಯಕದಾ....ತ್ತನ್ನ ಜಿಗಾಸ

²ವಿನಯಅವಪ್ರಭಾವತ್ತ ಪದಿನ್ನ ಧಿಕನಮನ್ಯ.....

³ಉದಿತ್ತ ಕೃಷ್ಣಪ್ಪಿಸುಳ್ಳ ರಿಪಿಗಿನಿಲಾಮೋಳ್ಯತನ್ನ ಕಲೀಂ..

⁴ನಿರವದ್ಯನ್ನ ಜಿಗಾಸಗ್ಗೋವನಿಲಾಪದವಿದಾನೋಠಂಗಳೊಪ್ಪಮಾನ....

¹ನೇಜಿದುರುಧುರೀಲನಿತ್ಯ ಗುಣದೊಳಾಧ್ಯಾಯಸಮ್ಮತ್ತಿನವ

²ಕಾಲರೇಗೀತಿದಮಾದಿಗಸಮ್ಮತ್ತ್ರಿಗಿನ್ನಿ ಯುಟ್ಟನ್ನ ಮಾಥ

³ಕ್ರೀಡ ಅಜ್ಞಾನೋಪದ್ರವ್ಯಮುಪ್ಪು ಕಾಡನುರತಾನೇಬ್ಬ ಕಟ್ಟಪ್ಪಿರದ

⁴ವೈಜಯಂತಧನೇತ್ತಿತ್ಯೋಶಿತ್ಯಗಿರಿಮೇಲ್ಪ್ಪೋಗ್ಗೋಪಯಳ್ಳಿ ಜಿರಿದಾರ

ಕಂಠಿಣ ಬೊಳಗೆ ಬೊಳಗುವ ದಾರಿಯ ಮಿಡೆಮೇಲೆ.

36

ಶ್ರೀಮತಿಯಗವಕವಪದರೋ.

37

¹ಶ್ರೀಮತುಗರುಡತೇಸರಾಜ್ಯರಂಜಿ

²ಯಾತು

38

ಕೂಗಿ ಬ್ರಹ್ಮದೇವ ಕಂಠದಲ್ಲಿ.

(ವಕ್ಷಿಣ ಮುಖ).

¹ಸ್ವಸ್ತಿಮು ಸಮುದರಂತ್ಯ ತ್ವಾವದಿಂಮೇದಿನೀ . .

²ಚಕ್ರ ದವೋಭುಂಜನಭುಜಾನ್ವೇರ್ವಾತ . .

³ನುಕ್ರೀಜಗ ಪತೇಗ್ಗಂಗಾನ್ವಯಜ್ವಾಭುಜಾಂಭೂಪಾ

⁴ರತ್ನಮು ವನಿತಾವಕ್ತ್ರಗ್ನುಮೇಳೋದಯಃ |

⁵ಗದ್ಯಂ | ತಸ್ಯಸಕಳಜಗತೀತಳೋತ್ತುಂಗಗಂಗಳಕುಮುದ

⁶ಕಾಮುದಿಮಹಾ ಯಮನಸ್ಯ | ಸತ್ಯವಾಕ್ಯಕೋಂಗುಣಿವ

⁷ವ್ಯೂಧವ್ಯೂಧಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ | ಕೃತ್ಯರಾಜೋತ್ತರದಿಗ್ವಿಜಯ

⁸ವಿದಿತಗೋಪ್ಯರಾಧಿರಾಜಸ್ಯ | ವನಗಮಲ್ಲಪ್ರತಿಮಲ್ಲಬಳವ

⁹ವಲ್ಲದವ್ಯೂಧವನಪ್ರಕಟೀಕೃತವಿಕ್ರಮಸ್ಯ | ಗಣ್ಯಮಾತ್ರಗಣ್ಯಪ್ರತಾ

¹⁰ಪದರಕ್ಷಿತಸಂಹಸನಾದಿಸಕಳರಾಜ್ಯಚಿಹ್ನಸ್ಯ | ವಿಂದ್ಯಾಟ

¹¹ವಿನಿಕಟವರ್ತಿ ಕಣ್ಯಕೇರತಪ್ರಕರಂಗಳಕರಸ್ಯ |

¹²ಭುಜಬಳಕಂ ಮಾನ್ಯಬೇಟಪ್ರವಾಹಿತಚಕ್ರವರ್ತಿರಕಟ

¹³ ವಿಕ್ರಮ ಶ್ರೀಮದಿನ್ದ್ರರಾಜಪಟ್ಟಜನ್ಯೋತ್ಪನ್ನಸ್ಯ |

¹⁴ ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜ ವಜ್ರಂ

¹⁵ ಫಿ ನಸ್ಯ | ಭಯೋದನತವನಮಾದೀತಾಧಿ

¹⁶ ಕೂಳಸಮದ್ವಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರಿ

¹⁷ ಸಮುಲಬ್ಧಸಂಕೀರ್ತನಸ್ಯ | ಪ್ರಣತದಮಹೋರವಂಜನ

¹⁸ ಕೂಳಸಮದ್ವಿಪಾದಿಸಮಸ್ತವಸ್ತುಗ್ರಿ

¹⁹ ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜ ವಜ್ರಂ

²⁰ ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜ ವಜ್ರಂ

²¹ ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜ ವಜ್ರಂ

²² ಸಮುತ್ಪಾಹಿತಸಮರಸಜ್ಜ ವಜ್ರಂ

- 23ಶೋಭಿಸ್ತುಂ | ಬಳವದಿನ್ಯ ಪದ್ರವಿಣಾಪಜರಣ
 24ಶೃತಮಹಾದಾನಸ್ಯ | ಪರಪಾತಿತನತ್ವಾಬಿಧೈ
 25ರುಸಂಬಿಧ ವನುಂಧರತಳಸ್ಯ | ನೋಟಂಬಿಕು
 26 [ಅನ್ತ] ಕದೇವಸ್ಯ | ಕೌರ್ಯಾಣಾಸನಂಧಮ್ನಾ ಕಾನನೇಷಸಂಚರ
 27 ತುದಿಗ್ವಾಣ್ಯ ಏನ್ತ ರಮಾಕಳಪ್ಪನ್ತ ರಮಾಚನ್ತ ತಾರಂ ||

(ಪೃಮ ಮುಖ).

- 1ಮಾಕೈರಪ್ಯುಪಾಯಾನ್ತ ..
 2ತೈತಿಃಪಾಶೀರ್ತಿ
 3ಮಾಸ್ಯವೇನೋದ್ಯತೋ
 4ಸ್ತಿಷಾಗಂಚೂಡಾಮಣಿ
 5ದಯುಜಾಣಿ
 6ಜಲ್ಲವಮಾಯನಾತಿಶ
 7ಭೂದೇವದೇವಮುಲಗತ್ವಾಗಂಸ್ವಯಂ
 8ಗುಪ್ತಿಯಗಂಗಭೂಪತಿನೋಟಂಬಿನ್ತ ಕಃ ||
 9ಯಯನನ್ಮಯಂ
 10ಸ್ಯದಿಗಾದನ್ವಯ
 11ಪ್ರತಿಗಜವಿಕ್ರಮಂ ||
 12ಪರಮಿವನೋಟಂಬಾನ್ತ ..
 13ಭೂಳೋಕಾದನೇಕದ್ರಬಿನ್ಯಾನ್ತಕ ..
 14ಪಲ್ಲವಕಾನನೇಷತೋರಮ ..
 15ಶ್ರೀವಹರಸಿಂಹಕ್ಷಿತಿಳಕಕ್ಷತ್ರಚನ್ದ್ರಸ್ಯ ..
 16ನ್ದ್ರದೇವಯ್ಯಾ ..
 17ದಪ್ಪಂ
 18
 19ಗಂನಂಗಂ
 20ಪರಃ ||
 21ನಾ
 22ಹಾವಜಯೋತ್ಸವೇಸಿಂಹಾಸನೋಮ್ನಿಧರ
 23ವತ್ಸಾಬಿಧೈ ಪರಸಂಗರಗಿರೀಪಾಕುಕ್ಯಚೂಡಾಮಣಿ ..
 24ರಾಜಾದಿತ್ಯರೇದ್ವಾ ವಾಗ್ನಿ ರಜನಿಗ್ರಗಂಚೂಡಾಮಣಿ
 25ವೈಶ್ವೇನ್ಯ ಮ್ನಾಧುಕ್ಯ ಬಿಭ್ರದ್ರಪ್ತ ತಿಭಿಧ್ವಗ್ನ ಮ್ನಾಧುಕ್ಯ ..

24. ಮಾದಾರಭೂತ ಮುಕ್ತಿ ತಮಶಿಶ್ವಾತಂಕಕಂಕಾಶ್ಚ...

27. ...ಸ್ವರಗಾನುಪಸ್ಯವಸುಧಾವಸ್ತ್ರಕ್ರಮಿಕ್ರ್ಮ...

28. ...ರಕರೋತ್ಪರಾಗಮವನೀಚಕ್ರನೋಚ್ಚಾಂತಕಃ

(ಉತ್ತರ ಮುಖ.)

16. ...ಲಸತಿಮತಃ...

17. ...ಶ್ರೀರಾಜ...

18. ...ಯಕಾಶ್ಚತ್ಯ...

19. ...ಶ್ರೀಗಂಗಳಚೂಡಾಮಣಿತಿ...ಧೂಣಿಸ್ತುತಿಯು

20. ...ಪ್ರತಿಮಲ್ಲಸಿಂಹನೃಪತೀನ್ನಿಕಾನ್ತಕ...

21. ...ಮಹಾನಾಮಂತ ಮತ್ತ...

22. ...

23. ...

24. ...

(ಪೂರ್ವ ಮುಖ.)

1. ಚಿಗಯಿಗಳಂಬವಪ್ಪ ಬಲ್ಲದಲ್ಲನಂಕಡಿಸಿಗಲ್ಲ ಪೊಯ್ಲ ಮಂ

2. ಪೊಗಬ್ಬೆನೋಧಾತ್ರಿಯೋಳ್ಳೆ ಗಲ್ಲ ಪುಪ್ಪಲನಂಬಿಜಯಟ್ಟಿಕೇತ್ತಿ ರಯಂ

3. ಪೊಗಬ್ಬೆನೋಪಲ್ಲವಾಧಿಪಕ . . .ಡಮಂತವೆಕೊನ್ನ ಬೀರಮಂಪೊ

4. ಗೊಬ್ಬೆನೋಪಮವೊಗೊಬ್ಬೆನೆನ್ನ ಟಿಯಂಚಲದುತ್ತ ರಂಗನಂ |

5. ಕೊಳೆಯೆಕೊನ್ನ ಪಲ್ಲವರಪನ್ನ ಲೆಯಲ್ಲಮನೆಯ್ದೊಟ್ಟಿಕಾ

6. ಪೊಗರೋಪಿಸಾಜಿಪರಮಣ್ಣ ಕಕಕ್ಕ ಕನಮ್ಮ ನೀವೊಬಿಯೊ

7. ಕೊನಿದ್ವ ಪನ್ನ ಲಿಗಳಂಬರಲೀಯವೇಕೊಣ್ಣ ಬಾಪ್ಪ . . .ದೋಳಿಯೊ

8. ಕೊಂಬಿನಂನಗೊ ಪುಟ್ಟಪಿಮಣ್ಣ ಕಕಕ್ಕೇತ್ತನಾ | ಕುಂಗಪ

9. ರಾಕ್ರಮಂಪಲವೊಳಲಮಗುವಿರ್ವ ಸೆನುತ್ತ ಮುತ್ತಿ ಬಿಟ್ಟಂಗಡಕಾ

10. ದಿವಟ್ಟಿಕೊಳಲಾಂದೆ . . .ಮುನ್ನ ಮೆನಿಪ್ಪಂಪಿಮುಚ್ಚಂಗಿಯಕೋ

11. ಟಿಯಂಚಾಗಮನುಂಗೊಳಕೊಣ್ಣ ನಾಗತ್ತ ಮೊಣುಲೋಕಂಗಳೊಳು

12. ಪೊಗಬ್ಬೆ ಗೆಡೆಯಾಡುಮಗುತ್ತಿ ಯಂಗಳಭೂಪನಾ | ಕನ್ನಂ |

13. ಕಾಳನೊ ರಾಮಾನೋ ಕಿರುಕಾಳನೊ ತಾನೆನಿಸುನಗೊ ನರಗನೇತವೆ

14. ತನ್ನಾ ಲಾಡಕಯ್ಯ ವನ್ನುದುಡೇಳಾನಾಧ್ಯದೊಳೆ ಗಂಗಳೊಡಾಮಣಿಯಾ |

15. ಸುಗೃಹನಿಕಾವುಡೇನೊಣ್ಣ ಗಿದಿಗ್ಗ ಐವನಿಟ್ಟರಕ್ಕೆ ವಿನೋವುಡನೇನಿ

16. ಕೊಡೆನಿಲರುಳ್ಳೆಯ್ಯುದನ್ನು ಕೊಡುತಪ್ಪಗುಲೊಗಳೊಡಾಮಣಿಯಾ |

17. ಕನ್ನು ವಿದ್ಯಾಟವಿದಿನಿಕಟಪಾಟಪಿಪೊ | ಮುನ್ನಾಬಿಟ್ಟುರವರ

18. ಪೊ | ಗೊಣ್ಣೂಡು | ಮುಚ್ಚುಳಿದಾಂ | ಎನಮಾಡೇವೊ | ಪೊಣಿ

19. ಸುರುಳಿಕೊಳಲೊಡಾಮಣಿಯೊಳಲದೊಡಾಮಣಿ

- ²⁰ಯಲೆಂಬಿರಯರು ವಂಕಾದಿಗಲ್ಲು ಬಲವೆಡೆಗಳೊಳಮಹಾತೇ
²¹ಜಮನೆತ್ತಿ ಸಿಮಹದಾನೆಗೆಯ್ದು ನೋಡು ಗಂಗೆವಿಧ್ಯಧರಂ | ಗಂಗೆ
²²ರೋಗ್ಗಣಂ | ಗಂಗೆರಸಿಗಂ | ಗಂಗೆತೊಡಾಮಣಿ | ಗಂಗೆಕನ್ನರ್ದು | ಗಂಗೆ
²³ವಜ್ರಂ | ಚಲದುತ್ತರಂ | ಗುಪ್ತಿಯಗಂಗೆ | ಧರ್ಮವತಾರಂ | ಜಗ
²⁴ದೇವೀರಂ | ನುಡಿದಂತೆಗಣಂ | ಅಹಿತಮಾತ್ಮಗಣಂ | ಕದನಕರ್ಕ್ಕುಕಂ |
²⁵ಮಣ್ಣುಳಿಕತ್ತಿಣೇತ್ರಂ | ಕ್ರೀಮನ್ನೋಟುಕುಳಂ ಕದೇವಂಪಲವೆ
²⁶ಜಿಗಳೊಳಂಬಸದಿಗಳುಮಾನಂತಂ ಭಂಗುಮಂಮಾಡಿಸಿದಂ | ಮಂಗಳಂ ||
²⁷ಧರ್ಮಗಂಗೆವಂಮಗುಂನಡೆಯಿಸಿಪಿಪಿಯಮೊನ್ನ ವರ್ಷಂರಾಜ್ಯವಂಪೊತ್ತ ವಿಟ್ಟುಬಂಕಾ
²⁸ಪುರದೊಳಜಿತನೇನುಟ್ಟುರಕರ | ಕ್ರಮದನನ್ನಿಧಿಯೊಳಾರುಧವಾಧಿಯೊಳ
²⁹..... ನಮಾಧಿಯಂನಾಧಿಸಿದಂ | ವೃತ್ತ || ಎಲೆಜೋಳಕ್ಷಿತಿಪಾಳನನ್ನ ನೆಯಿಯನೀಂಕೊಳಕಮಂನಿ
³⁰ನ್ನು ಮಂಗೆಲಿಮಾಣ್ತಿ ರುಮಾಣ್ಣು ಪಲ್ಲಜಿಧಯಂಗೊಣ್ಣೋಡನ್ನಿ ಮಣ್ಣುಳದಿಂ
³¹ಬೇಗದನಿಟ್ಟುತೆಗೆನೆನಿನ್ನು ತ್ವಜಂಕಂಗಳ ಮಣ್ಣು ಕೊಂಡೇವನಿವಾಸದತ್ತ ವಿಜಯಗಿಯ್ದಂನೊಟುಬಾನ್ತುಕಂ ||

39

ಮಹರ್ಷಿ ಮಿ ಮೂಟಪದಲ್ಲಿ.

(ಪೂರ್ವ ಮುಖ)

- ¹ಕ್ರೀಮತ್ಪರವಾಗಂಧೀರಸ್ಯಾಧ್ಯಾಪನೋಫಲಾಂಭನಂ |
²ಜ್ಞೇಯಾತ್ಮ್ಯೋಪಾಧ್ಯಾಪನಂ ಜನದಾನಂ ||
³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವಸ್ತು ತ್ಯನಿತ್ಯನಿವದ್ಯವಿದ್ಯಾವಿಧವಪ್ರ
⁴ಭವಪ್ರಹ್ಮರುಪ್ತುರಪಾಳಮೌಳಿಮಣಿಮಯೂಖಿಣಿ
⁵ಖಿಣಿಫಲತಪ್ತಕವದನವಪ್ರಕಾರಂ | ಜಿತವೃಜಿನಜನಪತಿ
⁶ಮತಪಯಃಪಯೋಧಿರೀರಾಸುಧಾಕರಂ | ಚಾವ್ಯಾಕಾಖವ್ಯ
⁷ಗರ್ವ್ಯದುರ್ವ್ಯಾರೋವ್ಯೋಧೋತ್ಪನ್ನನಪಿಪ್ಪುನಿಪ್ಪುರೋಪಾಖಂಭದಂಭೋಃ
⁸ದಂಜರು | ಮಹಾಂತಕಂಠಕಂಠದಗೋರಫಲಾಂಭಮಧ್ಯಾನನಿರ್ದೃಗ್ಗತ
⁹ದುರ್ದಗಮದ್ಧಬೌದ್ಧಮದವೇದಂಜರು | ಮೃತ್ರಿಪತಪ್ರಸರದನಮ
¹⁰ಲಸದುಪಸ್ಯನನಿತ್ಯನಿತ್ಯಸಿತ್ಯಪಾತ್ರದಾತ್ರದೃತನೈಯಾಯಿ
¹¹ಕನಯನಿಕರನಕರಂ | ಜಿವಳಕುಳವಿಪುಳವಿನದ
¹²ಹನದಾನನಕರಂ | ಕಂಠದಂಭೋದನಾದನೋದಿತತ
¹³ತಮೈಷಿಕಪ್ರಕರಮದಮಾಳಯಂ | ಕರದಮಳಕ
¹⁴ಧರಕರನಿಕರನೀರಾರಾಕಾರಾಮವತ್ತಿ ಕೀರ್ತಿವಲ್ಲೀವೇ
¹⁵ಶ್ವಿದಗಂತರಾಳರುಮುಪ್ಪುಕ್ರಮವೃತಾಮಂಜಯ
¹⁶ಬಾಹ್ಯರುಕ್ರೀಮದ್ವೇಷೋತ್ತಿಪಾಶ್ಚಿತದೇವರು | ಕುರ್ವ್ಯೇ
¹⁷ನವಕಾಳವಾದಿನೋಕ್ತವತ್ಯಯೇ ಚಾವ್ಯಾಕಾಧಿಮಾ

- (ದಕ್ಷಿಣಾಮುಖ.)

- 1 ಭದ್ರಾಂಭೂಯಮಿಷ್ಟಿ ನೇಯದ್ರಾಸಾಂಕಸನಾಯಭೇನಾ
 2 ನೇ | ಕುತೀತ್ಯಧ್ಯಾಂತಸಂಭಾತವ್ಯಭಿನ್ನ ಭೇನು
 3 ನೇ | ಕ್ರೀಡವನ್ನು ಭೇಯನಾಭಾಧ್ಯಮಕಾಶನ
 4 ವಾನೀಕನಾಭೂಯವಾಧ್ಯಾಸಪ್ರದ್ವನಾಭಿ
 5 ಪ್ರಮೇಯಪ್ರತಿಯುಪಯುಕ್ತವ
 6 ಛೇದನೋಧೋಯವೇನಾ | ಕನ್ಯಾಸ್ವಾತ್ಮರಮುಮುಖ
 7 ಂತನಾಸನಾಂವದನೋಯಭೇದಾಭ್ಯಾಸದಾ

- ⁸ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾ
⁹ವೀರ್ಯವೀರಿಣಿಯಾ || ಶ್ರೀಮನ್ಮನೋರಂಜಿತ ಮರ
¹⁰ತ್ವ ವರ್ಗಾಶ್ರೀಗೌತಮಾದ್ಯಾಪ್ರಭವಿತ್ಯ ವಸ್ತು |
¹¹ತತ್ಪ್ರಾಂಶುಧಾಸ್ತ ಮಹರ್ಧಿಯುಕ್ತಾಸ್ತ ತ್ವಂತಕಾಬೋಧ
¹²ನಿಧಿಪ್ರಭಾಶವ || ಶ್ರೀಭದ್ರಸ್ಮತ್ಪ್ರತೋಯೋರೂಪದ್ರೂಪ
¹³ರಿತಿಶ್ರುತ | ಶ್ರುತಕೇವಲಿನಾಥೇಭಾಚರಮಟ್ಟರವೋ
¹⁴ಮುನಿ || ಚಂದ್ರಪ್ರಕಾಶೋಜ್ವಲಸಂದ್ರೀತಿಶ್ರೀಚಂದ್ರ
¹⁵ಗುಪ್ತೋಜನಿತಸ್ಯಾಶ್ರೀ || ಯಸ್ಯಪ್ರಭಾವಾದ್ಯನದೇವತಾಭಿ
¹⁶ರಾರಾಧಿತಸ್ಯಸ್ಯಗೋಮುನೀನಾಂ || ತಸ್ಯಾನ್ವಯೇಭೂವಿ
¹⁷ದಿತೇಭೂವಯಸದ್ವಂದಿಪ್ರಥಮಾಭಿಧಾನ | ಶ್ರೀಕೇಶಂ
¹⁸ಜಕುನ್ದಾದಿಮುನೀಶ್ವರಾಖ್ಯಸತ್ಪ್ರವೃದ್ಧದಗ್ಧ ತಾಚಾರ
¹⁹ಜ್ಞಾಪ್ತ || ಅಭೂದುಮಾಸ್ವತಿಮುನೀಶ್ವರೋಸಾಮಾನ್ಯಾರ್ಥ
²⁰ದ್ಯೋತ ರ್ಗ್ಯದ್ಧ ಸಿಂಹ್ಯಃ | ತದನ್ವಯೇತತ್ಪ್ರದೋಸ್ತ ನಾನ್ಯಸ್ತ
²¹ತ್ವಾಶ್ರೀಕಾಶೇಭವದಾರ್ಥ ವೇದೀ || ಶ್ರೀದ್ಧ ಸಿಂಹ್ಯ ಮುನಿ
²²ಪ್ರಸ್ಯಬಲಾಕುಂಭೇಶೋಜನಿಪ್ಪಭುವನತ್ರಯವತ್ತಿಶ್ರೀ
²³ಪ್ರೀತಿ || ಚಾರಿತ್ರಕೇಶುರಖಿವನಿಪಾಳಮಾಶ್ರಮಾಶ್ರೀಮು
²⁴ಖದಿರಾಜಿತಪಾದಪದ್ಮಃ || ಪಿವಂಮಹಾಚಾರ್ಯಪರಂಪರಾಯಾಂ
²⁵ಸ್ಯಾತ್ಪಾರಮುದ್ರಾಂಕಿತತಪ್ತದೀಪಃ | ಭದ್ರಸ್ಮಮಂತಾದ್ಗುಣತೋ
²⁶ಗೋಶಸ್ಮಮನ್ತ ಭದ್ರೋಜನಿವಾದಿಸಂಹಃ || ತತಃ || ಯೋ
²⁷ದೇವನಸ್ತ ಪ್ರಥಮಾಭಿಧಾನೋಬುದ್ಧ್ಯಾಮಹತ್ಯಾನಜಿನೇಂ
²⁸ದ್ರಬುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದೋಜನಿದೇವತಾಭಿರ್ಯು
²⁹ತ್ವಜಿತಂಪಾದಯುಗಂಯದೀಯಂ || ಜೈನೇಂದ್ರಂನಿಜ
³⁰ಶಬ್ದ ಭಾಗಮತುಳಂಸಮ್ಪರ್ತ್ಯಸದ್ಭಿಜರಾಸಿದ್ಧಾನ್ತೇನಿಪು
³¹ಅತ್ವಮುದ್ಧಕವಿತಾಂಜ್ಞಿನಾಭಿದೇಶಸ್ವಕಃ | ಭನ್ತ ಸೂ
³²ಕ್ಷತ್ರಿಯಂಸಮಾಧಿಕಶತಕಸ್ಯಾಸ್ಥೈರ್ಯದೀಯಂವಿದಾವಾ
³³ಖ್ಯಾತೀಹನಪೂಜ್ಯಪಾದಮುನಿಪೂಜ್ಯೋಮು
³⁴ನೀನಾಂಗಾಃ || ತತ್ಕ್ಷಣ ||

(ಪಕ್ಷಿಮಮುಖ.)

- ¹ಜನಿಪ್ಪಾಕಳಂಕಂಯಜ್ಞ ನವಾನಮಾದಿತಃ | ಅಕಳಂಕಖಚೋ
²ಯೇನಗೋಕಳಂಕೋಮಹಾಮತಿಃ || ಇತ್ಯಾದ್ಯದ್ಧಮು
³ನೇಂದ್ರಸನ್ತ ತನಿಧ್ಯಾಪ್ರಮೋಲನಂಘ್ರಿತೋಪಾಶೀನದಿಗಾ
⁴ಪ್ರಭೇದವಿಲಸದ್ವೇಶಿಗಾಶೀನಿಪುತೀ | ಗೋಪಾಚಾರ್ಯಾಃ
⁵ತಿಪ್ರಸಿದ್ಧ ಮುನಿಪೂಜ್ಯಾಶ್ರೀಶ್ವರೇಂದ್ರಾಪೂಜ್ಯಾಶ್ರೀನ
⁶ಚೇತುನಾಭವಭಿಯಾದಿಪ್ರಾಂಶುಸೇವಿಸ್ಸದೀ ||
⁷ಶ್ರೀಮತ್ಪ್ರಕಾಶ್ಯಯೋಗೋಮುನಿಮಹಿಶಾಕಾಯ

- 9 ಲಗ್ನಾ ತನುತ್ರಯಸುಖಭೂದ್ವೈಪ್ಪಿರಾಧಾನಿತರಗ
 10 ಜೋಗ್ರೀದ್ವೈಮಾತ್ರಾಂಜನಿಂಜಂ | ಚಕ್ರೇನದ್ವೈತ್ವಚಾಮಾಕೃತ
 11 ಯತಿವರಸ್ಯಾಚರತಸ್ತಸ್ಮೈಜೇತುಂಗೋಲ್ಲಾಸಾಯುಗ್ಯ
 12 ಸ್ಯ || ಆವಿಧ್ಯಕಾಣ್ಣಾದಿಕವದ್ವನಂದಿಸ್ತದ್ವಾಂತಿಕಾಖ್ಯಾಜನಿ
 13 ಯಸ್ಯಲೋಕೇ | ಕಾಮಾರದೇವಪ್ರತಿಪಾದ್ಯದ್ವೈಜ್ಞ
 14 ಯಾತು ನೋಜ್ಞಾನನಿಧಿಸ್ತದೀರಃ || ತಚ್ಚೈವೈಕುಳ
 15 ಭೂಪಗಾಖ್ಯಾಯಶಿವಶ್ಚಾಂತವಾರಾಂನಿಧಿಸ್ತದ್ವಾ
 16 ನ್ತಾಂಜನಿಧಿಪಾರಗೋನತವೀಯಸ್ತತ್ಸದ್ವೈಜ್ಞಮು
 17 ಜಾನ | ಕಲ್ಪಾಂಜೋರುಪಭಾಸ್ತದೇವಭಿತತಕ್ರಗ್ಗ
 18 ನ್ನಕಾರಾಪ್ರಭಾಚಂದ್ರಾಚೋಮುನಿರಾಜಮಂದಿತ
 19 ವರಣೀಕುಣ್ಡಕುಂದಾನ್ಯಯಃ || ತಸ್ಮೈಕುಳ
 20 ಭೂಪಗಾಖ್ಯಾಯಮುನೇಶೈಶ್ಚೋವೀಯಸ್ತು ತಸ್ಯ
 21 ದ್ವೈತ್ವಕುಳಚಂದ್ರದೇವಮುನಿವಸ್ತದ್ವಾಂತವಿದ್ಯಾನಿ
 22 ಭಿಷತ್ಚೈವೈಜ್ಞಾನಮಾಘನಂದಿ ಮುನಿರಾಕೋಶಾ
 23 ಭರಣೀಕುಳಕೃದ್ವಾಂತಾಂಜನವರಗೋಚ
 24 ಷಧ್ಯತಿಶ್ಚಾಂತಚಕ್ರೇಶ್ವರಃ || ಎಳಮಾವಿಂಜ
 25 ನವಬ್ರಹ್ಮದಂತಿಗೋಳಮಾಣೀಶ್ಯದಿಂಜನವ
 26 ಷತಾರಾಧನಿನಂಜನಂಭವಮಾಗಿಸ್ತದ್ವೈಜ್ಞತು
 27 ನಿವೃತ್ತಕವೀಗೃಹ್ಯಚಂದ್ರದೇವಚರಣಂಭೋಜಾತನೇ
 28 ವಾವಿನ್ಯಕಸ್ಯದ್ವಾಂತಿಕ ಮಾಘನಂದಿಮುನಿಯೋ
 29 ಕೋಂಜಕುಣ್ಡಾನ್ಯಯಃ || ಹಿಮವತ್ಪ್ರೀತಮುಕ್ತಾಫಲತ
 30 ರಕತರತಾರಾರೇಯಕುಂದೋಪಮೇತಿವ್ಯಾಪ್ತದ್ವೈಜ್ಞಂ
 31 ಜನನವನತಭೂಪಂಜಕಂಭವ್ಯವದ್ವೈಜ್ಞಮೂಲೇಮು
 32 ಜಕಂ || ಪಂಡಿತತವಿನತಮಾಘನಂದಿವ್ಯಾಪ್ತವಾಚಂಯಮಿ
 33 ರಾಜಂವಾಗ್ಯಧೂಪೀನಿಶಿತಪಿಪಾಸನ್ನತ್ವನದ್ರತ್ವಪ
 34 . . . ತಮದರವನೀಕುಳಮಂಭರದಿನಿಶ್ಚಿದಿಸಲೇ
 35 ಸರಿಯನಿದಂವರಸವ್ಯಮಾಚ್ಚತಂಭಂಭರಯೋಶ ||
 36 ಮಾಘನಂದಿಸ್ತದ್ವಾಂತಿಕ || ತಚ್ಚೈವೈಜ್ಞ ||
 37 ಅವರಗುಣ್ಡಗಕುಸಾತುಂಜಕೇದಾರನಿಕರನದಾನ್ಯೋಯಾಂಸಸಾ
 38 ಮನ್ತನಿಂಜದೇವವಾದ್ವೈಜ್ಞಂಜನಾಮನ್ತಕಾಮದೇವ ||

(ಉತ್ತರಮುಖ.)

1 ಮುನಿಸ್ತದ್ವೈಜ್ಞಕಮಾಘನಂದಿಮುನಿರಾಕೋಶಮೂ

2 ದ್ವೈಜ್ಞಂಭರತಂಭವಮಾಘನಂದಿಸ್ತದ್ವೈಜ್ಞಮೂ

- 2 ಸುಕೀರ್ತಿ ಪ್ರಭಾಸ್ಕರಿತಾಳಂಕೃತದೇವಕೀರ್ತಿ ಮುನಿಃ
 3 ಕೀರ್ತಿಪ್ರಭಾಸ್ಕರಿತಾಳಂಕೃತದೇವಕೀರ್ತಿ ಮುನಿಃ
 4 ಸಿನ್ನಾ ವಸ್ಯದ್ಧಾನ್ವಿತಃ || ಕ್ಷೀರೋದಾದಿವಚಂದ್ರಮಾಮು
 5 ಲೋಕವಪ್ರಭಾತರತ್ನಾ ಕಾಶಾಸಿದ್ಧಾಂತೇಶ್ವರಮಾಘನ
 6 ಸ್ಥಿಯಮಿನೋಜಾತೋಜಾನ್ತಂಜನಃ | ಚಾರಿತ್ರ್ಯಕನಿಧಾ
 7 ನಧಾಮಸುವಿನಮೋಗೋದವತ್ತಿಸ್ವಯಂಶ್ರೀಮದ್ಗಂ
 8 ಡವಿಮುಕ್ತದೇವಯತಿಪಸ್ಸೈದ್ಧಾಂತಚಕ್ರಾಧಿಪಃ || ಅವ
 9 ರಸಧಮ್ಮರ್ | ಅನೇವಾದಿಕಥಾತ್ರಯಪ್ರವಣದೊ
 10 ಶಿವಿದ್ವಜ್ಜನಮುಚ್ಚೈವಿದ್ಯಾವಪ್ಪಂಭವನವುಪ್ಪಯುಪರವಾ
 11 ದಿಕ್ಷೋಣಿಭೃತ್ಪಕ್ಷಮಂದೇವೇಂದ್ರಂಕಡುವಂದಂಕಡಿದಲೆ
 12 ಸ್ವಾಧ್ಯಾಯವಿದ್ಯಾಸ್ತಂತ್ರವಿದ್ಯಾಪ್ರಕೀರ್ತಿವ್ಯಮುನಿಃ
 13 ಉವಿದ್ಯಾಪ್ರಕೀರ್ತಿವ್ಯಮುನಿಃ || ಕುತೀರ್ತಿತ್ಯವಿದ್ಯಾವ್ರತಿರಾಘವ
 14 ಪಾಂಡವೀಯಮಂವಿಮುಘಾತಮತ್ಯಂತಿಯನಿಗತಪ್ರತ್ಯಾಗತದಿಂ
 15 ಮ್ವಮಕೀರ್ತಿಯಂಪ್ರಕಟಿಸಿವಂ || ಅವರಗ್ರಜಮ ||
 16 ಯೋಬಾದ್ಧಕ್ಷತಿಭೃತ್ಕರಾಳಕುಳಿಕ್ಕಾ ವ್ಯಾಕಮೇಘಾನೋಮಿ
 17 ವಾಂಸಾಮತವತ್ತಿವಾದಿವವವನ್ಯಾತಂಕಂಕೋರವಃ | ಸ್ವಾಧ್ಯಾಯಾಭಿ
 18 ಕರತ್ಸಮುದ್ಗತಸುಧಾಕೋಟಿಸ್ತಮಸ್ತುತಸ್ತೋಮಾನ್ಮುನಿಃ
 19 ಸತೇಕನಕನನ್ನಿಖ್ಯಾತಯೋಗೀಶ್ವರಃ || ವೇತಾಳೋಮುಕೇಶ್ವತಾಂಜ
 20 ಪುಟಸ್ತಂನೇವತೇಯತ್ವದೇವೋಟ್ಟಂಗಪ್ರತಿಪಾಕೋನಿವಸತಿವ್ಯಾ
 21 ರೇಚಯಸ್ವಾನ್ವಿತಃ | ಯೇನಕ್ರೀಡತಿಸಂತತಂನುತತಮೋಲಕ್ಷ್ಮೀಯ್ಯ
 22 ಕೇಶೋಪಯಸ್ಸೋಯಂಘಟಿದೇವಚಂದ್ರಮುನಿಃ
 23 ಘಾಗೇಶಃ || ಅವರಸಧಮ್ಮರ್ ಮ್ಮಾಘನನ್ನಿತ್ಯವಿದ್ಯಾದೇವರುದ್ರಾ
 24 ಚಕ್ರವತ್ತಿಕ್ರೀಮದ್ಧೇವಕೀರ್ತಿಪಂಡಿತದೇವರಃ ಸ್ವಯಂಶ್ರೀಕುಘಾತಂ
 25 ದ್ರತ್ಯವಿದ್ಯಾದೇವರುಂಕಂಡವಿಮುಕ್ತವಾದಿಚತುಮ್ಮುರಾಮಾತಂ
 26 ದ್ರತ್ಯವಿದ್ಯಾದೇವರುಂ || ವಾದಿವಜ್ರಾಂಕುಕಕ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯಾ
 27 ದೇವರುಮಾಪರಮೇಶ್ವರನುಗುಪ್ತುಗಳಮಾಣಿಕ್ಯಭಂಡಾರಮುಖ
 28 ಯಾನೆದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಂ
 29 ಯದಂಡನಾಯಕಂ ಭರತಿಯುಯ್ಯಂಕಂ || ಕೀಕರಣದಹಗ್ಗಿಡೊ
 30 ಚಿಯುಯ್ಯಂಕಂ || ಅವರಸಧಮ್ಮರ್ ಮ್ಮಾಘನನ್ನಿತ್ಯವಿದ್ಯಾದೇವರುಂ
 31 ವಾದಿವಜ್ರಾಂಕುಕಕ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯಾ
 32 ದೇವರುಮಾಪರಮೇಶ್ವರನುಗುಪ್ತುಗಳಮಾಣಿಕ್ಯಭಂಡಾರಮುಖ
 33 ಯಾನೆದಂಡನಾಯಕರುಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸವ್ಯಾಧಿಕಾರಿಂ
 34 ಯದಂಡನಾಯಕಂ ಭರತಿಯುಯ್ಯಂಕಂ || ಕೀಕರಣದಹಗ್ಗಿಡೊ
 35 ಚಿಯುಯ್ಯಂಕಂ || ಅವರಸಧಮ್ಮರ್ ಮ್ಮಾಘನನ್ನಿತ್ಯವಿದ್ಯಾದೇವರುಂ
 36 ವಾದಿವಜ್ರಾಂಕುಕಕ್ರೀಮದಕಳಂಕತ್ಯವಿದ್ಯಾ
 37 ದೇವರುಮಾಪರಮೇಶ್ವರನುಗುಪ್ತುಗಳಮಾಣಿಕ್ಯಭಂಡಾರಮುಖ

³⁸ ದೈವೋಕ್ತಾಂಶಾಭಿವರಣೆಗ್ರಹಣಾಪಾಧಾಯಾಂತರೀಯವಿದಿಯದ್ವೈತಿ
³⁹ ದೈವೋಕ್ತಾಂಶಾಭಿವರಣೆಗ್ರಹಣಾಪಾಧಾಯಾಂತರೀಯವಿದಿಯದ್ವೈತಿ
⁴⁰ ಜನನಾಭಿವರಣೆಗ್ರಹಣಾಪಾಧಾಯಾಂತರೀಯವಿದಿಯದ್ವೈತಿ
⁴¹ ಜನನಾಭಿವರಣೆಗ್ರಹಣಾಪಾಧಾಯಾಂತರೀಯವಿದಿಯದ್ವೈತಿ
⁴² ಜನನಾಭಿವರಣೆಗ್ರಹಣಾಪಾಧಾಯಾಂತರೀಯವಿದಿಯದ್ವೈತಿ
⁴³ ಜನನಾಭಿವರಣೆಗ್ರಹಣಾಪಾಧಾಯಾಂತರೀಯವಿದಿಯದ್ವೈತಿ

41

ಅದೇ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಮತ್ಪ್ರಾಣ್ಯದವಮದ್ರಾಂಕಿತವತುಲಮುಖಃಸೀಂದ್ರಸಕ್ರೋದ್ಭವೋದ್ಯೋಗೀ
 2 ಯಂಕಾನನಂವಿಕ್ರಮವಿಕಟತಂದೋದವರಂಗಭೀರಂ |
 3 ಜೀಯಾತ್ಮಾ ರುಣ್ಯಜನ್ಮವನಿವಮಿತಾಸುತ್ಯವ್ಯಗ್ನನೇಕಪ್ರವೇಶ್ಯ
 4 ಸ್ಪಂಸೇವ್ಯಂಮುಕ್ತಿ ಕನ್ಯಾದರಿಶಯಕರಣಾಭಿಮೇತತ್ಯಲೋಕ್ಯಾಂ ||
 5 ಲೋಮಾಲಸಂಘೇದೇಕೀಣಾಭವಸ್ತಕಾಚ್ಛೇಕೋಪಕಂದಾನ್ವಯೇ | ಗುರುಕುಲ
 6 ವಿಹಕಧಮಿತಿಚೇದ್ಯವಿಮಿಸಂಕ್ಷೇಪತೋಭುವನೇ || ಯಸ್ಯವ್ಯಸವ್ಯಲೋ
 7 ಕೈವಾರಹಿತತಂತಂಯಂನಮಾರಾಧಯೇತೇಭವ್ಯಾಯೇನಪ್ರಬುದ್ಧಂ
 8 ಸ್ವಪರಮತಮನಾಶಾಸ್ತ್ರತತ್ತ್ವನಿತಾಂತಂ | ಯಸ್ಯೈವಮುಕ್ತೈಂಗನಸಂಸ್ಕೃತಯತಿಮರಿತಂಫೀರಂ
 9 ಕಾಂಯಾತಿಯಸ್ಯಾಪ್ಯಸ್ಯಾಶಾನಾಸ್ತಿಯಗ್ನಿಂಸ್ತುಭುವನವಹಿತೋವಿಧ್ಯತೇಕೀಲಾಃ || ತಸ್ಯೇ
 10 ಭಿಷಂವತ್ತ್ವವಿವ್ಯವೈರೋರಾದ್ಯಂತವೇದೀಲೋಕಪ್ರಸಿದ್ಧಃ || ಲೋಕಲೋದೀಪೋ
 11 ಹ್ವಸ್ತದಂತೇವಾನೇಗುಣಾಭಿಃಪ್ರಾಸ್ತಂಧಜನ್ಮಾ || ಯಸ್ಯಾಪ್ಯಾವರತ
 12 ಸ್ವಪಾವನಿಪುಣೋಗ್ಯಾಪ್ರಸಾದೋಜನಾನಂದಃ || ಸ್ವಮನಂತೇತಿರಮುನಿ
 13 ಪಶ್ಚಾಂತೈಃಪ್ರಾಪ್ಯತುನಃ | ಕಾಮೋಗ್ರಾಹಗದ್ವಿಜಾಪರಣೀರೂಢೋನರೇಂದ್ರೋ
 14 ಭವತತ್ತ್ವೈವೈರೋಗುರುಪೂಜಕಸ್ಯಾತಿಪದಸ್ಯಚ್ಛಂಧನಸ್ತಾನಃ || ಮುಲ
 15 ಧಾರಿದಾಪುಚಂಧ್ರೋಯಮಿತಾರಿಯದ್ರಾಪ್ರವೃತ್ತಿಭ್ಯೋನಾ | ಯಸ್ಯ
 16 ರೋಯುಗಲಸೇವಾವರಗತಜನತೈಶಿವಂದ್ರತಾಂಜಗತಿಃ | ಪರಮೂತಿಮೂರ್ತೀ
 17 ಧ್ಯಾತ್ವಸತ್ಪ್ರಾಣೀವಿಜಯವಿರತಿಭಾಷೋಜೈನಮಾರ್ಗಪ್ರಸೂವಾಃ | ಕಾಮತ
 18 ಕೇನಾಮಾರೋಧ್ಯಸ್ತಮಾಯಾಂಧಕಾರೋನಿವಿಹಮುನಿವಿನಯೋರಾಗಲೋ
 19 ಪಾದಿಭಾಃ || ಚಿತ್ತೇಶುಭವನಾಂಜೈನೇವಾಶೈವರೂಪಮಸ್ತುಯಾಂ | ಕಾಯೇ
 20 ಪ್ರತನಮಾರೋಪಂಕುಪ್ಪಂನಧ್ಯಾತ್ಮವಿಸ್ತುನಿ || ಪಂಚತ್ರಿಂಶತ್ಸಂಯುತ
 21 ತದ್ವಯಾಭಿಲಾಷತಸ್ಯನುತವರ್ಷೇಭು | ವೃತ್ತೇಷುತಸ್ಯಪ್ರಕೃತಕಾಲೇವಿಸ್ತಿಲ್ಲೋಕವಿ
 22 ಕನದನ್ಯವೇದೀಮಃ | ಪ್ರಮಾದಿವತ್ಸೋಪಮಾಸೇವಾಪರೇತಮುರು
 23 ಕೈವಲಂ | ಪಶ್ಚಿತ್ತೈವೈವತಮದ್ವ್ಯಾಪುಷುಪದೋದಯಾಯಾತಿಃ | ಅಮರಪು
 24 ರಮಪದಮಾಂತಗ್ಗತಚಿರಶೈಶ್ವರ್ಯೈಶ್ಚೈಶ್ವರವನಾಹಂ | ಪರ್ವನಾಕುತೂಪ
 25 ಕೇಶವಯುಕ್ತೋಯುತಾತ್ಮಗೃಹಪ್ರಸೂಮಃ || ಕೃಷ್ಣವೃದ್ಧ || ಮರಾಂ

- ²⁶ಧಕಾರರವಿಹಿಮಕರರೊಗದವ್ಯದ್ವಿಂಧಿಪಂಡಿತದೇವವ್ಯಾರವಾಧವೇಂದುನ
²⁷ಮಯಾಧರಣೀಶ್ರೀಮೂಲನಂಭದೇಶೀಗೋದೋಳ || ಗುರುರಾಮಚಂದ್ರ
²⁸ಯತಿಪನವರ || ಪೃಕುಭೇಂದುಮುನಿಯನ್ನಿಸ್ತಿಗೆಯವಿಸ್ತರದಿಮಾಡಿದಂಜಳ
²⁹ಕರೆಯಧಿಪರಾಯರಾಜಗುರುಗುಂವುಟಂ || ಶ್ರೀವಿಜಯಪಾರ್ಶ್ವಜನವರಕರ
³⁰ಪಾರುಣಿಕಮಳಯುಗಳಬನರತ || ಪೋಗಾಜರಾಜನಾಮಾತವ್ಯಯಾ
³¹ಪೃತ್ಯತೋಹಿಮುಧಾಹಂಧ್ರ || ಹೇಯಾದೇಯವಿವೇಕತಾಜನತಯಾ
³²ಯಸ್ತುತ್ಯದಾದ್ರೀಯತೇತಸ್ಯಶ್ರೀಕುಲಭೂಪಣಸ್ಯವರಶಿಷ್ಯೋಮಾ
³³ಘನಂದಿಬ್ರತೀ || ಸಿದ್ಧಾಂತಾಂಬುಧಿತಿರೋವಿತದೇಶೀಶ್ವರಸ್ಯಶಿ
³⁴ಷ್ಯೋಭವತ್ಪ್ರವಿದ್ಯಾಕುಂಭಚಂದ್ರಯೋಗಿತೀಲಕಸ್ಯಾದ್ವಾವಿ
³⁵ದ್ಯಾಯತೀ || ತಾಚ್ಛಿ ಪೃತ್ಯಾ ರುಕ್ಮೀತಿಪ್ರಾಧಿಕುಣಗಣಪಂಡಿ
³⁶ತಸ್ತಸ್ಯಶಿಷ್ಯಜಾತಸ್ಯೇವಮಾಘನಂದಿಬ್ರತೀಪತಿನುತಥಟ್ಟುರಕಸ್ತಸ್ಯಶಿಷ್ಯ ||
³⁷ಸಿದ್ಧಾಂತಾಂಬೋಧಿಸೀತದ್ವೈತಿರಭಯಶೇತಸ್ಯಶಿಷ್ಯೋಮಹೀದಾನುಖೇಂದ್ರಃ
³⁸ಪಂಡಿತಸ್ತತ್ಪದನುತಿರಮುಳೋರಾಮಚಂದೋಮುಳಾಂಗ || ಚಿತ್ರಂಸಂಪ್ರತಿಪದ್ವನಂ
³⁹ದಿನಿಕತ್ಯತತಾವಕೀನಂತಪಸದ್ವಾನಂದ್ಯುಪವಿಕೃತಾಪ್ರಮದಯುತ್ಯಾಶೀನತಾಂನ
⁴⁰ಮೃತಾಂ || ಕಾಮಂಪೂರಯಸೇಕುಭೇಂದುಪದಭಕ್ತ್ಯಾಸಕ್ತತೇತಸದಾಕಾಮಂದೂರ
⁴¹ಯಸೇನಿದಾಕೃತಮಹಾವೋಹಾಂಧಕಾರಾಗಮ || ಕಾಮವಿದಾರೋದಾರಃಕ್ಷ
⁴²ಮಾವೃತೋಪ್ಯಕ್ಷವೋಜಾಗಡಿಭಾಸ || ಶ್ರೀಪದ್ಮನಂದಿಸಂಧಿತಪಂಡಿತಪದ್ಮದಯ
⁴³ಕಾಮುದೇಶೀತಕರ || ಪಂಡಿತನಮುದಯವತಿಕುಂಭಚಂದ್ರಸ್ಯಯಶಿಷ್ಯಭವತಿ
⁴⁴ಸುದಯಾಸ್ತಿ || ಶ್ರೀಪದ್ಮನಂದಿಸಂಧಿತಯಮಿರಾಭವದಿತರಮುನಿಘನಾರೋಕೇ ||
⁴⁵ಶ್ರೀಮದಧ್ಯಾತ್ಮಿಕುಂಭಚಂದ್ರದೇವಸ್ಯಸ್ಯಶೀಯಾಂಶೇವಾಸಪದ್ಮನಂದಿಸಂಧಿತದೇವೇನವಾ
⁴⁶ಧವಚಂದ್ರದೇವೇನೇತಸರೋಕ್ಷವಿಸಿಯಸಿಮಿತ್ತಂನಿಪದ್ಯಕಾಕಾರಯೇತಾ || ಭದ್ರಂಭವತು
⁴⁷ಜನರಾಗನಾಯ ||

42

ಆ ಮುಂಟಪದ ಎಚ್ಚಾರಾದ ಮುಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖಿ)

- ¹ಶ್ರೀಮಾತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾವೋಘ
²ಲಾಙ್ಘನಂ || ಜಿಯುತ್ಪ್ರಯೋಗ್ಯನಾಘಸ್ಯಕಾನನಂ
³ಜನರಾಗನಂ || ಶ್ರೀಮನ್ನಾ ಭೇಯನಾಥಾದ್ಯಮಳಜನ
⁴ವಾನೀಕಸಾಧೋರುವಾರ್ಧಿಪ್ರದ್ವಸ್ತಾಘೇಪ್ರಮೇಯಪ್ರಚಯ
⁵ವಿಜಯಕೃವಲ್ಯುಪೋಧೋರುವೇದಿ || ಕಸ್ತಸ್ಯಾತ್ಮಾರಮುದಾರಬ
⁶ಗಿತಜನತಾಂನನಾರೋರುಭೋಪಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂವ
⁷ರಮುಖುಮಹಾವೀರ್ಯವೀಚಿಸಿಕಾಯ || ಶ್ರೀಮನ್ಮನೋದೋ
⁸ತ್ತಮುಗತ್ವವಗ್ಗಾಕಿಗ್ಗಾಕಮಾದ್ಯಾಪ್ಯಭವಿಷ್ಯವಸ್ತೇ || ತತ್ರಾಂಬುಧಾ

(ದಕ್ಷಿಣವುಖ.)

- [illegible]

- ³⁵ದ್ವಂದ್ವಯೋಧೌತತ್ವೋಕೋದರಃ | ಉಚ್ಚಂಚಸ್ತೃರಭೂರಭೂ
³⁶ಧರವಮಿಖ್ಯಾತೋಬಭೂವಕ್ಷಿತಾಸ್ಪ್ರೀತುನ್ಮಯಸೀತ್ತಿ
³⁷ದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಶಾಕೇರಂದ್ರನವದ್ಯುಚಂ
³⁸ದ್ರಮುನುಮ್ಪ್ರಾಪ್ಯಾಪ್ಯಸಂವತ್ಸರೇವೈವಾಬೀಧವಳಚ
³⁹ತುಪ್ತಕದಿನೇವಾರಣಸೂರ್ಯಾತ್ಮಜೇ | ಪೂರ್ವಾಕ್ಷೇಪ್ರಕ
⁴⁰ರೇಗತೇರ್ಧನಸಿತೇಸ್ವರ್ಗಂಜಾಮಾತ್ಮವಾನ್ವಿಖ್ಯಾತೋನ
⁴¹ಯಕೀತ್ತಿದೇವಮುನಿಪೋರಾದ್ಯಂತಚಕ್ರಾಧಿಪಃ || ಶ್ರೀಮ
⁴²ಚ್ಚೈವನವತೋಬಿವಧ್ಧಾನವಿಧುಸ್ಸಾಹಿತ್ಯವಿದ್ಯಾನಿಧಿಸ್ವರ್

(ಪಕ್ಷಿ ಮಮುಖ.)

- ¹ದ್ವಪ್ತಕಹಸ್ತು ಮನ್ತ ಕುಲತತ್ಪ್ರೀತ್ಯಾತ್ಮಕಾನ್ತೀರವಃ | ಸಗ್ರೀವನು
²ಚಂಪ್ರದೇವತನಯಸ್ಸಾಜನ್ಯಜನ್ಯಾವನೀಸ್ಥೇಯಾತಃಶ್ರೀನ
³ಯಕೀತ್ತಿದೇವಮುನಿಪಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರೇಶ್ವರಃ || ಗುರುವಾದಂಬ
⁴ತರಾಧಿಪಂಗಿಬಲಿಗಂದಾನಕ್ಕೆ ಬಿಟ್ಟಿಂಗಿತಾಂಗುರುವಾದಂಸುರಭೂಧ
⁵ಕಕ್ಕೆ ನೆಗ್ಗಾ ಕೈಳಸಕೈಳಕ್ಕೆ ತಾಂಗುರುವಾದಂವಿನುತಂಗಿರಾಜಿಸುವಿರುಂ
⁶ಗೋಳಂಗಿರೋಕಕ್ಕೆ ಸದ್ಗುರುವಾದಂನಯಕೀತ್ತಿದೇವಮುನಿಸಂರಾದ್ಯಾನ್ತ
⁷ಚಕ್ರಾಧಿಪಂ || ತಚ್ಚೈವೈ || ಹಿಮಕರತರವಭ್ರಕ್ಷೀಂಕಡೋಳಜಾಳ
⁸ಸ್ಥಟಕಸತಕಯಕ್ಪುಕುಭದ್ರಿಕ್ತಕನಾಳಃ | ಮದನವದತಿಮಿಸ್ರ
⁹ಶ್ರೀಣಿತೀವ್ರಾಂಕುಮಾಗೇಜಯತಿನಿಖಿವಂಯೋಮೇಘಚಂದ್ರವ್ರತೀಂ
¹⁰ದ್ರಃ || ತತ್ಪ್ರಥಮ್ಪೂರ್ || ಕಂದರ್ಪುಹವಕ್ಯತೋಧುರತನುತಾಗೋ
¹¹ದಮೋರಸ್ಥಗೇಚಂಚದ್ಧರಮಳಾವಿನೇಯಜನತಾನೀರೇಜಿನೀಭಾನವಃ | ತ್ವ
¹²ಕ್ತಾಕೇದಭಬಿವಿವ್ವಿಕಲ್ಪನುತಯಾಶ್ಚಾರಿತ್ಯಚಕ್ರೇಶ್ವರಾಣಂಭಂತ್ಯ
¹³ನ್ನಿತಿತುಕವಾಸಮಲಧಾರಿಸ್ವಾಮಿನೋಭೂತಳಃ || ತತ್ಪ್ರಥಮ್ಪೂರ್ ||
¹⁴ಬಟ್ಟಿಮ್ಪ್ರವಿದಯಮಂತ್ರೇನಾನಾವಿಧರೋಗಾಂತವೈದ್ಯೇಚ | ಜಗ
¹⁵ದೇಕನೂರೇದಶ್ಮಿಧರದೇವೋಬಭೂವಜಗತಿಪ್ರವಣಃ || ತತ್ಪ್ರ
¹⁶ಥಮ್ಪೂರ್ || ತತ್ಪ್ರವಾಕ್ಯಕರಣಾಗಮಸಾಹಿತ್ಯಪ್ರಭೃತಿಸಕಳಣ
¹⁷ಸ್ತಾತ್ಪ್ರಜ್ಞಃ | ವಿಖ್ಯಾತದಾಮನಂದಿತ್ರಿವಿದ್ಯಮುನೀಶ್ವರೋಧದಾ
¹⁸ಗ್ರೇಜಯತಿ || ಶ್ರೀಮಚ್ಚೈವನಮತಾಬ್ಜನೀದಿನಕರೋನ್ಮಯಾಯ
¹⁹ಕಾಭ್ರಾನಿಕಲಾಪ್ತಾಕಾವನಿಭೃತ್ಪ್ರಾಕುಗೋ ಬಾದ್ಧಾಬ್ಧಿಕುಂ
²⁰ಭೋದ್ಧವಃ | ಯೋಮಿಮಾಂಸಕಗಂಧಸಿಂಧುರ ಕಿರೋನಿರ್ಭೇದಕ
²¹ಣ್ಣೀರವಸ್ತ್ರವಿದ್ಯಾತ್ಮಮದಾಮನಂದಿಮುನಿವಸ್ತೋಯಂಭವಿ
²²ಭ್ರಾಜತೇ || ತತ್ಪ್ರಥಮ್ಪೂರ್ || ದುಗ್ಧಾಬ್ಧಿಸ್ಥಟಕೇಂದುಕುಸ್ತಕುಮುದ
²³ವ್ಯಾಭಾಸೀತ್ತಿಪ್ರಿಯಸ್ಸಿದ್ಧಾಂತೋದಧಿವಧ್ಧಾನಾಮೃತಕರಃ
²⁴ಸಾರಾತ್ಮ್ಯರತ್ನಾಕರಃ | ಖ್ಯಾತೋನಯಕೀತ್ತಿದೇವಮುನಿಪೋ
²⁵ಮದನವದ್ವೈಯೋಭೂತ್ಯಸ್ಯಂಭವಿಭಾನುಕೀತ್ತಿಮುನಿವ
²⁶ಸ್ಸಿದ್ಧಾನ್ತಚಕ್ರಾಧಿಪಃ || ಉದಗೇಂದ್ರಕ್ಷೀರನೀರಾಕರರಜಃಕಿಂ

- 27 ಶ್ರೀಶತ್ಕವ್ಯತಗಂಗಾಹರಹಾಸ್ಯರಾವತೀಭಸ್ಯಟಕವೃದ್ಧ
 28 ಭಕ್ತಭಾಷ್ಯಭ್ರೂಹಾರಹಾರಾಮರಾಜಪ್ರೀತಪಂಕಜೇರುಹ
 29 ಹಲಭರ ವಾಕ್ಯಂಖಂಸೇಂದುಕುನ್ನೋತ್ತ ರಚಂಚತ್ತೀತ್ತೀಕಾ.ನ್ಮಂಧರ
 30 ಯೇಳನಿದನೀಳಾನುಕೀತ್ತೀವ್ರತೀದ್ರಂ || ತತ್ಸಧಮ್ನರ್ || ಸದ್ವೃ
 31 ತ್ತಾ ಕೃತಿಗೋಭಿತಾಖಿಕಳಾಪೂರ್ಣಾ ಸ್ವರಧ್ಯಂಸಕಾಶ್ವದ್ವಿ
 32 ಸ್ವವಿಯೋಗಿತ್ಯತ್ಸುಖಿಕರಶ್ಚಿಜಾಳಚಂದ್ರೋಮು
 33 ನಃ | ವಕ್ತೋನಕಳೇಕಾಕಾಮಸುಹೃದಾಚಂಚದ್ವಿಯೋಗಿ
 34 ದ್ವಿಪಾಲೋ ಕೇಸ್ತಿಂನುಪಮಿಯಾತಿ ಕಥಮಸಾತೇನಾಥಲೋಂದು
 35 ನಾ || ಉಚ್ಚಂಚಮದನಮದಗಜನಿಬ್ಧೇದನಪಟುತರಪ್ರಾಪ
 36 ವ್ಯುಗೇದ್ರಃ | ಭವ್ಯಕುಮುದೋಭವಿಕನನಚಂದ್ರೋಭು
 37 ವಿಭಾತಿಲಾಳಚಂದ್ರಮುನೀಂದ್ರಃ || ತಾರಾದ್ರಿಕ್ಷೀರಪೂರ
 38 ಸ್ವಟಿಕಸುರಸರತ್ತಾರಾಚೇಂದುಕುಂದಪ್ರೀತೋದ್ಯುತ್ಪ್ರೀ
 39 ತ್ತೀಲಕ್ಷ್ಮೀಪ್ರಸರಧವಾತಾಕೇವದಿಕ್ತಕ್ರವಾಳಃ | ಶ್ರೀಮತ್ಪ್ರಿ
 40 ದ್ಧಾನ್ವಚಕ್ತೀಕ್ಷರನುತನಯಕೀತ್ತೀವ್ರತೀಕಂಘ್ರಭಕ್ತಃ

(ಉತ್ತರಮುಖ)

- 1 ಶ್ರೀಮಾರ್ಗಭಟ್ಟಾರಕೋಜಗತಿವಿಜಯತೇವೋಘೋಕಂದ್ರ
 2 ಪ್ರತೀಂದ್ರಃ || ಗಾಂಧೀಯೋಮಕರಾಕರೋವಿತರಣೇ
 3 ಕಲ್ಪದ್ರುಮಸ್ತೇಜಸಪೋಚ್ಚಂಚದ್ವಿಮನೀಕಳಾಸ್ಯಪಿ
 4 ಕೇಧ್ಯಯೋಪುನಮ್ನಂದರಃ | ಸವೈರ್ವಿವಿವರದೇಣ್ಣೀನಿ
 5 ಮ್ನೋಕಯಕೋಲಕ್ಷ್ಮೀಮನೋರಂಜನೋಭಾತ್ಯಸ್ಯಾಂಧವಿವಾಳಃ
 6 ನ್ನೋ ಮುನಿಪೋಭಟ್ಟಾರಕಾಗ್ರೇಸರಃ || ವಸುಪೂರ್ಣಾಸಮಸ್ತಾಃ
 7 ಕ್ಷತಿಚಕ್ರೇವಿರಾಜತೇ | ಚಂಚತ್ಸು ವಳಯಾನಂದ ಪ್ರಭಾಚಂದ್ರೋ
 8 ಮುನೀಂದ್ರಃ || ತತ್ಸಧಮ್ನರ್ || ಉಚ್ಚಂಚಗ್ರಹಕೋಟಿಯೋನಿಯ
 9 ಮಿತಾಸ್ತದ್ವೈನ್ದಿಯೇನಕ್ಷಿತಾಯದ್ವಾಙ್ಮಾತನುಧಾರನೋಯಿಳ
 10 ವಿಪವೃಷ್ಟೇದಕಾಕ್ಯೋಭತೇ | ಯತ್ತಂಚೋದ್ಯವಿಧಿಸಮಸ್ತಜನ
 11 ತಾರೋಗ್ಯಾಯಸುವರ್ತತೇನೋಯಂಕುಂಭತಿಪದ್ವನಂದಿಮುನಿ
 12 ನಾಭೋಮಂತ್ರವಾದೀಂದ್ರಃ || ತತ್ಸಧಮ್ನರ್ || ಚಂಚಚ್ಚಂದ್ರಮರೀಚಿ
 13 ಚಾರದಧನಕ್ಷೇರಾಬ್ಧಿ ತಾರಾಚಕಪೋದ್ಯುತ್ಪ್ರೀತ್ತೀವಿಕಾನಮಂಚುರತ
 14 ರಬ್ರಹ್ಮಾಂಚೋಂದೋದರಃ | ವಾಕ್ಯಾಸ್ತಾಕಾನಸ್ತನದ್ವಯತ
 15 ಟೀಹಾರೋಗಭೀರಸ್ಮರನೋಯಂಸನ್ನತನೋಮಿಚಂದ್ರಮುನಿಪೋ
 16 ವಿಭಾಜಿತೇಭೂತಳ || ಭಂಜಾರಾಧಿಕೃತಸ್ಯಮಸ್ತನೇ
 17 ಚಿವಾಧೀಗೋಜಗದ್ವಿಕ್ರಮಕೃಷ್ಣೇನಯಕೀತ್ತೀದೇವಮು
 18 ನಿಪಾದಾಂಭೋಜಯುಗ್ಮಪ್ರಿಯಃ | ಕೀತ್ತೀಕ್ಷೀನೀಳಯಿಪ
 19 ರಾತ್ಯಾಚರತೋನಿತ್ಯಂವಿಷಾತಿಕ್ಷಿತಾಸೋಯಂಶ್ರೀನಿಧಮ್ನರ್
 20 ಜ್ಞೇಕರನವ್ಯಕ್ತರತ್ನಾಕರಃ | ಶ್ರೀಮತ್ಪ್ರೀಕರಣಾಧಿಪಸ್ಯ

- ²¹ ಚಿವನು ಘೋಷವಿಧವನ್ನಿಧಿಶ್ಚಿತವ್ಯಾನ್ಮಮಾನ್ಮದಾನಕರ
²² ಗೋಪ್ಯಹಿಕ್ಷಿತೋಪಾತಃ | ಗ್ರೀನೀರೋಚನಧರ್ಮನಿಮ್ಮಳಮ
²³ ನಾಸ್ತುಹಿತ್ಯವಿದ್ಯಾಪ್ರಿಯಸ್ತುಜನ್ಯೈಕನಿಧಿಶ್ಚಕಾಂಕವಿಕದ
²⁴ ಪೋದ್ಯದ್ಯಕ್ತಗ್ರಹತಃ | ಆರಾಧ್ಯೋಚನವೋಗುರು
²⁵ ನಯಕೀತಿಶ್ಚಾತ್ಮತಯೋಗೀಶ್ವರೋಚೋಗಾಂಬಾಜನನೀತುಯ
²⁶ ಸ್ಯಜನಕಶ್ಚಿಬಮ್ಮದೇವೋವಿಭುಃ | ಕ್ರೀಮತ್ಪಾ ಮಲತಾಸು
²⁷ ತಾಪುರಪತಿಶ್ಚಿಮಲ್ಲಿನಾಥಸ್ತುತೋಭಾತ್ಯಸ್ತಾಂಭುವಿನಾಗ
²⁸ ದೇವಸಹಿವಕ್ತೃದಾಂಬಿಕಾವಲ್ಲಭಃ || ಸುರಗಣಕರದಿಂದ್ರಸ್ತು
²⁹ ರತ್ನೀತಿಶ್ಚಕಾಂಕವಿಕದವಿಕ ದಿಗಂತೋವಾಗ್ವದೋಚಿತಶಾನ್ತಃ | ಬುಧನಿ
³⁰ ಧನಯಕೀತಿಶ್ಚಾತ್ಮತಯೋಗೀಂದ್ರಪಂಚಾಂಬುಜಯುಗಕ್ಯತ
³¹ ಸೇವಕೋಭತೀಶ್ವರಗದೇವಃ || ಪ್ಯಾತ್ಯಶ್ಚಿನಯಕೀತಿಶ್ಚದೇವಮು
³² ನಿರಾಧಾನಾಂಬಯಃ ಪೋಶ್ಚಿಸ್ತೀತಿಶ್ಚಾಂಪರಮಂದರೋಚ್ಚವಿನ
³³ ಪ್ರಾಂಕತ್ಯಾಂನಿಷಿಧ್ಯಾಲಯಂಭಕ್ತಾಕ್ರಾರಯದಾಶಕಾಂಕದಿನಕ್ತ
³⁴ ತ್ವಾಂಕೀಶ್ಚರಂಸ್ಥಯನೋನಾಗಸ್ಯಚಿವೋತ್ತಮೋನಿ
³⁵ ಜಯಶ್ಚ ಶ್ರೀಕುಭದ್ರಿಗ್ಧಂಡಲಃ ||

ಚಾಮುಂಡರಾಜನ ಬಿಸ್ತಿಯ ದಕ್ಷಿಣ ಭಾಗದ ಮೂಟವದಲ್ಲಿ.

(ವಾರ್ತಮುಖ್ಯ.)

- ¹ ಕ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘಲಾಂ
² ಭನಂ | ಪೇಯಾತ್ಮೈಕೋಕ್ಯವಾಧಸ್ಯಕಾನನಂ ಜಿನಕಾಸ
³ ನಾ || ಕ್ರೀಮತ್ಪಾ ಭೇಯನಾಥಾದ್ಯಮಳಜಿನವರಾ
⁴ ನೀಕಸಾಧೋರುನಾಧಿಶ್ಚಕ್ರದ್ವಯಾ ಘಪ್ರಮೇಯ
⁵ ಪೂಜಯವಿಪಯಕೈವಲ್ಯೋಧೋರುವೇದಿಃ | ಕಸ್ತಸ್ಯ
⁶ ತ್ವಾಂಕೀಶ್ವರಮುದ್ರಾಕವಿತಜನತಾನನ್ನನಾದೋರುಭೋದಃ
⁷ ಸ್ಥೇಯಾಡಾಚಂದ್ರತಾರಂಪರಮಗುಖಮಹಾ ವೀ
⁸ ಯ್ಯಾವಿಚೀನಿಕಾಯಃ || ಕ್ರೀಮತ್ಪಾ ನೀಂದ್ರೋತ್ತಮರ
⁹ ತ್ವವಾಗ್ನಿಗ್ರಾತಮಾದ್ಯಾಪ್ರಭವಿಶ್ವವಸ್ತೇ | ತ
¹⁰ ತ್ರಾಂಭುಧಾಸಪ್ತಮಹದ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸಂತ
¹¹ ತಾನಂದಿಗಣೋಭೂವ || ಕ್ರೀಮತ್ಪಾ ನಂದೀಶ್ವರವ
¹² ದ್ಯನಾಮಾಪ್ಯಾಕಾಯೋಕಶ್ಚಿತ್ತರಕೋಂಡಿಕಾಂ
¹³ ದಃ | ದ್ವಿತೀಯಮಾಸಿದಧಿಧಾನಮುದ್ಯತ್ಕಂ
¹⁴ ತ್ರಸಂಪಾತಸುಪಾರಂಧಿಗಾ || ಅಭೂದುಮಾನ್ಯಾ
¹⁵ ತಿ ಜನೋಕ್ತೋದೋಕಾಮಾಕಾಯೋಕಶ್ಚಿತ್ತರಗೃಧ್ರ

- ¹⁶ಬಂಜ್ಞಃ | ತದನ್ವಯೇ ತತ್ಪದ್ಧತೋಸ್ತುನಾನ್ಯಸ್ತಾ ತ್ವಾ
¹⁷ಲಿಕಾಸೇ ಭವದಾತ್ಮಕೇರೀ || ಶ್ರೀಗೃಹ್ಯಪ್ರಸಿದ್ಧಮುನಿ
¹⁸ಪ್ರಸ್ಯಬಳಾಕುಂಡ್ಯಕಿ ಪ್ಲೋಜನಿಪ್ಪಳುವನ
¹⁹ತ್ರಯವತ್ತಿಕೀರ್ತಿಃ | ಬಾರಿತ್ರಜಂಜುರವಿಳಾವನಿ
²⁰ಪಾಳಮೃಗಮಾಳಾಶೀ ಮುಖವಿರಾಜಿತಭಾದ
²¹ಪದ್ಮಃ || ತಪ್ತಿ ಪ್ಲೋಗುಣವಂದಿಸಂದಿತಯಶಿಶ್ವಾ
²²ಂತ್ರ ಚಕ್ರೇಶ್ವರಃ ತತ್ಕರ್ವ್ಯಾಕರಣವಿ ಬ್ರಹ್ಮನಿ
²³ಪ್ರಣಾಸ್ಸುಹಿತೈವಿದ್ಯಾಶತಿಃ | ಮಿಥ್ಯಾವಾ
²⁴ದಮದಾನ್ತಸಿನ್ಧು ರಘುಸಂಘಟ್ಟ ಕಾಶ್ಮೀರವೇ
²⁵ಭವ್ಯಾಭೋಜನಿವಾಕರೋವಿಜಯತಾಂ ಕಂದರ್ಪ
²⁶ದಪ್ಪರ್ಪಕಃ || ತಪ್ತಿ ಪ್ಲೋಸ್ತಿರತಾವಿವೇಕಸಿದ್ಧ
²⁷ಯಃ ಶಾಸ್ತ್ರೋಪ್ಪಿ ಪಾರಂಗತಾ ಸ್ತೇಶೋತ್ಕೃಷ್ಟತಮಾ
²⁸ದ್ವಿಸಪ್ತತಿಮಿಶಾಃ ಸಿದ್ಧಾಂತ ಶಾಸ್ತ್ರಾರ್ಥಕ | ವ್ಯಾ
²⁹ಖ್ಯಾನೇಶಟಪ್ತೇವಿಚಿತ ಚಕಿತಾಸ್ತೇಪಸ್ಯಸಿ
³⁰ಪ್ಲೋಮುನಿನಾನಾನೂಸನಯಪ್ರಮಾಣ
³¹ನಿಪುಣೋವೇವೇಂದ್ರಸೃದ್ಧಾಂತಿಕಃ || ಅಯನಿವಯಿಸ
³²ಚೋಡಾರತ್ನ ರಾರಾಜತಾಂಪ್ರವ್ವಿಜಿತಮಕರಕೇತುಪ್ಪ
³³ತದೋದ್ದೇಹಗರ್ಭಃ | ಕುನುನಿಕರಯೋಧ್ರೋಕಂ
³⁴ಭೋಜಿದಂಡಸಪಯತು ವಿಮುಢೇಂದ್ರೋಜನರತೀಭ-ಳ
³⁵ಪಟ್ಟಃ ||

(ದಕ್ಷಿಣಮುಖ)

- ¹ತಪ್ತಿ ಪ್ಲೋಕಲಭಾತನಂದಿಮುನಿಪಃ ಸೃದ್ಧಾಂ
²ತಚಕ್ರೇಶ್ವರಃ ಪಾರಾವಾರರೀತಧಾರಿ
³ಸಿ ಕುಕವ್ಯಾಪ್ತೋರೂಕ್ತಿರೀಶ್ವರಃ | ಪಂಚಾ
⁴ಪ್ಲೋನ್ತರಕುಂಭಕಾಂಭಾರನಪ್ರೋಸ್ತು
⁵ಕ್ತ ಮುಕ್ತಾ ಫಲಮಾಶ್ರಯಶ್ರಾಂತಿಕೇ
⁶ನರೋಪಧನುತೋವಾಕ್ಯ ಮಿನೀವಲ್ಲಭಃ ||
⁷ಅವಗ್ಗೀರವಿಜಂದ್ರಸಿದ್ಧಾಂತ ವಿವಸ್ವಂಧಾ
⁸ಣ್ಣೋಚಂದ್ರಸಿದ್ಧಾಂತಮುನಿಪ್ರವರರವ
⁹ರವಗ್ಗೀಶ್ವಪ್ರವರಶ್ರೀದಾಮನಂ
¹⁰ದಿನಸ್ತುನಿಪತೀಳು || ಬೋಧಿತಭವ್ಯರ
¹¹ಸ್ತ ಮದನಮ್ಪರ್ವತೇ ಕುಕುಪ್ತ ಮೂನಗರ
¹²ಗ್ರಂಥಂವೇದೋದಗ್ರಂಥ ನೂಫವ
¹³ದಾದರಾಯತ ಶ್ರೀಕುಂಭ ದತಪ್ರ

- ¹⁴ರವರೋಳ್ವ ಗಲ್ವ ಮ್ತು ಲಭಾರಿದೇವತುಂ
¹⁵ಸ್ತಧರದೇವರುಂನತನೇಂದ್ರ ಕಿವಿಟಿತು
¹⁶ತ್ರಿ ಗತಕ್ರಮರ || ಮಳಧಾರಿದೇವರಿಂದಂ
¹⁷ಬಳಗದುಮಿನೇಂದ್ರತಾನಮುನ್ಮಂ
¹⁸ನಿಮ್ತುಗಳವಾಗಿಮತ್ತ ಮಿಗಳೆಳೆಳಗಿ
¹⁹ದವುದುಚಂದ್ರ ಕೀತ್ತಿಗಳಿಟ್ಟುರಕಂ || ಅ
²⁰ವರಸಿಪ್ಪರ || ಪರಮಾಮ್ತು ಬಳಕಾ
²¹ಸ್ತುತತ್ವನಿಳಯಂಸಿದ್ಧಾಂತಾಚೂಡಾಮ
²²ಕ ಸ್ಥಿರಿತೂತಾರಪರಂವಿನೇಯಜ
²³ನತಾನಂದಂ ಗುಣಾನೀಕಗುಂದರನೇಯುನ್ಮ
²⁴ತಿಯಂನಮಸ್ತ ಭುವನಪ್ರಸ್ತುತ್ಯನಾ
²⁵ದಂ ದಿವಾಕರಣಂದಿಬ್ರಹ್ಮನುಪ್ಪಳ
²⁶ಯಕೋವಿಭ್ರಾಜಿತಾತಾತಟಂ || ವಿದಿ
²⁷ತವ್ಯಾಕರಣದ ತತ್ತ್ವದ ಸಿದ್ಧಾಂತದ
²⁸ವಿಶೇಷದಿಂತ್ಯವಿದ್ಯಾಸ್ವದರಂದೀಧರೆ
²⁹ಬಣ್ಣಿ ಪುದುದಿವಾಕರಣಂದಿದೇವಸಿ
³⁰ದ್ಧಾಂತಿಗರಂ || ವರರಾದ್ಧಾಂತಿಕಾಕ್ರಮ
³¹ತ್ರಿ ದುರಿತಪ್ರಧ್ಯಂಸಿಕಂದವ್ವಗಸನ್ನರ
³²ಸುಂಹಂವರನೀಳಸದ್ಗುಣಮಹಾಂ
³³ಭೋರಾಪಂಕೇಜಪುಷ್ಪ ರದೇವೇಫ
³⁴ಕಣಂಕನನ್ನಿ ಭಯಕಃ ಕ್ರೋವನೋ
³⁵ಹೋದಿವಾಕರಣಂದಿಬ್ರಹ್ಮನಿಮ್ತು ವಂನಿ
³⁶ರುಪಮಂಭೂದೇಂದ್ರಬ್ರಿಂದುಚ್ಚಿಗತಂ ||

(ಸ್ಮೃತಮುಖ)

- ¹ವರಭವ್ಯಾನನದದ್ಧ ಮುಳ್ಳಲರಲಜ್ಞಾನೀಕನೇತ್ರೋತ್ಪಳಂಕೋರ
²ಗಲ್ವ ಪತಮಸ್ತ ಮಂಪರಯಲಿತ್ತಂಜೈನಮಾಗ್ಗಾಮಾಂ
³ಖರಮತುಪ್ಪಳಮಾಗಲೇಖೆಳಗಿತಾಂಭೂಪಾಗಮೋದಿ
⁴ವಾಕರಣಂದಿಬ್ರಹ್ಮನುಪ್ಪಳವಾಕರಣಾರಾಚೂಡ
⁵ಬುಟ್ಟಿ . . . ಸುತಂ || ಯದ್ವಕ್ತ್ರಚಂದ್ರವಿಳಸದ್ವಚನಾಮ್ತುತಾಂ
⁶ಘಪಾನೇನತುಪ್ಪಳವಿನೇಯಕೋರಬ್ಬಂದಂ || ಜೈನೇಂ
⁷ದ್ರತಾನನೇರೋವರರಾಚಹಂನೋಜೀಯಾದನಾಭುವಿದಿ
⁸ವಾಕರಣಂದಿದೇವ || ಅವರಸಿಪ್ಪರ || ಗಂಜಮುಕ್ತದೇವ
⁹ಮಳಧಾರಿಮುನೇಂದ್ರರದಾದದ್ಧ ಮಂಕಂಚೂತನಾಧ್ಯ
¹⁰ಮೋನಿನದಭವ್ಯಜನಕ್ತ ಮಳೋರಚಿಂತನೇತಂಜವಿರೋಧಿರಂ

- ¹¹ಜನ್ಮದಂಡವತತ್ಪೃಥುವಜ್ರದಂಡಕೋದಂಚಕರಾಳ
¹²ದಂಡಧರದಂಡಭಯಂಜಿಹಿಂಗಿವೋಗವೇ || ಖಳಯು
¹³ತರಂಖಳಬ್ಬು ವಲತಾಂತರಂಗದಿರಾಗಿತಾಗಿಸಂಚಗನ
¹⁴ದಳಾಚಿತೋಳ್ತವನನೋಡಿಸಮೆಯ್ಯುಗೆಯಾದದೊನಜಿಂ
¹⁵ಕಳಯದನಿಂದಕಪ್ಪುನವ ಕಗ್ಗಿದನಿಪ್ಪಿನಮಕ್ಕೆ ವತ್ತಕ
¹⁶ತ್ತಳಮೆನಿಸಿತ್ತು ಪುತ್ತಡದ್ವಮೆಯ್ಯುಮಳಂಮಲಧಾ
¹⁷ಂದೇವರಂ || ಮಜಿದುಮದೊಮ್ಮೆಲಾಕಿಕದವಾತ್ಮೆಯನಾ
¹⁸ಜದಕತ್ತಬಾಗಲಂತಿಜಿಯದಭಾನುವಸ್ತಮಿತಮಾ
¹⁹ಗದವೋಗದಮೆಯ್ಯನೊಮ್ಮೆಯುಂತುಜಿಸದ
²⁰ಕುಕ್ಕುಟಾನನಕೋಲದಗಂಧವಿಮುಕ್ತವೃತ್ತಿಯನು
²¹ಜಿಯದವೋಗದ್ವಕ್ತರತಪ್ಪರಿತಮಳಧಾರದೇ
²²ವರ | ಅಚಾರತ್ರಜಾಕ್ರವರ್ತಿಗಳಸಿದ್ಧಿಯ || ಪಂಚೇಂದ್ರಿಯ
²³ಪ್ರಥಿತಸಾಮವಕುಂಭನೀರನಿಲ್ಲೊಳಟಲವಪಮದೋ
²⁴ಗ್ರನಮಗಸಿಂಹ || ಸಿದ್ಧಾಂತವಾರಿನಿಧಿಪೂರ್ಣನಿಜ
²⁵ಧಿಸಾಭೋಭಾಭಾತಿಭೂರಿಭುವನೇಕುಭಾಹಂದ್ರದೇವ ||
²⁶ಕುಭಾಭಾಭಸುರದ್ವಿಪಾಮರಗುಹಾ ರಾಜತಿಪಸ್ತು
²⁷ಟಿಜ್ಜೋತ್ಸಾಕ್ಷುಕುಂದಕದ್ಧಕಂಬುಕಮುಳಾಭಾತರಂಜೀತ್
²⁸ರ || ಪ್ರಖ್ಯಪ್ರಜ್ಞಕೀರ್ತಿಮನ್ವಪಮಿಮಾಗಾಯಂ
²⁹ತಿದೇವಾಂಗವಾದಿಕ್ತನ್ಯಾಕುಭಾಹಂದ್ರದೇವಭವತಪ್ಪಾರಿ
³⁰ತ್ರಭೂಭೂಮಿನೀಂ || ಕುಭಾಹಂದ್ರಮುನೀಂದ್ರಯಕಪ್ರಭಿ
³¹ಯೋಕ ಸರಿಯಾಗಲಾರದಂತೀಹಂದ್ರಪ್ರಭುತೆಗದೇಕಂವಿಕುಂ
³²ದದನಭವನೇರೋಮಣಿಗದೇಕೇಕಂದುಂಕುಂದಂ || ಎತ್ತ
³³ಲುಬಿಜಿಯಂಗಯ್ಯದಮತ್ತಲೆಧವ್ಯವಪ್ರಭಾವ
³⁴ಮಧಿಕೋತ್ಸವದಿಂ ಬಿತ್ತರಿಪುದನಲೆವೋಲ್ವರವ
³⁵ತ್ತಿನವರ ಕ್ರೀಕುಭೇಂದುಸ್ಯದ್ಧಾಂತಿಕರಂ || ಕಂತುಮದಾದವ
³⁶ಸ್ವಕಾಲಜೀವದಯಾಪರಜೈನಮಾಗ್ಗರಾದ್ಧಾಂತಪಯೋಧಿಗ
³⁷ಳವಿಜಯವೈರಿಗಳಂಧತಕವ್ಯವಧಂಜನರಸಂತತಭವ್ಯದದ್ಧ
³⁸ದಿನಕೃತ್ಪ್ರಭರಂಕುಭಾಹಂದ್ರದೇವಸಿದ್ಧಾಂತಮುನೀಂದ್ರರಂಭಾಗ
³⁹ಳವ್ಯದಂಟುಧಿವೇಷ್ಟಿತಘೂರಿಘೂತಳಂ ||

(ಉತ್ತರಮುಖ.)

- ¹ಖ್ಯಾತೋಮಲಧಾರದೇವಯಮಿಸಿ
²ದ್ಯೋತ್ತಮಸ್ಯಗ್ಗತೇನಾಹಾಕ್ರೀಕುಭಾಹಂದ್ರ
³ದೇವಯತಿಪದ್ಧಾಂತಪಯೋಧಿಗ | ಲೋ
⁴ಕಾನುಗ್ರಹಕಾರಿಣಿಷ್ಠತಿಸುತೇಕಂದವ್ಯವ

⁵ದರ್ಶನಂ ತತ್ಕಾಲೋತ್ತರೋತ್ಪತ್ತಿಃ ಸುತಃ ಪ್ರತಿ

⁶ಹತಾವಾತ್ಸಲ್ಯವನ್ನಿಗತಾ || ಕುಭಜಂ

⁷ಬೇದಮಪಸ್ಸಂದ್ರೇಗ್ಮಹೀತೇಕಾಲರಾಹು

⁸ಸಾ || ಸಾಂಧಕಾರಂಜಗಜ್ಜಾ ಲಂಚಾಯತೇಶ್ಯೇತಿ

⁹ನಾದ್ಭುತಂ || ಬಾಸಾಂಭೋಧಿನಭೇಕಾಂಕತು

¹⁰ತೇಜಾತೇಕಕಾಪ್ತೇತೋವರ್ಷೋರೋಭಕೃತಾ

¹¹ಹ್ಯಯೇವೈಪ್ರಪನತೇವಾಸೇಪುಸೇಶ್ರಾವ

¹²ಸೇ || ಪಕ್ಷೇಕೃತ್ಯವಿಪಕ್ಷವತ್ತಿನಿಸೇವಾ

¹³ರೇದಕಮ್ಯಾಂತಿಥಾಸ್ವಯ್ಯಾತಃ ಕುಭಜಂ

¹⁴ಪ್ರವೇವಗಣಪ್ತಿಸ್ಥಾಂತವಾಂನಿಧಿಃ ||

¹⁵ಶ್ರೀಮದವರಗುಚ್ಛಂ || ಸಮಧಿಗತಪಂಚ ಮಹಾ

¹⁶ಕಬ್ಬಮಾಸುಮಂತಾಧಿಪತಿಮಹಾಪ್ರಹಂ

¹⁷ಬಂಧನಾಯಕಂ || ವೈರಿಭಯದಾಯಕ ||

¹⁸ಗೋತ್ರವಿತ್ರಯುಧಜನಮಿತ್ರ || ಸ್ವಾಮಿದೋ

¹⁹ಹಗೋಧೂವಃಫಲಪ್ತಂ || ಸಂಗ್ರಾಮಜಿತು

²⁰ಪ್ತ || ವಿಷ್ಣು ವರ್ಧನಪೋಯ್ಯಳಮಾರಾ

²¹ಜರಾಪ್ರಸಮುದ್ಧರಣಕಲಿಗಣಭರಣ

²²ಶ್ರೇಷ್ಠನಧರ್ಮ್ಯಾಮೃತಾಂಬುಧಿ ಪ್ರವರ್ಧನ

²³ಸುಧಂಕರಸವ್ಯಕ್ತ ಸ್ವರತ್ನಾಕರಾದ್ಯನೇಕ

²⁴ನಾಮಾವೇನಮಾಕಂಕೃತರವ್ರೀಮ

²⁵ಸ್ತದಾಪ್ರಧಾನದಂಡನಾಯಕ ಗೇಗದಾಜಂ

²⁶ತಮ್ಮಗುರುಗಳ ಶ್ರೀಮೂಲಸಂಘವದೇ

²⁷ಸಿಯಗಣದ ಪುಸ್ತಕಾಂಜ್ಞದಕುಭಜಂ

²⁸ಪ್ರಸಿದ್ಧಾಂತದೇವಗ್ಗೃಪರೋಕ್ಷವಿನಯಕ್ಕೆ

²⁹ನಿಧಿಗಿಯನಿಲಿಸಮಹಾಪೂಜೆ

³⁰ಯಂವದಾಮಿಮಾಡಾನವಂಗಿಯ್ಯುತು ||

³¹ಅಮಹಾನುಭಾವನತ್ತಿಗೆ || ಕುಭ

³²ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಚ್ಛಿ || ವರಚನಪೂ

³³ಜಯನತ್ಯಾಪರದಿಂಪಂಜಾಕ್ತಾಣ್ವಮಾಡಿಸುವ

³⁴ಶಸಜ್ಞರಿತಗುಣಾನ್ವಿತಯಂದೀಧರ

³⁵ನೀತಕಮೊತ್ತಿ ಪೋಗಕುತಿಪ್ಪುದುನಿ

³⁶ಜ್ಞಂ || ಬೋರಯೇಣಾಕ್ತಾಣಿಕ್ವೈಗೀಭುವನ

³⁷ಬೋಳಬಾರತಬೋಳೇಳಬೋಳ ಪರಮ

³⁸ಶ್ರೀಜಿನಪೂಜೆಯೊಳ ಸಕಳದಾಪಾಲ್

38. ಮೃಗದೊಳ ಸತ್ಯದೊಳಗೆಯುತದಾಂಬು
 39. ಜಘತ್ತಿ ಯೊಳವಿನಯದೊಳ ಭವ್ಯಶೃಂಗಂಕಂ
 40. ಬದಾದರದಿಂ ಮನ್ನಿಸುತಿರ್ಪದೆಯನೆಯೊ
 41. ಕಮತ್ ಸೃಕಾಂತಾಜನಂ || ಶ್ರೀಮತ್ಪ್ರಭಾ
 42. ಚಂಪ್ರ ಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಜಿಗ್ಗಡಮ
 43. ದ್ವಿಮದ್ಯಂ ಬಿರಿದಂ || ಬಿರುದರೂವಾರಿ
 44. ಮುಖತಿಳಕಂವರ್ಧಮಾನಾಚಾರಿಕಂಜರಿಸಿ
 45. ದಂಮಂಗಳಮಹಾ || ಶ್ರೀ ೨೫ ||

44

ಅದೇ ಮಂಟಪದಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರವಂಗಭೀಶಸ್ಯಾಯ್ವಾಹುಮೋಘಲಾಂಛನಂ | ಬೇಮಾ
 2. ತ್ವೃಲೋಕೈನಾಭಸೃತಾನಂದಿನಕಾಸನಂ || ಭದ್ರಮಸ್ತುಜನಕ.ನ
 3. ನಾಯಸಂಪಾದ್ಯತಾಂಪ್ರತಿವಿಧಾನಹೇತವೇ | ಅನ್ಯವಾದಿಮದಪ
 4. ಸ್ತಿಮಸ್ತಕಸ್ವಟನಾಯುಘಟನೇಶತೀಯಸೇ || ನಮಸ್ಸಿದ್ಧೇಭ್ಯಃ ||
 5. ಜನತಾಧಾರನುಡಾರನನ್ಯವಸಿತಾದೂರಂವಚಸ್ಕುಂದೇಶನವ್ಯ
 6. ತ್ವಸ್ತನಹಾರನುಗ್ರಹೋರಂವಾರನೇನೆಂದವ್ಯಜನಕಂತಾನೆ
 7. ನಮಾಕಾಂಕ್ಷೆವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮಪ್ರಯುಕ್ತನಿಕಾ
 8. ಮಾತೃಚರಿತೃತಾಯನಲಿದೇನೇಚಂ ಮಹಾಧನ್ಯನೋ || ಕಂದ ||
 9. ವಿಶ್ವಸ್ತಮಳಂಬುಧಜನಮಿತ್ರಂದ್ವಿಜಕುಳವವಿತ್ರನೇಚಂಜಾದೊ
 10. ಕಪಾತ್ರಯಿಪ್ರಕುಳಕಂದವಿನಿತ್ರಂಕಾಣ್ಡಿನ್ಯಗೋತ್ರನಮಳಚರಿತ್ರಂ |
 11. ವ್ಯ || ಪರಮಜಿನೇಶ್ವರಂ ತನಗಿದಯ್ಯಮಳುಕ್ತೈಯಿನೊಕ್ಕವತ್ತ
 12. ಮುಳ್ಳುರುದುರಿತಕ್ಷಯಕ್ಕನಕನಂದಿಮುನೀಶ್ವರರುತ್ತಮೋತ್ತ
 13. ಮಗ್ಗುರುಗಳಾದಾತ್ತವೀರನವದಾತ್ತತಯಸಂವೃಪಕಾಮವೂಯ್ನಿ
 14. ಕಂಪೋವದಮುಖೇನೆಂದೊಡೆಬಿಟ್ಟಿಮಾನ್ವೈಗಳೆದ್ದಚಿಗಾಂಕನಾ || ಕಂ ||
 15. ಮನುಹರಿತನೇಚಿಗಾಂಕನಮನೆಯೊಳ್ಳುನಿಜನನಮೂರಮುಂಬು
 16. ಧಜನಮುಂ ಜಿನವೂಜನೆಜಿನವಂದನಜಿನಮುಹಿಮೆಗಳಾವಕಾಲಮುಂ
 17. ಕೋಘಿಸುಗುಂ || ಅಮಹಾನುಭಾವನದ್ಧಾಂಗಿಯಿನ್ತಪ್ಪಳಂದೊಡೆ ||
 18. ಉತ್ತಮಗುಣತತಿವನಿಕಾವೃತ್ತಿಯನೊಳಕೊಂಡುಬೆಂದುಜಗಮೆಲ್ಲಂ
 19. ಕದ್ಯುತ್ತುವಿನಮಮಳಗುಣಸಂಪತ್ತಿಗಿಜಾದೊಳಗಿಗೋಪಿಕವ್ಯ
 20. ಯನೋನ್ತಳ || ತನುವಂಜಿನಪತಿಗುಹಿಯಿಂಧನಮುಮುನಿಜನದತ್ಯ
 21. ಬ್ರಿಯಂಸಘಮದಿನೆನಗಿಂಬಿನಂಭುಗಿಯೊಳ್ಳನಮಂಜಾದೊಳಗಿ

- 22 ಪೊಳಿಪಿಕ್ಕೆಯುನಿಜವೆಕೆ || ಜನವಿಸುತನೇಗಿಗಾಂಕನವನ
 23 ಸ್ವರೋಪಯೋಗಾರಾಜ ಚಮೂನಾಥನಚನನೊನನಿಧುವ
 24 ನಕ್ಕ ನೆನಗ್ಗೆ ಕಪೋತಿಕಟ್ಟು ಗುಣಮನ್ನ ತಿಯಿಂ || ಎನಿಸವೋಚಾಂ
 25 ಬಿಕಪರಿಜನಮುಂಭವನಮುಮೊಮ್ಮೆ ಗೊಮ್ಮೆ ಮನಂತಣ್ಣನೆ
 26 ತಣಿದುಪರಸೆಪ್ರಣ್ಣಮು | ನನನ ಮನನಿರವರವನಮಂಜ
 27 ಗಡೊಳು || ವ || ಹನ್ನೆ ನೊದಾಪೋಚಂಬಿಕೆವಗುಳದತೀರ್ಥಂಮೊದಲಾ
 28 ದನೇಕತೀರ್ಥಗಳೊಳುಪಲವೊಕ್ಕೈತ್ಯಲಯಂಗಮಾಡಿಸಿಮ
 29 ಪಾದನಂಗೈದು || ವೃ || ಅದನಿನ್ನೇನೊತೆನೊಂದಮಟ್ಟು ಸುಕ್ಕು
 30 ತಮನೋದರೋಮಾಂಶಮಾವಪ್ಪುರುಳ್ಳು ದೊಡ್ಡಗದಿಂದಂಸ್ತರಿಯು
 31 ಪಡೆನಮೆ (ವೀತರಗಾಯಗಾರ್ಪಸ್ಥೈರಯೋಚಿಡ್ವ ವರೀಕಾಲ
 32 ದ ಪೂತಿಯಂಗೈಲ್ವ ಸದೆ ಖನಂಸಂದದಿಂದಂದವಿಭೋಚಾಂಬಿ
 33 ಕೆಸರದಮಂಲೀಲೆಯೊಂಬಿಗೊಂಡಕೆ || ಸಕವರ್ಪಂಚೀನೆ
 34 ಯನು ವ್ಯರಿಸಂವತ್ಸರದಆಧ್ಯಾತ್ಮ ಸ್ಥಾನೋವಮಂ ದಂದುಸ
 35 ನ್ಯಸನಮಂಕ್ರೈಕೊಂಡುಕಪಾಶ್ವಸಿಯಮದಿಂದಚವವನುಕ್ಕ
 36 ರಿಸುತಂದೇವಲೋಕಕ್ಕೆ ಸಂದಕೆ || ಆರಾಜ ನನಿಯಪ್ಪತ್ರಂ ||
 37 ಸವ ಭಗತಪಂಚಮಹಾಕವಿ ಮಹಾಸಾಮಾನ್ಯಾ ರ್ಥವತಿಮ
 38 ಪಾಪ್ರಚಂಡವಂಶನಾಯಕಂ | ವೈರಿಭಯದಾಯಕಂ | ಗೋತ್ರವವಿತ್ರಂ | ಋಧವ
 39 ನಮಿತ್ರಂ | ಗ್ರಾಚೈನಧವ್ಯಾ ವ್ಯತಾಂಬುಧಿಪ್ರವರ್ಧನಸುಧಾಕರಂ | ಸವ್ಯಕ್ತ್ವರತ್ನಾ
 40 ಕರಂ | ಆದಾರಾಧಯಬೈವಜ್ಯಾಪ್ತದಾನವಿನೋದ | ಭವ್ಯಜನವ್ಯ
 41 ದಯಪ್ರವೋದ | ವಿಷ್ಣು ವರ್ಧನಧೂಪಕಪೊಯ್ಯಕನುಪಾರಾಜರಾಜ್ಯ
 42 ಭವೋಪಪೂರ್ಣಕಾಂಭ | ಧಮ್ಮಾಹವ್ಯೋಧ್ಯರಣಮೂಳಸ್ತಂಭ | ಸುಡಿವನ್ನೆಗಣ್ಣ
 43 ಪಾವರಂ ಕೊಂಡ | ದ್ರೋಹಭರಟ್ಟುಧ್ಯವೇಕನಾಮಾವಳೇನಮಾಲಾಕೃತನ
 44 ದ್ವಕ್ರೀಮನ್ಮಹಾಪ್ರಧಾನವಲ್ಲ ನಾಯಕಂಗಂಗರಾಜಂತನ್ನಾ ತ್ಯಾಂಬಿಕೆಪೋಚ
 45 ಲದೇವಿಯರು ದಿವಕ್ಕೆ ಸಲಬುವರೋಚ್ಚವಿನಯಕ್ಕೆ ದೀನಿಶಿಧಿಯನಿ
 46 ರಿಸಪ್ರತಿವೈಯ್ಯ ಮಹಾದಾನವೂಚ್ಚ ನಾಭಿವೇಕಂಗಂ ಮಾಡಿ
 47 ದಮಂಗಳಮಹಾ ಕ್ರೀ 'ಗ್ರ || ಕ್ರೀಪ್ರಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವಗುಂಡಂ
 48 ವರ್ಗೊಡೊವರಾಜಂಬರದಂ || ರೂಮಾರಿಬೊಯ್ಯನಾಚಾರಿಯರು
 49 ಗಂವರ್ಧಮಾನಾಚಾರಿಬಿರುದರೂವಾರಿಮುಖತಿಳಕಂಕಣ ರಿಂದಂ ||

ಎರಡುಕಟ್ಟೆ ಒಸಿಯ ಒಲಭಾವದಲ್ಲ.

- 1 ಕ್ರೀಮತ್ಪ್ರದಮಂಗುಧರಸ್ವಾಮ್ಯದಾವೋಳರಾಂಭನಂ | ಬೇಯಾತ್ಪ್ರಲೋಕ್ಯವಾಳಸ್ಯ
 2 ಜನನಂ ಚಿತುನನಂ || ಭದ್ರಮಸ್ತು ಚಿತುನನಾಯಸಂದವ್ಯತಾಂ ಪ್ರತಿವಿಧಾ
 3 ನವೀತನಿ | ಉಪ್ಪವಾರಿವಾಮಸ್ತು ಮಾಸ್ತು ಕಸ್ತು ಪಿನಾಯಳಿನೋದೊಯ್ಯಾ ||

[illegible]

ಯರಣಕಟ್ಟೆ ಬಿಸ್ತಿಯ ಬಲ್ಲಾಸಗದ ಮಂಟಪದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

¹ಭದ್ರಮಸ್ತು ಜಿನಕಾಸನಸ್ಯ ||

²ಜಯತುಮರಿತದ ಸಿರಾಕ್ಷೀರ

³ಕೂಪಾರಹಾರಾಪ್ರತಿಪದ್ಯ

⁴ಧುಳಕೀತ್ತಿ ಕ್ರೋಮುಭೇನ್ದ್ರಬ್ರತಿ

⁵ಃ | ಗುಣಮೂರ್ತಿಗಣಿಸಿಂಧುಕಿಪ್ಪಲೋ

⁶ಕಯ್ಯ ಬಂಧುಃ ವಿಬುಧಮಧುಪ

⁷ಫುಲ್ಲಾಫುಲ್ಲಾಣಾದಿಸ್ತು || ೪ ||

⁸ವಧೂತನ್ದ್ರಲೇಖಸುರಭೂರುಹದು

⁹ದ್ವಂದ್ವವದೋದಿವೇಣಾವಧುವೆಂಥವೆ

¹⁰ತತ್ಪ್ರಾಣಿನಿಂದಿತ ನಾಗಲಿಪಾರುರೂಪ

¹¹ಲೀಲಾವತಿವಿಡನಾಯಕಿತಿಲ

¹²ಪ್ತಲಿದೇವತಿಬೂಟಿರಾಜನೇಂಬಿವಿಭು

¹³ಪುಟ್ಟಿದಂಭವೋದಾಜ್ಞೆ ಸಿದ್ಧಸುರಿ

¹⁴ದವ್ಯಕೀತ್ತಿಯಂ || ೪ || ಆಯವೈಯಮ

¹⁵ಗನೇಶವನಂದಡಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭು

¹⁶ವನಭವನವಿಖ್ಯಾತಖ್ಯಾತಿಕಾಂತಾನಿಕಾ

¹⁷ಮಕಮನೀಯಮುಖವೇಳ

¹⁸ಪರಾಗಪರಭಾಗಸುಭಗೀಕೃತಾ

¹⁹ತ್ರಿವಿಧವಕ್ತ್ರಾನುಂ | ಸ್ವಕೀಯಕಾಯಕಾಂ

²⁰ತಿವರಹಸುತಕುಸುಮಲಾವಣಾ

²¹ತನುಂ | ಆಪಾರಾಭಯಭೈಪಜ್ಯತಾಸ್ತ್ರ

²²ದಾನವಿನೋದನುಂ | ಸಕಲಲೋಕಲೋಕಾಪ

²³ನೋದನುಂ | ನಿಖಿಳಗುಣಗಣಾಭರಣನುಂ |

²⁴ಜಿನೇಶರೂಪರೂಪಮೇನಿಸಿದಬೂಜಾಂ ||

²⁵ವೃತ್ತ || ವಿನಯದೇವತೆಸತ್ಯದತವಮ್ಮನೇಕಾ

²⁶ಜೆದಾಜನ್ಮ ಭೂಮಿಯಿಂದನವರತಂವೈಗಳಿಸ್ವ

²⁷ದುಜನಂವಿಬುಧೋತ್ಕರಶೈರವಪ್ರಬೋಧ

²⁸ನುಮದೋಟಿಯನೆಗಳ್ಳ ಬೂಟಿಯನು

²⁹ದ್ವಂದ್ವವದೋದಿವೇಣಾವಧುವೆಂಥವೆ

³⁰ಸುಭಟಿಫೀಕರವಿಕ್ರಮಸವ್ಯನಾಟಿಯಂ ||

³¹ಆಯುಷ್ಯಂಕಿತವೆದುಪ್ಪ ಅಂಕಿತನೆಯವಿ

³²ಜಯನುಮದೋದಿವೇಣಾವಧುವೆಂಥವೆ

³³ದ್ವಂದ್ವವದೋದಿವೇಣಾವಧುವೆಂಥವೆ

(ಎನೇ ಮುಖ.)

- ¹ಗಪ್ತಾನ್ವಕಂಮುಡಿಪಿದಂ ||
- ²ಪದ್ಯ || ತ್ಯಾಗಂಸವ್ಯಗುಣಾ
- ³ಧಿಕಂತದನುಜಂಶಯ್ಯಾಂಚ
- ⁴ತದ್ವಾಂಧವಂ ಭೈರ್ಯಾಂಗಬ್ಬ
- ⁵ಗುಣಾತಿವಾರುಣ ರಪಂ
- ⁶ಜ್ಞಾನಂಮನೋನ್ಯಂಸತಾಂ | ಕೀವಾ
- ⁷ಕೀವಗುಣಂಗುಣೈಕ
- ⁸ಕೀವಂಶ್ರೀವಿಜಿತೋ
- ⁹ತ್ಯಾಹಿತಂಸತ್ಯಂಸತ್ಯಗುಣೇ
- ¹⁰ಕರೋತಿಕುರುತೇ ಕಿಂವಾಸ
- ¹¹ವಾತುರ್ಯುಕ್ತಾಂ || ಯೋ
- ¹²ವೀರ್ಯೋಗವಪುರಿಭೂ
- ¹³ಯಮತುಳಿದಾನ
- ¹⁴ಕ್ರಮೇವಿಜಿತೋಯ
- ¹⁵ಸ್ವಾತ್ಮಾತ್ಮರಭೂಯ
- ¹⁶ಭೂಯಮವಸಾಗಂಭೀ
- ¹⁷ರತಾಯಾವಿದಾ | ಯೋ
- ¹⁸ರತ್ನಾ ಕರಭೂಯಮು
- ¹⁹ಸ್ವ ತಿಗುಣೋಯೋಮೇರು
- ²⁰ಭೂಯಂಗತೋನೋಂತೇಸಂ
- ²¹ತಮನಾಮನೀಪಿಪಿತಗೀ
- ²²ನ್ಯಾಣಭೂಯಂಗತಃ || ಮಾ
- ²³ರಾಕಂರತತಿವಗ್ರೀಧ ತರಣ
- ²⁴ತತ್ತ್ಯಾಜ್ಯತಾಕ್ಯೀರಿತಿವ್ರಪ್ತ
- ²⁵ಸ್ವಗ್ಗೃಹತಿಪ್ರಭುತ್ವಗುಣಾತ್ಯುಚೈ
- ²⁶ಮೃಗನೀಪೀತಿತ | ಕ್ರೀಮದ್ಗಂಜಿತವೂಪ
- ²⁷ತೇಜಿಯತಮಾಲಕ್ಷ್ಮೀಸತ್ಯಾಶೀಲಾ
- ²⁸ಸ್ತಂಭಂಸ್ಥಪಯತಿನ್ಯ ವಿಜಿತಗು
- ²⁹ಣಪ್ರಾಪ್ಯತಿವೃದ್ಧಿಂಪ್ರತಿ || ಭರಲ
- ³⁰ಭುವಾಯು ವಿಕ್ರಮನೀಯನಿ
- ³¹ಕಾಯಮನಾಥಮಾಯು ಪಾಕ್ತ
- ³²ರುಣಿಯಮಿಗಾಳೇಜಗದೊಳಗ್ಗ
- ³³ಮನಾದರಣೀಯಯಾಪಳಂದರದಿವಿ
- ³⁴ಪಾಪಮಾನವೊಪವೃತ್ತಿ ರೇಭವ್ಯಜ

- 35 ಪಾಂತರಂಗದೊಳ ನಿರುಪಮನೆಯ್ತು
36 ದನೇಗಲ್ ಬಿಡುಬಿಡುಯಿಡುವಿಡು
37 ತ್ರಲೋಕಮಂ || ಶ್ರೀಮೂಲನಂ
38 ಭದದೇವಗೋಪವುಸ್ತು ಕಗಲ್ಪ
39 ದರುಭಾತಂದ್ರಸಿದ್ಧಾಂತ ದೇವರ
40 ಗುಣಂ ಬಿಡುಬಿಡುಯಿಡು ||

47

ಅದೇ ಮಂಟಪದಲ್ಲಿ ಯರಡನೆ ಶಾಸನಂ.

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಭದ್ರಭೂಯಾಜ್ಞೇಂದ್ರಗಣಾಂಶಾಸನಾಯಾ
2 ಭವಾಶೀಲಕುತೀರ್ಥಧ್ವಾಂತಸಂಘಾತದ್ಭಿನ್ನ ಭವಭಾನವೇ ||
3 ಶ್ರೀಮನ್ನಾ ಭಯನಾಭಾದ್ಯಮಳವನವರಾಸೀಕಸಾ
4 ಧೋರುವಾರ್ಧಿಃ ಪ್ರಧ್ವಸ್ಥಭವಪ್ರಮೇಯಪ್ರ
5 ಚದುವಿಪಯಕೈವಲ್ಯಲೋಭೋರುವೇದಿಃ | ಕಸ್ತಸ್ತುತ್ವಾ
6 ರಮುದ್ರಾಕಬೃತಜನತಾನಂದನಾದೋರುಭೋಪಸ್ಥಾಯಾ
7 ದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಹಾವೀರ್ಯವೀಚಿನಿ
8 ಕಾಯಃ || ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನವಗ್ನಾಃಶ್ರೀಗೌತ
9 ಮಾಧ್ಯಾಪ್ರಭವಿಷ್ಣು ವಸ್ತೇ | ತತ್ಪ್ರಾಂಭುಧಾಸಪ್ತಮಹ
10 ದ್ವಿಯುಕ್ತಾಸ್ತತ್ಸಂತತಾನಂದಿಗಣೇಭೂವ || ಶ್ರೀದಧ್ಯನಂ
11 ದೀಪ್ಯನವದ್ಯನಾಮಾಧ್ಯಾತಾಯ್ಕಲದ್ವೀತರಕೊಂಡಕಂ
12 ದಃ | ದ್ವಿತೀಯಮಾಸೀದಭಿಧಾನಮುದ್ಯಕ್ತ ರತ್ರಸುಜಾ
13 ತನುಚಾರಣರ್ಧಿಃ || ಅಭೂದುಮಾಸಸ್ವತಿಮುನೀಶ್ವರೋಸಾ
14 ವಾಚಾಪ್ಯುಕ್ತದ್ವೀತರಗೃಧ್ರಸಿಂಹಃ | ತದನ್ವಯೇತತ್ಸದ್ಯೋಸ್ತಿ
15 ನಾನ್ಯಸ್ತುತ್ವಾ ಲೋಕೇಪದದಾತ್ಮಕವೇದೀ || ಶ್ರೀಗೃಧ್ರಸಿಂಹಮುನಿಪತ್ಯ
16 ಬಲಃಕುಂಭಃಶ್ಚೋಜನಿಷ್ಪಭುವನತ್ರಯವರ್ತಿಕೀ
17 ತ್ವಿಃ | ಚಾರತ್ರಸುಂಜಾರವಿಳಾವನಿಪಾಳಮಾಳಮಾಲಾಶಿ
18 ಮುಖವಿರಾಜಿತಪಾದದ್ವಯಃ || ತಾಪ್ತಿಭೂಗುಣನಂದಿಪಂ
19 ಡಿತಯತಿಶ್ಚ ರತ್ನಚಕ್ರೇಶ್ವರಾತತ್ತ್ವವ್ಯಾಕರಣಾದಿಶಾಸ್ತ್ರ
20 ನಿಪುಣಸ್ಸಹಿಷ್ಣುವಿದ್ಯಾಪತಿಃ | ಮಿಥ್ಯಾವಾದಿಮದಾನ್ಯಸಿಂಹ
21 ರಭೂನಂಘಟ್ಟಕಣ್ಠಿರವೋಭವ್ಯಾಂಭೋಜದಿಮಾಕರೋವಿಜ
22 ಯತಾಂಕಂದರ್ಪದರ್ಪಾಪಹಃ || ತಾಪ್ತಿಭೂಸ್ತುತಕಾವಿವೇಕನಿ
23 ಧಯಾಶಾಸ್ತ್ರಾಬ್ಧಿಪಾರಂಗತಾನ್ತೇವೊತ್ತಮವ್ಯಸಮಾದ್ವಿಸ
24 ತ್ವತಿಮಿತಾಸಿದ್ಧಾಂತಹನುಶ್ಚಕ್ರಾಃ | ವ್ಯಾಖ್ಯಾನೇವನಿವೇದಿತ
25 ಚರಣಾನ್ತೇವನಿವೇದ್ಯಮುನಿವಾಣಾನೂನನಮುಪಮಾ

- ²⁶ ಉನಿಪುಣೋದೇವೇಂದ್ರಸೃಷ್ಟ್ಯಾಂತಿಕಃ || ಅನಿನಿಮುಪದೇಶಃ
²⁷ ದಾರತ್ವ ರಾರಾಜಿತಾಂಭ್ರವ್ಯವಿಜಿತಮಕರಕೇತೂದ್ವೈದ್ಯೋದ್ವೈದ್ಯಂ
²⁸ ಗವ್ಯಃ | ಕುನಯನಿಕರ ಭೂದ್ರಾನ್ವೀಕದಂಭೋದೇವೋದೇವಃ
²⁹ ತುನಿಮುಧೇಂದ್ರೋಭಾರತೀಭಾಳಪಟ್ಟಃ || ತಚ್ಚೈವ್ಯಕಾಣಧಾತ
³⁰ ನಂದಿಮುನಿಪಸ್ಯದ್ಧಾಂತಕೇಶ್ವರಃಪಾರಾವಾರಪರೀತಧಾ
³¹ ರೀಕುಳವ್ಯಾಪ್ತೈರುಕೀರ್ತಿಶ್ಚರಃ | ಪಂಚಾಕ್ಷೋನ್ಮದಕುಂಭಕುಂಭ
³² ದಳನಪ್ರೋನ್ಮುಕ್ತ ಮುಕ್ತಾ ಫಳಪಾಂಕುಪಾಂಚಿತಕೇಸರೀಬುಧ
³³ ನುತೋವಾಕ್ಯ ಮಿನೀವಲ್ಲಭಃ || ತತ್ಪುತ್ರಕೋಮಹೇಂದ್ರಾದಿಕೇ
³⁴ ತ್ವಿವ್ಯವ್ಯದನಕಂಕರಃ | ಯಸ್ಯವಾಗ್ಧೀವತಾಕತಾ ಕ್ರಾಂತೀಮವಾ
³⁵ ಮಯೂಯುಜಹ || ತಚ್ಚೈವ್ಯೋವೀರಣಂದೀಕವಿಗಮಕಮ
³⁶ ಪಾವಾದಿವಾಗ್ಧಿತ್ವಯುಕ್ತೋಯಸ್ಯೋನಾಕಸಿನ್ಧುತ್ರಿದಳಪತಿ
³⁷ ಗಣಾಕಾಕಸಂಕಾಕೇಶ್ವರಃ | ಗಾಯಂತ್ಯುತ್ಕೃಷ್ಟದ್ವಿಗಂತೇತ್ರಿವರಯು
³⁸ ಪತಯಪ್ರೀತಿರಾಗಾನುಬಂಧ ಕಸೋಯಂಜೀಯಪ್ರ
³⁹ ಮಾದಪ್ರಕರ ಮಹಿಧರೋಭೀಳದಂಭೋದೇವಃ || ಶ್ರೀಗೋ
⁴⁰ ಬ್ಲಾಶಾಯ್ಯನಾಮಾನಮಜನಿಮುನಿಪಕುಂಭರತ್ನತ್
⁴¹ ಯಾತ್ಮಾಸಿದ್ಧತೋದ್ರೈತ್ಯನಂತ್ಯವ್ಯಕಟನಪಟುಸಿದ್ಧಂತ
⁴² ಶಾಸ್ತ್ರಾಬ್ಧಿವೀಚಃ | ಸಂಘಃತಕ್ಷಾ ತಃಘಃಪ್ರಮದಮದಕಳಾ
⁴³ ಶೀಘಬುದ್ಧಿಪ್ರಭಾವೋಜೀಯಾದ್ಧಿಪಾಳಮಾಧ್ಯಮಾನಿವಿದ
⁴⁴ ಇತಾಂಭ್ರಾಬ್ಧಿಲಕ್ಷ್ಮೀವೀಚಃ || ವೈದ್ಯೋವರಾಜಂವರದಂ ಮಂಗಳ ||

(ಪೃ ಮಮುಖ)

- ¹ ವೀರಣಂದಿವಿಭುಧೇಂದ್ರಸಂತತಾನೂತ್ಪಜಂದಿವನರೇಂ
² ದ್ರವಂಕತೋ | ಜಾಮಣಿಪ್ರಥಿತಗೋಬ್ಧವೇರಭೂ
³ ಪಾಳಕಟಿವನಿಕಾರಣೇನನಃ || ಶ್ರೀಮತ್ಪ್ರಕಾಲ್ಯ
⁴ ಯೋಗೀನಮಜನಿಮಹಿಕಾಕಾಯಲಗ್ನಾತನುತ್ಯಂ
⁵ ಯಸ್ಯಾಭೂದ್ವೈವೈಧಾರಾಣಿತಕರಗಣಾಗ್ರೀಪ್ತಮಾತ್ಮಾಣ್ಣ
⁶ ವಿಂಖಂ | ಚಕ್ರಂನದ್ವೈತ್ಯಬಾಪಾಕೃತಯತಿವರಸ್ಯಾಘಕತೂ
⁷ ನ್ವಿಜೇತುಂಗೋಬ್ಲಾಚಾಯ್ಯಸ್ಯಃಪ್ರವೃತ್ತಯತುಘವನೇ
⁸ ಭವ್ಯನತ್ಯೈಕವೇಂದ್ರಃ || ತವಸ್ಸವತ್ಕೃತ್ಯತೋಯಸ್ಯಾಭಾ
⁹ ತೋಭೂದ್ವೈತ್ಯರಾಜ್ಞಃ | ಯಸ್ಯಸ್ಮರಣಮಾತ್ರೇಣ
¹⁰ ಮುಂಚಂತಿತಮಜಾಗ್ರಹಾಃ || ಪ್ರಾಚ್ಯಾಬ್ಧಿಹಾಂಕಂ
¹¹ ಲೋಕೇಕರಂಜ್ಯಹಿತ್ಯಲಕಂ | ತವಸ್ಸವತ್ಕೃತ್ಯತುಘ
¹² ತವಕಿಂವತ್ಕೃತುಂಜ್ಞಮಂ || ತ್ರ್ಯಕಾಲ್ಯಯೋಗಿಯತಿ
¹³ ಪಾಗವಿನೇಯರತ್ನಸಿದ್ಧಾಂತ ವಾದ್ಧಿಪರವತ್ಕೃತವಾತ್ಮಾಣ್ಣ
¹⁴ ಚಂದ್ರಃ | ದಿಗ್ವಿಗುಂಭಲಿಖಿತೋಜ್ಯಕೇಶ್ವರಾಂತೋಜೀಯಾ

15 ದಸಾವಧಯನಂದಿಮುನಿಜ್ಞಾಪಕಾತ್ಮಾಂ || ಯೋಗೋಪ
 16 ಧೋಷಾದಾರಿಪದಸ್ಯ ದ್ವೈಗ್ವಿಜ್ಞಾತಾಪೋರ್ದೃತಾಃಯೇ
 17 ಸಾಮಾನ್ಯವಶಲಕ್ಷಣೋತ್ತಮಮಹಾಭವನ್ಮಾತ್ಮೈಕ
 18 ಸ್ವದ್ವಯೋಃ | ಯೋಗೋಪಭವೋಪಕಾಪಹನನ
 19 ಸ್ವಾದ್ಯುತ್ಪತ್ತಿಸಂವೇದನಂಸಾಕ್ಷಾತ್ಸಂಸ್ಕಾರಭಯಾದಿನಂದಿಮುನಿ
 20 ದಸ್ಯೋಯಂಕೃತಾತ್ಮೋಕ್ತಾಭವಿ || ತತ್ತ್ವೈಶ್ವಸ್ಯಕರಾಗಮಾ
 21 ತ್ಥೈಕನಿಪುಣೋಲೋಕಜ್ಞಾತಾಸಂಯುತಸ್ಸಚ್ಚಾರಿತ್ರವಿಶಿ
 22 ತ್ರಚಾರುಚರಿತಸಸಾಜನ್ಯಕನ್ಯಾಂಕಾರಃ | ಮಿಥ್ಯಾತ್ವಾಜ್ಞಾಪ
 23 ನಪ್ರಕಾಪಹನನೇಶೋಮದೇವದ್ಭುಜ್ಞಾತೇಯಾತ್ಮತ್ವ
 24 ಕಳೇಂದುನಾಮಮುನಿಸಾಕಾಮಾಪ್ತವಿರೂಪಕಃ ||
 25 ಅಪತಸಕಳಚಂದೋವಿಶ್ವವಿಶ್ವಂಭರಣಪ್ರಣಿತವದಪ
 26 ಯೋಜಾಕುನ್ದಕಾರೇಂದಯೋಗಃ | ತ್ರಿಪತಕಜನುವಜ್ರ
 27 ವೈಶ್ಯಮಸಿಂಧುಪ್ರಕಾಶದ್ವಿತೀಯವಿಶದೇಶ್ವಿವಸ್ವಗ್ವೈರೂಪ
 28 ಸ್ವೈಕಪೂರಃ || ಷಟ್ಪತ್ಸತ್ಯಭವತ್ವಮನಿಧಿಸ್ತತ್ವ
 29 ವ್ಯವಾಂಭೋನಿಧಿಸೀಳಾನಾವಿಪ್ರಕಾಲಯಸ್ಸಮಿತಿ
 30 ಭಿಯುಕ್ತಿಸ್ತಿಸ್ತಗಮ್ವಿತಿತಃ | ನಾನಾಸದ್ಗುಣರತ್ನರೋಪಣ
 31 ಗುಣಪೂರ್ವತ್ವಪೋಷವೈಭೂತಪ್ರಾಪ್ತೋಭವಿಮೇಘಚಂ
 32 ದ್ರಮುನಿಪೋತ್ಪತ್ತಿವಿಘಟಕಾರಿದಃ || ತ್ವೈವದೈಯೋಗೀ
 33 ಕ್ವರಮೇಘಚಂದ್ರಸ್ಯಭೂತ್ಪ್ರಾಪ್ತಚಂದ್ರಮುನಿಸ್ಸ
 34 ಷಟ್ | ಉಂಭದ್ವಿತಾಂಭೋನಿಧಿಪೂರ್ವಕಚಂದೋನಿರ್ದೂತದ
 35 ಣ್ಣತ್ರಿತಯೋವಿಶಲಃ || ಪುಷ್ಪಸ್ತಾನೂನದಾನೋತ್ಕಟ
 36 ಕಟಕರಟುಕ್ಪೇದದ್ವೈಶ್ವಗೇಂದ್ರನಾನಾಭವ್ಯಾಜ್ಞಾಪದಂಧ್ರ
 37 ತತೀವಕನಶ್ರೀವಿಧಾವೈಕಭಾಮಃ | ಸಂಸಾರಾಂಭೋಧಿವಾಗ್ಗೇ
 38 ತರಣಕರಣತಾಯಾನತತ್ತ್ವಯೇಕಸಮ್ಯಕ್ಸೈವಾಗ
 39 ಮಾತ್ಮಗನ್ವಿತವಿಮುಕಮುನಿಃ ಪ್ರಭಾಚಂದ್ರಯೋಗೀ ||

(ಉತ್ತರಮುಖ.)

1 ಶ್ರೀಭೂಪಾಲಕವಾ? ರಾಲಿತದವಸ್ಥೆ ಜ್ಞಾನೋಪ್ಪಿ (ಪತಿ
 2 ಕ್ಷಾಪ್ತರೂಪಕ ರವಾಪನಾ ತಯಸು ಭಾತವಾಂಶಿತಃ | ತ್ರೈ
 3 ಕೋಕ್ಯಾಪ್ತ ತಯಸ್ತು ತಾರನಿವಯಸ್ತು ಮೃಗಾಕಾಶಾಧಿಪುರ್ದೀಪನಂ
 4 ಸ್ತವತೋಯ್ಯಾಭೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ
 5 ಪ್ತೋಪನಿವಯಸ್ತು ರೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ
 6 ಪ್ತೋಪನಿವಯಸ್ತು ರೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ
 7 ಪ್ತೋಪನಿವಯಸ್ತು ರೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ
 8 ಪ್ತೋಪನಿವಯಸ್ತು ರೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ
 9 ಪ್ತೋಪನಿವಯಸ್ತು ರೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ
 10 ಪ್ತೋಪನಿವಯಸ್ತು ರೋಪನಿನದ್ವೈವಿಧ್ಯತೋಕ್ಯೇರೂ | ಕಾ

- 10 ಚಂದ್ರಯಮಿವಚಿತ್ತಮೃದುವಾಸಿಮಿಯಾ
 11 ವಾಗ್ವೇದಿಸಹಾವಹಿತ್ಯದಯಾತದ್ವೈಕ
 12 ಮ್ಯಾತ್ಮನೀ | ಕೀರ್ತಿವ್ಯಾಪ್ತಿದಿಕ್ಕಾ ಭಾಷಕ'ಕುಳೇನೃದಾತ್ಮಾ
 13 ಪ್ರಪ್ತು ಮಪ್ಯನೈಪ್ಪುಂಮೂಕುಂತೃತಂತೃನಿಜ
 14 ಯಂಸಾಸಂಭ್ರಮಾಭ್ಯಾನ್ಯತಿ || ತತ್ಕರ್ತವ್ಯಯ
 15 ಸುವಜ್ರವೇದಿರಮುಖಾರ್ತೂಕ್ತಿ ಸನ್ನಾಕ್ತಿ ಈ
 16 ಕೃಷ್ಣಗ್ರಂಥವಿರುದ್ಧ ಕಂಠಿಕ'ತನೃದ್ಯಾದಸದ್ವಿ
 17 ದ್ರುಮಃ | ವ್ಯಾಖ್ಯಾನೋಜ್ಜಿತಪೋಷಣ ಪ್ರವಿಘ್ನ
 18 ಪ್ರಜ್ಞೋದ್ಭವೀಚೀಚಯೋಜೀಯಾದ್ವಿರುತಮೇಘ
 19 ಚಂದ್ರಮುನಿಪಸ್ತ್ರೈವಿದ್ಯರತ್ನಾ ಕರಃ || ಶ್ರೀಮೂ
 20 ಲಸಂಘಕೃತಪುಸ್ತಕಗಚ್ಛದೇಶೀಯೋದ್ಯದ್ಗಣಾಧಿ
 21 ವಸುತಾಕ್ತಿ ಕಾಚಕೃತಪ್ರೀ | ಸೃದ್ಧಾಂತಿಕೇಶ್ವರಶಿಖಾಮ
 22 ಷಿಮೇಘಚಂದ್ರಸ್ತ್ರೈವಿದ್ಯದೇವತಿಸಿದ್ಧಿಬುಧಾ
 23 ಸ್ತುವಂತಿ || ಸಿದ್ಧಾಂತೇಜನವೀರನೇನದೃಶ್ಯಸ್ತಾ
 24 ಬ್ರಹ್ಮನೀಳಾಸ್ತರಃಪಟ್ಟಕ್ತೃಕೃತ್ವಕಳಂಕದೇವವಿಬುಧಃ
 25 ಸಾಕ್ಷಾದಯಂಭೂತಳ | ಸರ್ವವ್ಯಾಕರಣೀವಿವೃದ್ಧ
 26 ಧಿವಃ | ಗ್ರಹಾಜ್ಯವಾದಸ್ಯಯಂತ್ರೈವಿದ್ಯೋತ್ತಮ
 27 ಮೇಘಚಂದ್ರಮುನಿಪೋವಾದೀಭವಂಜಾನನಃ ||
 28 ರುದ್ರಾಣೀಶಸ್ತೃಕಂಠಧವಳಯತಿಹಿಮಜ್ಯೋತಿ
 29 ಪೋಷಣತಮಂಕಂಪೀತಂಸಾವನ್ನಾಕೃತ್ಯಕಂಕುದಿನಸ
 30 ತನುಂರಾಮದೇವನಿಶಾಂತಂ | ಶ್ರೀಕಾಂತಾವಲ್ಲಭಾಂಗಂ
 31 ಮಳಭವವಪುಮ್ನೇಘಚಂದ್ರದ್ರುತೀಂದ್ರತ್ಮೈವಿ
 32 ದ್ಯುಸ್ಥಾಖಿಳಾಶವಳಯನಿಳಯಂತೀತಿ ಕಾಚಂದ್ರಾ
 33 ತಪೋಸಾ || ಮುನಿನಾಥಂದನಧಮ್ಮಧಾರಿವೃಥ
 34 ಪಟ್ಟಿಂಕದ್ಗುಣಂದಿವ್ಯುಪಾಸನಧಾಸಂ ನಿಷಾಕ್ಷುತಾಪ
 35 ಮೃಗನೀಚ್ಯಾಸೂತ್ರವೋರೂಂದೆವೂವಿನೂಪಾಸಂ
 36 ಗಳಮಯೈ ಹೀನನಧಿಕಂಗಾಕ್ಷೇಪಮಂಮಾಪ್ತೃದಾ
 37 ವನಯಂದಪ್ಪಕಮೇಘಚಂದ್ರಮುನಿಯೋಚ್ಯತೇನಿಂ
 38 ನದೋದ್ಯಕರ್ಪಮಂ || ವ್ಯುದೇಶಾಖಿಳಾಸಂಭಾವರಾಜ
 39 ವಿಳಹದಲ್ಪರೆದುದೆಬಿರುದರುನಾರಿಮುಖತಿಳ
 40 ಕಗಂಗಾಚಾರಿಕಾಶ್ವರಿಸಿದಕುಳಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುತ್ಥಂ ||

(ಪೂರ್ವಮುಖ.)

- 1 ಶ್ರವಣೀಯಂಕೃಷ್ಣವಿದ್ಯಾಪರಣತಿಮುಜನೀ
 2 ಯಂಪುಷಾತತ್ಕರ್ತವಿದ್ಯಾದ್ರವಣ್ಯಂತಾ ಭನೀಯಂ
 3 ಷಿನಿನಿಗದಿತಸಂಕಲ್ಪಸಿದ್ಧಾಂತವಿದ್ಯಾದ್ರವಣ್ಯಾಗ್ನಿ

1. ಪೊಂದಿದುಮಾತಿಪುಳಕಂಕ್ಷಿಗನಬ್ಬಿ ತ್ತು ವಿಧ್ವಂಸಿ ಪತಂಕ್ಷಿ
2. ವಿದ್ಯನಾಪಪ್ರವಿದಿತನಪಂಮೇಘಚಂದ್ರಪ್ರತಿಂದ್ರಂ ||
3. ಜ್ಞಾನೋಗ್ಧಾ ವನಂತೀವಿದವತುಳಪ್ರಳಾಪಾಂಜ್ಯ
4. ಮಾಗ್ಧನಗಂದಿದ್ದ ತ್ತು ತನ್ನಿ ಒತ್ತವಧುಗಧಿಕಪ್ರಧಿಯಾ
5. ಯಾ ಗಳಂದೆವದಾಪಿಬಾಹಿರಾಂತಾಂತ್ಯದನಮಳಚರಿ
6. ತೋತ್ತ ಮಂಭವ್ಯಚೇತೋರಮಾಂತ್ಯವಿದ್ಯವಿದ್ಯೋದಿತ
7. ವಿಶದಯಕಂಮೇಘಚಂದ್ರಪ್ರತಿಂದ್ರಂ ||
8. ಅದೇಹಂಸೀಬ್ಬಂದವಿಂಟುಬ್ಬಗದವುಡುಚೆ ಕೋರಚೆಂ
9. ಚಂಚುವಿಂದಂಕದುಕಲ್ಪಾದ್ಧ ಪೃಥ್ವೀಕಂಜಯೋರಸಳಂ
10. ದಿದ್ದ ಪಂಸಿಜ್ಜೆ ಗೇರಲ್ಪದದಪಂಕ್ತ ಪ್ಪ ನಂಬಂತೆನುಬಿಸಲ
11. ಸತ್ಕಂದ್ರೀಕಂದಕಾಂತಂಪುಂದ್ರಿಮೇಘಚಂದ್ರಪ್ರತಿಳಕ
12. ಜಗದ್ವಿತ್ತಿ ಕೀತ್ತಿ ಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದಗ್ಧವಿಬುಧಸವನಾ
13. ಜಂತ್ಯವಿದ್ಯಮೇಘಚಂದ್ರಪ್ರತಿರಾಜಿಸಿದಂವಿನು
14. ತಮುನಿರಾಜಂವ್ಯವಧಗಣಭಗಣತಾರಾರಾಜಂ ||
15. ಸಕವರ್ಷಂ ೧೦೩೩ನೆಯಮನ್ಮಥನಂವತ್ಸರದ ವಾಗ್ಧನ ಸು
16. ದ್ಧಂ ಬಿ ಬೃಹವಾರಂಧನುಲ್ಪಗ್ಧದಪೂರ್ವಾಣಾ ದಾಪುಳಿಗೆ
17. ಯಪ್ಪುಗುಕ್ಕುಮೂಲಸಂಘದದೇಗಗಣದಪುಸ್ತಕಗ
18. ಜ್ಞದಕ್ಷಿಮೇಘಚಂದ್ರಪ್ರತಿವಿದ್ಯದೇವತ್ವಂಮವದನಕಾಲಮ
19. ನಜಿದು ಪಲ್ಯಂಕಾಕನದೋದ್ಧಿ ಆತ್ಮಭಾವನೆಯಂಭಾವಿಸು
20. ತ್ತುಂದೇವದೋಕಕ್ಕೆ ಸಂದರಾಭಾವನೆಯಂತಪ್ಪದೆಂದೋತಿ || ಅನಂತ
21. ಪೋಧಾತ್ಮಕಮಾತ್ಮತತ್ವಂನಿಧಾಯಚೇತಸ್ಯಪದಾಯಚೇತವೇ |
22. ತ್ತವಿದ್ಯನಾಮಾಮನಿಮೇಘಚಂದ್ರದಿವಂಗತೋಪೋಧನಿಧಿವ್ವಿಸ
23. ಪ್ಪಾಂ || ಅವರಗ್ರಹೈರಗ್ರಹವದಪದಾತ್ಮಕತ್ವವಿದರುಸಕ
24. ಳಜಾಸ್ತು ಪೂರಾಪಾರಪಾರಗರುಂಗುಕುಳಸಮುದ್ಧರಣರು
25. ಮದ್ವೈಗ್ರಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವತ್ವಮ್ನ ಗುರುಗಳಿಬರೋ
26. ಜ್ಞವಿನಯಂಕಾರಣಮಾಗ್ಧಿ ಕೃಪ್ಪ ಪೃತಿತ್ವದಲ್ತಂಮಗುಡ್ಡಂ ||
27. ನಮಧಿಗತದಂಜಮಾಪುಪ್ಪಮಾಸಾಮಂತಾಧಿಪ
28. ತಿಮಾಪುಷಂಕದಂಧನಾಯಕಂವೈರಿಭಯದಾಯಕಂ
29. ಗೋತ್ವಪವಿತ್ರಂಮುಧನಮಿತ್ರಂಸ್ಯಮಿದ್ರೋಹಗೋಧೂ
30. ಮಳೆರಟ್ಟಸಂಗ್ರಾಮಜತ್ತ ಲಟ್ಟವಿಪ್ಪಿ ಪದ್ಧಾನಪೂಜಕಜೋಯ್ಸ
31. ಳಮಾಪಾಪಾಪಾಪಮುಧ್ಧರಣಕಳಿಗಾಭರಣ || ಗ್ರಹೈನಧ
32. ಮ್ನು ಮ್ನು ತಾಂಬುಧಿ ಪ್ರವದ್ಧಾನಮಧಾಕರನಮ್ನುತ್ವತತ್ವಾಕರಗ್ರ
33. ಮನ್ಮಥಾಪುಷಂಕದಂಧನಾಯಕಗುರಾಪಾಪಮಮದ್ವೈರೋ
34. ಪರಾಪಾಪಂ ಪದ್ಧಾನಮಧನೋ ಗೋತ್ವನಿಧಾನ ರುಕ್ಮಿಣೀ
35. ನಮಾಪಿ ಲಟ್ಟಮದಿವಂಧನಾಯಕತಿಯುಮಂಕದಂಧನಮಿತ್ರಿಯಮಾಪಿರಾ

- ³⁹ ತಿಯುಂಕುಳಗ್ಗದೊಳು ಪ್ರತಿಜ್ಞೆಯಮಾಡಿಸಿದರಾ ಮುನೀಂದೋತ್ತಮನಿನ್ನಿ
⁴⁰ ಭಗಿಯನವರತಪುಪ್ಪಾಪಮಂಕಪ್ಪುದೆಂದೊಡೆ || ಸಮದೋದ್ಯ
⁴¹ ಸ್ವಾರಗಂಧದ್ವಿರದದಳನಕಂಠೀರವಂ ಕೋಧಬೋಧದ್ರುಮಮೂಳಚ್ಛೇದ
⁴² ನಂಪುರ್ವದವಿಯಸಿಳೋಚ್ಛೇದಪಜ್ರಪ್ರತಾಪಂಕಮನೀಯಂ
⁴³ ಪ್ರಜೆನೊದ್ವಾಗಮಜಗನ್ನಿಧಾರಂ ಪೂಜಾಹಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಮೋ
⁴⁴ ಪವಿಧ್ಯಂಸನಕರನೇಸದಂ ಭಾತ್ರಿಯೋಳೆಯೋಗಿನಾಥಂ || ಬೋವರಾಜಂಬರದಂ ||
⁴⁵ ಮತ್ತಿನಮಾತದಂ ಶಿರಲಿಜೇನ್ನಿವನುಕಯಳೋಟಿಯಂಕ್ರಮಂಬೆತ್ತಿರೆಮುನ್ನಿನಂ
⁴⁶ ತಿರನಿತೊಗ್ಗೊಳೊಂನೆಯ್ತುವಾಡಿಸುತ್ತಮತ್ತುತ್ತಮ ಮಾತೃದಾನದೊ
⁴⁷ ದವಂಮೆತ್ತಿವುತಿರೆಗಂವಾಡಿತೊಂಬತ್ತರುಸಾಸಿರಂಕೊಪಣಮಾಡುದುಗಂ
⁴⁸ ಗಣದಂಡನಾಥನಿಂ || ಸೋಭಯನೊಂಕೈಕೊಂಡುಡೊಸಾಭಾಗ್ಯದಕಣಿಯಿನಿಪ್ಪ
⁴⁹ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನತಳದೊಳಾಪಾರಾಭಯಭೈಪಜ್ಯಶಾಸ್ತ್ರ
⁵⁰ ದಾನವಿಧಾನಂ ||

48

ಅದೇ ಮಂಟಪದಲ್ಲಿ ಇರುವ ಮೂಜನೆ ಕಾಸನ.

- ¹ ಬ್ರಹ್ಮರಮಗಂಭೀರಸ್ವಾಧ್ಯಾಪಮೋಘಾಂ
² ಭವಂ | ಜೀಯಾತ್ಪ್ರಳೋಕ್ಯನಾಥಸ್ಯಕಾಸನಂ ಜನ
³ ಕಾಸನಂ | ಜಮತುಮರಿತದೂರಾಕ್ಷೀರ
⁴ ಕೂಪರಹಾರಪ್ರಥಿತಪುಧುಕೇಶ್ವರೇಸು
⁵ ಭೀಮಬ್ರಹ್ಮಣಃ | ಗುಣಮಣಿಗಣನಿಂಧುಃ
⁶ ಪೃಲೋಕಯ್ಯ ಬಂಧುಃವಿಬುಧಮಧುಪಶ್ಚಲ್ಲಃ
⁷ ಪುಷ್ಪಾಣಾಧಿನಿಲ್ಲಃ | ಅವರಗುಡ್ಡಿ || ಪರವಾಸದಾ
⁸ ಕರ್ತೃನಿರ್ಣಯಮನುಂತವಗ್ಗತಮ್ನಿರ್ಣಯಂಗಳೊಳ್ಳರಿ
⁹ ಚಯಮೆಂದುಮಿಲ್ಲದತಿಮುಗ್ಧತೆನ್ನಿನಿಯಚಗಿಚಿ
¹⁰ ತದೋದ್ವಂದನುರಾಗಮಂವಡೆವ ರೂಪವಿನೇಪುಜ
¹¹ ನಾಂತರಂಗದೊನ್ನಿರುಪಮುಧ್ವಯಂ ಪೆಡೆವವೆವಿಮ
¹² ಲಕ್ಷ್ಮೀಲಿಗೊಂದುಮನ್ನಿತಂ || ಚತುರತಯೋಳೆಲಾವಣ್ಯ
¹³ ದೊಳತಿಲಯಮೆನೆಗೆಳ್ಳದೆ(ವಘ)ಯೋಂತೀಕ್ಷಿ
¹⁴ ತಿಯೋಳಗಿಂಗರಾಜನಸತಿಲಕ್ಷ್ಮೀಲಿಲಿಕೆಯೊತರ
¹⁵ ಸತಿಯರೊರೆಯೇ || ಸುಭಾಗ್ಯದೊಳಮದಾರದನೋ
¹⁶ ಭಾಸ್ವದವಾಡರೂಪಿನೊಪ್ಪಿದತ್ಯಕ್ಷೀಭೂತಲ
¹⁷ ಕ್ಷ್ಮೀಯಂದಪದೀಭೂತಳಮಿನಿತುಮೆಯೆ ಲಕ್ಷ್ಮೀಮ
¹⁸ ತಿಯಂ || ಕೋಭಯನೊಂಕೈಕೊಂಡುಡೊಸಾಭಾಗ್ಯದಕಣಿ
¹⁹ ಯನಿಪ್ಪ ಲಕ್ಷ್ಮೀಮತಿಯಿಂದೀಭುವನ ತಳದೊಳಾಪಾರಾ
²⁰ ಭಯಭೈಪಜ್ಯಶಾಸ್ತ್ರದಾನವಿಧಾನಂ || ವಿತರಣಗುಣ

ಅದೇ ಮುಂಟವದಲ್ಲಿ ಇರುವ ನಾಲ್ಕನೆ ಶಾಸನ.

1 ಭವ್ರಮಸ್ತು ಜಿನಕಾಸನಸ್ತು || ಜಮತುಮು
 2 ರತದೂರಾಕ್ಷೀರಕೋಮಾರಹಾರಪ್ರಥಿತಪ್ಪ
 3 ಘಂಕೀತ್ರಿತೀತೀನುಭೀನ್ಮುಬ್ರೀತೀ || ಗುಣಮು
 4 ಲೀಗಣಿಸ್ತು ಲೀದ್ವರೋಕಮ್ತು ಬಿನ್ಮು ವಿಮು
 5 ಧಮಧುಪಪ್ಪುಪ್ಪುಪ್ಪುಪ್ಪುಪ್ಪುಪ್ಪು || ಕೀ
 6 ವಧುತನ್ಮುಲೀಲಿಸುರಭೂರುಹದ್ವುಪ
 7 ದಿವಯೋಧಿವೇಳಾಮಧುಪಂಪುಪತ್ತಪ್ಪುಲಿನಿವಿ
 8 ತಮಗಲೀಕಾರುರೂಪಲೀಲಾವತಿವಿವನಾಯು
 9 ಕೀತಲಕ್ತ ಲೇವಮತಿಬಿಣೀರಾಜನೇಬಿವಿ
 10 ಭುಪುಪ್ಪುಪಿಂಪುನದಿಬಿವ್ವಿಗದಕವಿವಪ್ಪು
 11 ಕೀತ್ರಿತೀಯಂ || ವ || ಆಯಪ್ಪುಯಮಗಲಿಂ
 12 ತಪ್ಪುಕಂದಡಿ || ಸ್ಪುನಿಸ್ತುಪ್ಪುಪಿವಿನವ್ವುಜಿ
 13 ನಭಾಗಭಗವದರ್ಕದರ್ಕಕೀಯಾಕಾರುಚ
 14 ರಕಾರವಿವದ್ವಂದ್ಯಾನಂದವಂದನವೇಳಾವಿಳಾಕನೀಯಾ
 15 ಪ್ಪುಯಪವಾಕಲಕ್ತೀವಿಳಾಗೆಯುಂ || ಅಪವನನೀಯ
 16 ಪ್ಪುಯಬಿವಿವೇತೇಕಜೀವಿತಾಂತವೇವನವಿನೀ
 17 ದಾನಾರತರತರವಿವಾಗೆಯುಂ || ಕಾಲೇಯಾ
 18 ಲಾಪ್ಪುಸರಪ್ಪುಪಿವಿಳಾಗೆಯುಂ || ಕಾಲೇಯಾ
 19 ಲಾಪ್ಪುಸರಪ್ಪುಪಿವಿಳಾಗೆಯುಂ || ಕಾಲೇಯಾ
 20 ಲಾಪ್ಪುಸರಪ್ಪುಪಿವಿಳಾಗೆಯುಂ || ಕಾಲೇಯಾ

- 21 ಪರಮಜಿನಮತಪರಿತ್ಯಾಜಕರಣಾ
 22 ರಣೀಭೂತಜಿನಾಸನದೇವತಾಕಾರಾಕಲ್ಪ
 23 ಯುಂ | ಅಭಿರಾಮಗುಣಗಣವೇಕರಣಾ
 24 ಯತಾನುಕರಣೀಯಧರಣಿಸುತೆಯುಂ |
 25 ಸೂಸಹಿತ್ಯಸತ್ಯಪಿತೃರೋದಸು
 26 ತೆಯುಂ | ಗದ್ಯ ಮ್ಯಾನುರಾಗಮತಿಯು
 27 ಮನಿಸಿದವೇಮಿಯಕ್ಕ || ಪದ್ಯ || ೨೨
 28 ಚಾಮುಂಡಮನೋಮನೋರಥರಥವ್ಯಾಪಾ
 29 ರನೈಕಕ್ರಿಯಾಶ್ರೀಚಾಮುಂಡಮ
 30 ಸ್ವರೋಜರಜಸಾರಜದ್ವಿರೇಭಂಗನಾ | ೨೩
 31 ಮುಂಡಗೃಹಾಂಗೋದ್ಗತಮುಕ್ತಿಕಲ್ಪವರ್ಣಿಸ್ವಯಂ
 32 ಶ್ರೀಚಾಮುಂಡಮ

(ಅನೇ ಮುಖ.)

- 1 ನಟ್ರಯವಿಜಯತಾಂ
 2 ಶ್ರೀದೇವಮತ್ಯಂಗನಾ ||
 3 ಅಹಾರಂತ್ರಿಜ
 4 ಗಜ ಸಾಯವಿಭಯಂಭೀ
 5 ತಾಯದಿವ್ಯಪಥಂವ್ಯಾಧಿವ್ಯಾ
 6 ಪಮವೇತದೇನಮುಖಿನೋಡೋತ್ತೇ
 7 ಚಹಸ್ತ್ರಾಗಮಂ | ಪವಂದೇವಮತಿ
 8 ಸ್ವದೈವದಪಿಪ್ರಪ್ರಕ್ಷಯೇಸ್ವಾ
 9 ಯುಧಾಮರ್ಹದೈವಮತಿಂವಿಧಾಯ
 10 ವಿಧಿನಾಭಿವ್ಯಾಪ್ತೋದ್ರೋಧಭೂತ ||
 11 ಅಸೀತ್ಪರಕ್ಷೋಭಕರಪ್ರತಾಪಸೇ
 12 ಪಾವನೇಪಾಲಕೃತಾದರಸ್ಯ | ಚಾಮುಂಡಂ
 13 ಚನಾನ್ಮೋವಣಬಹುಯಾಸ್ತ್ರಮುಖ್ಯಾ
 14 ಸತೀಯಾಭುವಿದೇವತೀತಿ || ಭೂರೋ
 15 ಕಚೈತ್ಯಾಲಯಚೈತ್ಯವೂಜಾವ್ಯಾಪಾ
 16 ರಕೃತ್ಯಾಪರತೋವತಿಗ್ನಾ | ಸ್ವಗ್ಗೃತ್ಯ
 17 ರಸ್ತ್ರೀತಿವಿಲೋಕ್ಯಮಾನಾಪುಣ್ಯೇನರಾವ
 18 ಣ್ಯಗುಣೇನಯಾತ್ || ಅಹಾರ
 19 ಕಾಸ್ತ್ರಾಭಯಭೇಷಜಾನಂದಾಯಿಷ್ಯ
 20 ಲಂವಕ್ಷ್ಯಾಚತುಷ್ಟಯಯ | ಪಶ್ಚಾತ್ಸ
 21 ವಾಧಿಕಿಯಯಾಚುರಂತೇ

- 22 ಸ್ವಸ್ಥಾನವತ್ಯುಪವೇಶಯೋಚ್ಚೈಃ |
 23 ಸದ್ಭಕ್ತೈಃ ಸುಖಾಶಾಂತಾಃ
 24 ಚಿತ್ವಾ ವೈವಸ್ಥಾಪಿತವತ್ಯುಪವೇಶಯೋಚ್ಚೈಃ | ಶ್ರೀ
 25 ಸ್ವಾಹವೇದಾಂತಃಪ್ರಾಪ್ತಾಃ
 26 ಸ್ವಾಹವೇದಾಂತಃಪ್ರಾಪ್ತಾಃ | ಶ್ರೀ
 27 ಮೂಲಸಂಘದೇವೀಗಣದೇವತಾಃ
 28 ಕಗಚ್ಛದಸುಖಾಶಾಂತಾಃ ಸಿದ್ಧಾಂತದೇವ
 29 ರಾಗುಧಿ ಸಕವರುಷಂಶೋನಯ ವಿ
 30 ಕಾರಸಂವತ್ಸರದಭಾಲುಣಬಹುಕಂ
 31 ಬ್ರಹ್ಮಸಾರದಂದು ಸಂನ್ಯಾಸನವಿಧಿ
 32 ಯಿಂದೇಮಿಯಕ್ಕ ಮುಗಿಸಿದಳು ||

50

ಪಾರ್ಶ್ವತೀರ್ಥಕರದೇವೀ ಯಿದುರು ದಕ್ಷಿಣ ಮಂಟಪದಲ್ಲಿ.

(ಪೂರ್ವಮುಖ.)

- 1 ಭದ್ರಂಭೂಯಾಽಪಿ ನೇಂದ್ರಾಣಾಂಕಾಸನಾಯಾಫಿ
 2 ನಾಕಿನೇ | ಕುತೀರ್ಥಧ್ಯಾಂತಸಂಘಾತಪ್ರಭಿನ್ನಫೇನಭಾನ
 3 ವೇ | ಶ್ರೀಮನ್ನಾ ಭೇಯನಾಥಾದ್ಯಮುಚಿತವರಾನೀಕ
 4 ಸುಧೋರುವಾರ್ಧಿಃ | ಪ್ರಧ್ಯಸ್ತಾ ಫೇಪ್ರಮೇಯಪ್ರಚ
 5 ಯವಿವಯುಕ್ತವಲ್ಯುಷೋಧೋರುವೇದಿಃ | ಶಸ್ತ್ರಸ್ಯ
 6 ತ್ವಾರಮುದ್ರಾಃ | ತಜಕತಾನನ್ದನಾದೋರುಘೋ
 7 ವಃ | ಸ್ಥೇಯಾದಾಚಂದ್ರತಾರಂಪರಮಸುಖಮಯಾ
 8 ವೀರ್ಯವೀಶೀನಿಕಾಯಃ | ಶ್ರೀಮನ್ಮುನೀಂದ್ರೋತ್ತಮರತ್ನ
 9 ವಾಗ್ಗೋಗೌತಮಾದ್ಯಾಃ ಪ್ರಭವಿಷ್ಟವಸ್ತೇ | ತ
 10 ಪ್ರಾಂಟುಧಾಸವ ಮಹರ್ಧಿಯುಕ್ತಾಸ್ತತ್ಸತತಾನ
 11 ನ್ನಿಗಣೇಖಭೂವಃ | ಶ್ರೀಪದ್ಮನಂದೀತ್ಯನವದ್ಯನಾಮಾ
 12 ದ್ಯಾಚಾರ್ಯಾಕಪ್ಪೋತ್ತರಕೋಂಚಕಾನ್ತಃ | ದ್ವಿತೀಯಮಾಸೀದ
 13 ಭದಾನಮುದ್ರಾಚ್ಛರಿಸಂಕಾತಸುಖಾರ್ಥಿಃ | ಅ
 14 ಭೂದುಮಾಸ್ವಾತಿವಾಸೀಶ್ವರೋಸುವಾಚಾರ್ಯಾಕಪ್ಪೋ
 15 ತ್ತರಗೃಧ್ರಪಿಂಘಃ | ತದನ್ವಯೇತತ್ಸದ್ಯಕೋಸ್ತನಾನ್ಯಸ್ತ
 16 ತ್ವಾಕಾಶೀಪದದಾತ್ಮಕವೇದಿಃ | ಶ್ರೀಗೃಧ್ರಪಿಂಘಮುನಿವ
 17 ಸ್ಯವಿಳಾಕಪಿಂಘಃ | ಪದ್ಮಾಪಿಪ್ಪಭುವನತ್ರಯವತ್ತಿಕ್ಕೀ
 18 ತ್ತೀಃ | ಪಾರಿತ್ರಜಕುರಬಿಳಾಪನಿಪಾಕಮುಳಮಾಕಾಶಿ
 19 ಕಮುಖವಿರಾಜಿತಪಾದಪದ್ಮಃ || ಶಾಸ್ತ್ರೀಶ್ವರಗುಣವನ್ನಿ
 20 ಪಂದಿತಯತಿಶ್ಚಾ ರತ್ನಚಕ್ರಗೃಧ್ರಕೇಶ್ವರವ್ಯಾಕರಣಾ
 21 ದಿಶಾಪ್ತನಿಭೂತಾಃ ಸತ್ಯವಿದ್ಯಾಪತಿಃ | ವಿಭಾಷಾಪದಿ

(ವಕ್ತೃಗೋಷಮುಖ.)

²ಕ್ಷುಣಃ । ಧುಸ್ತುಸ್ತು ರಣಮಾತೃಗ್ರಾಹಮುಚ್ಯಂತಿಹಮಮಾ

22

- ³⁸ನಿಜಯಂಸಾಸಂಧ್ರವೂತಭ್ರಮ್ಯತಿ || ತ
³⁹ಕೃಷ್ಣಾಂಸುಮವಜ್ರವೇದಿರಮಳಾರ್ತಾತ್ಸುಕ್ತಿ
⁴⁰ಸನ್ಯಾಕ್ತಿ ಕಾಕಬ್ಬಗ್ರಸ್ಥವಿಶುದ್ಧಕಂಬಕಳಿತಸ್ಯ
⁴¹ದ್ವಾದಸದ್ವಿದ್ಯಮಃ || ವ್ಯಾಖ್ಯಾನೋಚ್ಚಿತವೋಪ
⁴²ಪ್ರವಿಶ್ಯಪ್ರಜ್ಞೋದ್ಭವೀಚಯೋಪೇಯಾ
⁴³ದ್ವಿಶುದ್ಧತಮೋಘೋಷಂದ್ರಮುನಿಪಸ್ತೃಪಿದ್ಯ
⁴⁴ರತ್ನಾಕರಃ || ತ್ರೀಮೂಲಸಂಘಾತಫಲ
⁴⁵ಸ್ತಕಗಚ್ಛದೇಯೋದ್ಭವಜಾಧಿಪನುತಾತ್ಮಕಚಕ್ರ
⁴⁶ವತ್ತೀ | ಸೃಷ್ಟಾನ್ತಿ ಕೇಶ್ವರಖಂಡಮಣಿಮೋಘೋಷಂದ್ರ
⁴⁷ಸ್ತೃಪಿದ್ಯದೇವತಿಸದ್ವಿಬುಧಾಸ್ತು ವಸ್ತಿ || ಸಿದ್ಧ
⁴⁸ನೈಜನವೀರಸೇನಕದ್ವಕಾಸಾಸ್ತೃಪ್ತಭಾಭಾ
⁴⁹ಸ್ಥರಾಪಟ್ಟಕ್ಕೆ ಪೃಷ್ಠಕಳಂಕದೇವವಿಮಲೋಸಾಕ್ಷಾದ
⁵⁰ಯಂಭೂತಳ | ಸವ್ಯವ್ಯಾಕರಣೀವಿಪ್ಲವಧಿಪತೀ
⁵¹ಪೂಜ್ಯಪಾದಾನ್ವಯಂತ್ರಿವಿದ್ಯೋತ್ತಮಮೋಘೋಷಂದ್ರ
⁵²ಮುನಿಪೋವಾದೀಭವಂತಾನಃ || ಲಿಖಿತಾಮನೋಹ
⁵³ರಪರನಾರಿಸಹೋದರನಪ್ಪಗಂಜ್ಞನಲಿಖಿತಾ ||

(ಪಕ್ಷಿಮಮುಖ)

- ¹ರುದ್ರಾಣೀಕಸ್ಯಕಣ್ವಂಭವಳಯತಿಹಿಮಚ್ಛೋತಿಜಾತ
²ಮಕಂಬೀತಂಃವಣ್ಣಕೈಲಿರುದಿನವತನುಂದಾಹುದೇಹಂ
³ನಿಜಾಸ್ತಂ | ತ್ರೀಕಾನ್ತಾವ್ಯಾಖ್ಯಾನಂಕಮಳಭವವಪುಮ್ಯೋಘೋಷಂದ್ರ
⁴ಪ್ರತಿಂದ್ರತ್ರೈವಿದ್ಯಸ್ಯಾಖ್ಯಾನವಳಯನಿಳಯಸ್ಥಿತಿಫಲಂ
⁵ದ್ರಾತವೋಸಾ || ಮೂವತ್ತಾಽಂಗುಣದಿಂಭಾವಜನಂಕಟ್ಟರಟ್ಟ
⁶ವೇಳದವ್ಯಾಪದಿಂಭಾವದೇವೋಘೋಷಂದ್ರತ್ರೈವಿದ್ಯರದಂತೋಪಾಸ್ತರ
⁷ಸಮಸ್ತಳಧರ || ಮುನಿನಾಥಂದಸಧಮ್ಯಧಾರಿದ್ಯಪಟ್ಟುಂಕದ್ಗಣಂ
⁸ದಿವ್ಯಲೋಕನಿಧಾನಂನಿವಗಜ್ಜನಾಪಮೇಗನೀಚ್ಯಾಸೂತ್ರ
⁹ವೋರೋಂದಪೂವನಬಾಣಂಗಳ್ವಯ್ಯಹೀನನಧಿಕಂಗಾಜ್ಞೇದಮಂ
¹⁰ಮಾಳ್ವದಾವನಯಂಧವ್ಯಕಮೋಘೋಷಂದ್ರಮುನಿಯೋಚ್ಚಾ
¹¹ಣಾನಂದೋದ್ಭವಮು || ಕೃಷ್ಣೋಯಂಕಲ್ಪವಿದ್ಯಾವಿಜಾತಿ
¹²ಮಹನೀಯಂಮಹಾತತ್ತ್ವವಿದ್ಯಾಪ್ರವಣತ್ವಂಜ್ಞಾನೀಯಂ
¹³ಜನನಾದಿತಸಂಕುಧ್ವನಿದ್ವಾಪ್ರವಣಭಾಗ್ಯಾಲ್ಪಮ
¹⁴ಸ್ತನ್ಮಪಟಿತಪುಕಂಕೀತಿಗನುತ್ಕೃತವಿದ್ಯಾನಿವಹಂತ್ರಿವಿ
¹⁵ದ್ಯನಾಮಪ್ರವಿದಿತನೇನಮೋಘೋಷಂದ್ರಾತೀಂದ್ರಂ ||
¹⁶ಜ್ಞಮಗೀಗಣಾವನಂತೀವಿದುರತುಳಾಶ್ಚೈಗೋದವಣ್ಯ
¹⁷ವಿಜಾಗಳನಮಸಂದಿದ್ಧಕತ್ತುತಂನಿಂಪ್ರತವದಾಧಿಕಭಾಷಿಯಾ
¹⁸ಯೈಗೀಂದವಮಹಾವಿದ್ಯಾತಿಯಂಕಾಶ್ಚದನವಳಿಕಾ

- 19 ಶ್ರೋತ್ರ ಮಂಥವ್ಯಚೇತೋದಮಣಂತ್ಯವಿದ್ಯವಿದ್ಯೋದಿತವಿಶ
 20 ದಯಕಂಮೇಘಚಂದ್ರಬ್ರತಿಂದ್ರೂ || ಇದೇವೇವೈವಂ
 21 ವಾಂಛಿಲ್ವಗದಪ್ರದುಚೇತೋರೀಚಯಂಚಚವಿಂದಂಕದುಕಲ್ಪಾ
 22 ದ್ರಪ್ತವೃದ್ಧಿಕಂ ಜಡೇಯೋರಿನರಂದಿದ್ವೃಪಂ ಸಚ್ಚಗೇಽಂಬದ
 23 ದಪ್ತಂತ್ಯಪ್ತ ನೆಂಬನೆ ಸದಾಬಿಸಲಸತ್ಯಂದಳೇ
 24 ಕಸ್ತ ಕಾಂತಂಪ್ರದಿತ್ತಿಮೇಘಚಂದ್ರಬ್ರತಿತಿಳಕಜಗದ್ವ
 25 ತ್ರಿಕೀರ್ತಿಪ್ರಕಾಶಂ || ಪೂಜಿತವಿದ್ಗಂಧವಿಬುಧಸಮಾ
 26 ಜಂತ್ಯವಿದ್ಯಮೇಘಚಂದ್ರಬ್ರತಿರಾರಾಜವಂದನಮಿತ
 27 ಮುನಿರಾಜಂವೈ ಪಭಗೇಽಭಗೇಽಪಾರಾರಾಜಂ || ಸ್ತುತಿ
 28 ತ್ವರನತನುಕರಜ್ಜಂಘರನೇಂಪೊಳ್ಳೆಪೊಳ್ಳೆಜಿನಕಾನದು
 29 ಗ್ಧಾಬ್ಧಿಸುಧಾಂಕುವನಲಿಳಕಕುದ್ಧವೈದುಕೀರ್ತಿಮೇಘ
 30 ಚಂದ್ರಬ್ರತಿಯಂ || ತತ್ಸಧಮೃದು | ಶ್ರೀವಾಚಚಂದ್ರಮು
 31 ನಿರಾಜಪವಿತ್ರಪುತ್ರಪೋದ್ವೃಪ್ತವಾಡಜನಮಾನಲತಾಲ
 32 ವಿತ್ರಃ | ಜೇಯಾದಯಂಜಿತಮನೋಜಘಜಪ್ರತಾಪಸ್ಯಾ
 33 ದ್ಯಾವಸೂಕ್ತುಭಗೇಽಕುಭಕೀರ್ತಿರದೇವಃ || ಕಿಂವಾಪಸ್ತೃತಿವಿ
 34 ಸ್ತೃತೇಕಿಮುಪಣಿಗ್ರಸ್ತಃಕಿಮುಗ್ರಗ್ರಹವೈಗ್ರೋಸ್ತಿನ
 35 ಸ್ರವದಕ್ರುಗ್ಧದಾವಚೋಮ್ಲಾನಾನಂದೈಕೈತೇ | ತಜ್ಜಾ ನೇಕು
 36 ಭಕೀರ್ತಿರದೇವವಿದುಷಾವಿದ್ವೇಷಭಾವವಿಷ್ಣುಜಾಂಘರಿ
 37 ಕೇನಚಿಹ್ನಿತಮತಿವ್ಯಾಧೀವರಾಕಸ್ಪಯಂ || ಘನ
 38 ದವ್ಯೋನಧ್ಯಬಾಧ್ಯಕ್ಷತಿಧರವವಿಯಾಬನ್ದ ನೀಬನ್ದನೀಬನ್ದನೇ
 39 ಸನ್ನೈಯಾಯಿಕೋದ್ಯುತಿ ಮಿರಕರಣಿಯಾಬಂದನೀಬಂದನೀಬನ್ದ
 40 ನೇಸನ್ಮೇಮಾಂಸಕೋದ್ಯುತ್ ರಿಕಾರಿಪ್ರಿಯಾಬನ್ದನೀಬಂದನೀಬ
 41 ನ್ನನೇಪೋಪೋವಾದಿಪೋಗ್ಧು ಲಿಪದುಕುಭಕೀರ್ತಿರಧಿಕೀರ್ತಿ
 42 ಪ್ರಭೋಪಂ || ವಿತಘೋಕ್ತಿಯುಲ್ಲಂಘವಕುಪತಿಸಾಷ್ಟೀಯನಿ
 43 ಪ್ತಮೂವರಂಕುಭಕೀರ್ತಿವ್ರತಿ ಸನ್ನಿಧಿಯೊಳನಾ
 44 ಮೋಚಿತಲತೆಂತರತೋಡ್ವರದಿಂತರವಾದಿಗಳವೇ || ೫೦
 45 ಗದಸರಮಂಕೇಳ್ವ ಮತಂಗಜದನ್ತ ಕುಕಿಬಳುಕಲ್ಲದಸಭಯೊ
 46 ಳಪೊಂಗಕುಭಕೀರ್ತಿಮುನಿಪನೋಳಂಗಳಮಡಿಯಲ್ಲಿ ವಾದಿಗಳ್ಲಂ
 47 ದೆಟ್ಟಿಯೇ || ಪೋಸಾಬ್ಬದುವಾದಿಪ್ರಧಾನಾನಂದಿಹುಭೋಪ
 48 ಜಾನಮನುಮನೋಪನ್ಯಾಸಂನಿನೀತೇಫೇವಾನಂನಂದಿಪ್ರದಮಾ
 49 ದಿವಜ್ಯಾಂಕುಕನೋಳ || ಗಂಗೆನ್ನವಲಿಖಿತ | ಸವಣುಭಟ್ಟರ
 50 ದೇವರವಾದಿರಾಮೋಪನಮಗದಾಗೋಪಕಂಚಿಸಿದ ||

(ಉತ್ತರಮುಖ.)

1 ಶ್ರವಿದ್ಯೋದಿಗ್ಧುರಮೇಘಚಂದ್ರಗ್ಧುರಮೇಘಚಂದ್ರಮು
 2 ನಿಸ್ಸೃಜ್ಯಃ | ಕುಂಭದ್ವ್ಯಾಕಾಂಘೋನಿಧಿಪೂರ್ಣಾಕಂಧೋನಿದ್ಯಾಕಾಂಧಂಧಿ

- ³ತಯೋವಿಕಲ್ಮುಃ || ತ್ರೈವಿಧ್ಯೋತ್ತಮಮೇಘಃ ಚಂದ್ರಸುತಮೀಯಃ
⁴ಪವರಾಶಿಜಗಂಭೋರ್ನಾಕ್ಷಯವೃತ್ತ ನಿಮ್ಮುಕತನುಃಪ್ರವೃದ್ಧಾ
⁵ನನ್ನನಃ | ತ್ರೈಲೋಕ್ಯಪ್ರಸರದ್ವೈತಸುತೀರುಚಿಯಚ್ಚಿತ್ತೋತ್ಕರೋ
⁶ಪೂಗಮಾಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನೋವಿಜಯತೇಪೂರ್ವಪ್ರಭಾಚಂ
⁷ದ್ರಮಾಃ || ಸಂಸಾರಾಂಭೋಧಿಮಧ್ಯೋತ್ತರಣಕರಣಯಾ
⁸ನರತ್ವತ್ರಯೇಕಸಮ್ಯಗ್ವಿಜ್ಞಾನಾಗಮಾತ್ಪ್ರಾಸ್ಥಿತವಿಮ
⁹ಳಮತಿಃ ಪ್ರಭಾಚಂದ್ರಯೋಗೀ || ಸಕಳಜನವಿನೂ
¹⁰ತಂಜಾರುರೋಧತ್ರಿಣೇತ್ರಂಸುಕಾರಕವಿನಿವಾಸಂಭಾರತಿ
¹¹ನೃತ್ಯರಂಗಂ | ಪ್ರಕಟಿತನಿಜೋತ್ತಿಂಧಿವೃಕಾಂತಾ ಮನೋಜಂಸ
¹²ಕಳಗುಣಗಣೇಂದ್ರಂ ಪ್ರಭಾಚಂದ್ರದೇವಂ || ತತ್ಸಧಮ್ವರ್ ||
¹³ಗಣಧರಂಚುತಬೋಧಾರಣರಿಯರನಮಳಚರಿತಬೋ
¹⁴ಯೋಗಿಜನಾಗ್ರಣಿಗಣಯನ್ನದೆಮಿಕ್ಕರನೇತಿಯೆಂಬದವಿ
¹⁵ರಣಂದಿಸ್ವದ್ಧಾನ್ತಿ ಕರೋ || ಹರಿಹರಹರಣ್ಯಗರ್ಭರನುರವಣಿ
¹⁶ಯೇಗೈಶ್ವರಾದುನಂದೀಪತಪೋಭರದಿಂದುರಿದರನಿಬಿತ್ತರಸದರಾ
¹⁷ವ್ಯೂರಣಂದಿಸ್ವದ್ಧಾನ್ತಿ ಕರಂ || ಯನ್ನೂತ್ತಿಂಕ್ಷಣಕಾಂಜನಸ್ಯನಯನೇಕಪೂರ್ವ
¹⁸ರಪೂರಾಯತೇಯತ್ತಿಂಕ್ಷಣಕಾಂಜನಯನೇಕಚಭರಮಲ್ಲೀಲತಾಂ
¹⁹ತಾಯತೇ | ಪೇಷೀಯಾದ್ಧವಿವೀರಣಂದಿಮುನಿಪೋರಾದ್ಧಾನ್ತಿ ಚಕ್ರಾಧಿ
²⁰ಪಃ || ವೈದಗ್ಯಶ್ರೀವಧೋಟೀಪತಿರತುಲಗುಣಾಲಂಕೃತಿಮೃತಾಘಾತಂ
²¹ದ್ರತೃವಿಷ್ಣುಸ್ಯಾತ್ಮಜಾತೋಮದನಮಹಿಷ್ಯತೋಭೇದನೇವಪ್ರಪಾತಃ |
²²ಸ್ಯದ್ಧಾನ್ತಿ ಪೂಜತೋದಾಮಣಿರನುಪಮಾಶಿಂತಾ ಮಣಿಭೃಣಾ
²³ನಾಂಯೋಭೂತಸಾಜಸ್ಯರಂದ್ರಕ್ರಿಯಮವತಿಮುರೋವೀರಣಂದೀ
²⁴ಮುನೀಂದ್ರಃ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರಗುಡಿ ವಿಷ್ಣು ವರ್ಧನ
²⁵ಭುಜಬಳವೀರಗಂಗಬಟ್ಟದೇವನಹಿರಿಯರಸಪಟ್ಟಮಹಾದೇವಿ ||
²⁶ಪಾನ್ತಲದೇವಿಯಸದ್ಗುಣವಂತೆ ಗಣಾಭ್ಯಾಭ್ಯಾಸವತಿಗವಾಃ
²⁷ಶ್ರೀಕಾಂತಯುಮಗಚೆಯುಮಾಪ್ತುತಕಾನ್ತಯುಮೇತೆಯಬ್ಬದುಳಿದನತಿಯ
²⁸ರದೋರಯಃ || ಕಾಂತಲದೇವಿಯತಾಯಿ | ಧಾನಮನನೂನಮಂಕಾಕೇನಾತ್ಮೀಯೆಂದುಕೊಟ್ಟುಜಿನನಯ
²⁹ನದೋಕ್ ಧ್ಯಾನಿಸುತಂಮುಡಿಬದ್ಧಂನೇನೆಯದೊಮಾಣಿಕಾಪ್ಪಯೊನ್ನುಂ
³⁰ನತಿಯಂ || ಸಕವರ್ಷಂ ೧೦೮೦ನೆಯ ಕೋಶಧನಸಂಪತ್ಸರದ ಅಪ್ಪಿ
³¹ಬ ಸುಧ್ಧ ಬಕಮಿ ಬೃಹವಾರದಂಡು ಧನುರ್ಬಗ್ಗದಧೂನ್ವಾಕ್ಷದಾ
³²ಯುಘೋಗಿಯಬ್ಬುಗರ್ ಕ್ರೀಮೂಲಸಂಘದಕೋಂಜಕುಂದಾನ್ತಯ
³³ದದೇಗಿಗಣದಪನ್ನಕಗಿಚ್ಛದ ಶ್ರೀಮೇಘಚಂದ್ರತ್ರೈವಿಧ್ಯದೇ
³⁴ವರಿಹಿರಿಯಾಪ್ಯರವೃತ್ತಿಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತದೇವರು ಸ್ವರ್ಗ
³⁵ಸ ರಾದರು ||

ಉತ್ತರ ಮುಖಪದ್ಧಿ.

(೧ನೇ ಪುಟ.)

¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾ²ದ್ವಾದ್ವಾದೋಫಲಾಂಘ³ನಂ | ಜೇಯಾತ್ಮೋಕ್ತನಾಥಸ್ಯಾಶಾಸ⁴ನಂಜಕಶಾಸನಂ || ಸಕಲಜನಮಿ⁵ನೂತಂಜಾರುಪೋಧತ್ರೀತಂಸುಕರ⁶ಕವಿನಿವಾಸಂಭಾರತೀನೈತ್ಯರಂಗಂ | ಪ್ರಕಟ⁷ತನಿಜಕೀರ್ತಿಂದಿವ್ಯಕಾನ್ತಾ ಮನೋಜನ⁸ಕಳಗುಣಗಣೇಂದ್ರೋಪ್ರಭಾಚಂದ್ರದೇ⁹ವಂ || ಅವರಗುಡ್ಡ ನೆತಪ್ಪನೆಂದೆ || ಸ್ವಸ್ತಿ ಸಮ¹⁰ಸ್ತಭುವನಜನವಂದ್ಯಮಾನಭಗವದರ್ಹ¹¹ತನ್ನಲಭಿಗನ್ನಿಗಣೋದಕಕಣವ್ಯಕ್ತಮುಕ್ತಾ¹²ವರ್ಣೀತ್ಯತೋತ್ತಂಕಹಂಸನುಜನಮನಾಕ¹³ನಾಳೀನೀರಂಜಹಂಸಮಹಾಪ್ರಚಂಡಂದಂಡನಾ¹⁴ಯುಕ | ಕತುಭಯದಾಯಕ | ಪತಿಹಿತ¹⁵ಪ್ರಕಾರ | ನೇಕಾಂಗವೀರ | ಸಂಗ್ರಾಮರಾಮ | ಸಾಹ¹⁶ಸಭೀಮ | ಮುನಿಜನವಿನೇಯಜನಮುಧಜನ¹⁷ಮನಸ್ಸರೋವರಂಜಹಂಸನನನನದಾನಾಭಿ¹⁸ನವಕ್ರಿಯಾಂ | ಜಿನಮತಾನುರ್ದೇಶಾವಿಚ¹⁹ಕ್ಷಣ | ಕೃತಧರ್ಮರಕ್ಷಣ | ದಯಾರಸಭ²⁰ನಿತಭೃಂಗಾರ | ಜಿನವಚನಕಂದ್ರಿಕಾಚಕೋರ²¹ಮಮದ್ವಕ್ರೀಮತುಬಲದೇವದಂಡನಾ²²ಯುಕನನನಗಂ | ಪಲರುಮುನ್ನಿನ²³ಪುಣ್ಯದೊಂದೊಂದವಿಂಭಾಗ್ಯಕ್ಕೆ ಪಕ್ಕಾದೊ²⁴ಡಂಬಲದಿಂತ್ಯಜದಿನೋನ್ನಿಂಗುಣದಿನಾದೊ²⁵ದಾಯ್ಕದಿಂ ಭೈರ್ಯದಿಂಬಲನಾಚಿತ್ತದರೋ²⁶ಪಟಾರವಿಧಿಯಂ ಗಾಂಭೀರ್ಯದಿಂ ಸಾಯ್ಕ²⁷ದಿಂಬಲದೇವಂಗಿ ಸಮಾನಮದ್ವರೋಕರೇ²⁸ಮತ್ತನ್ಯದಂಡಾಧಿಪರ || ಬಲದೇವದಂಕ²⁹ಪಾಯಕನಲಂಘ್ಯಭವಿಷಯಪರಾಕ್ರ³⁰ಮಂ ಮನುಚರಿತಂಜಲನಿಧಿವೈಷ್ಣವಧಾ³¹ಶ್ರೀಕಳದೊಳಸಮಾಧಾರೊಮಾಶ್ರೀ³²ಗಾಮೀನೋಕ್ತ || ಅವನುಜನುಜಾ

- 33 ವನದ್ಭಾಗಲಕ್ಷ್ಮಿಯಂತೆವುಳಂದದೆ || ಸತಿ
 34 ರೂಪಮಲ್ಲು ನೋರ್ಪ್ಪಡೆಕ್ಷಿತಿಯೊಳಗಾ
 35 ಭಾಗ್ಯವತಿಯನುನ್ನತಮತಿಯಂಪತಿಹಿ
 36 ತಿಯಂಗುಣವತಿಯಂಸತತಂಕೀರ್ತಿಪು
 37 ದುಂಬಿಳಾಪ್ಪಿಯಂಭುವನಜನಂ || ಅವರ್ಗ
 38 ಸುಪುತ್ರಪುಟ್ಟಿದರವನಿತಳಂಭೋಗ
 39 ರಾಮಲಕ್ಷ್ಮೀಧರಂವರವರ್ವಗುಣಾ
 40 ಣದಿಂವಿತ್ತೇಜನ್ಮಾಗದೇವನುಂಟಿಂಗಣ
 41 ನುಂ ||

(ಎನೇ ಮುಖ.)

- 1 ಅವರೊಳಗೆ || ದೊರೆಯಾರ
 2 ಭುವನಂಗಳೊಳಂದಿಟಕೇಳುಸ
 3 ವ್ಯಕ್ತದೊಳುಸತ್ಯದೊಳುಪರಮ
 4 ಶ್ರೀಜಿನಪೂಜೆಯೊಳುವಿನ
 5 ಯದೊಳುಸಾಜನ್ಯದೊಳುಪೆಯನೊ
 6 ಳುಪರವೋತ್ಸಾಹದಮಾರ್ಪದಾ
 7 ನದೆಯೊಳುಸಾಜವ್ರತಾಚಾರ
 8 ದೊಳುನಿರುಹಂನೋರ್ಪಡೆನಾಗದೇವ
 9 ನೆವಲಂಧನ್ಯಂಪೂರ್ವನೈ || ಅನ್ನೆನಿ
 10 ಪನಾಗದೇವನಕಾನ್ತೆ ಮನೋರಮಣ
 11 ಸಕಲಗುಣಗಣಧರಣೀಕಾನ್ತೆಗವ
 12 ಧಿಕಂನೋರ್ಪಡೆಕಾನ್ತೆ ಯದೊರೆಯನಿ
 13 ನಾಗಿಯುಕ್ತಂವೆಗಟ್ಟಳು || ಅನ್ನವರವರ್ವ
 14 ರತನಯಂಸನ್ನತಮಖಿಳೋರ್ವಿಯೊಳ
 15 ಗೆಜನವೆಗವನಿಗಂಚಿನ್ತೆ ತವನು ವನೀ
 16 ಯುಲುಚಿನ್ತಾ ಮಣಿಕಾಮಧೇನುವನಿ
 17 ಪಂಬಲ್ಲಂ || ಎನ್ನೆನ್ನು ನೋರ್ಪಡೆಗುಣವನ್ನಂ
 18 ಕಲಿಸುಹಿದಯಾಪರಂಸತ್ಯವಿದ್ಯಾಂ
 19 ತನನುತಂಬುಧರಣಾನ್ತಂಕೀರ್ತಿಪುರು
 20 ಧಾತ್ರಿಯೊಳುಬಲ್ಲಣನಂ || ಆತನನು
 21 ಚಾತುರವನಶ್ಯಾತಿಯನೆಪಿಹಾನ್ತೆ ಮಾನ
 22 ಗುಣಮನ್ನತಿಯಂನೀತಾದೇವಿಗವಧಿಕಂ
 23 ಭೂತಳದೊಳಗೇಳಿಯುಕ್ತ ನೆನೆಯುಕ್ತದ
 24 ರಾಯ || ವ || ಆ ಜಗಜ್ಜನನಿಯೊಡ
 25 ಪುಟ್ಟಿದಂ || ಭಾವಿಸುತಮಧಂಗಳನೋಡ

- ²⁶ ದೊಡ್ಡದಿಷ್ಟಿ ಮೋಡರಂಸದತೊಡರಂದೇ
²⁷ ವಗುರುಸನ್ನಿ ಧಾನದಲಾವಿಫುಲದೇವ
²⁸ ನಮರಗತಿಯೆಂಬದೇದಂ ||
²⁹ ಸಕವರುಷ ಗಂಗೆನೆಯ ಸಿದ್ಧ
³⁰ ತ್ರಿಸಂವತ್ಸರದ ಮಾಗ್ಗಸಿರಸು
³¹ ದ್ವಪೂಡಿವನೋಮವಾರದಂ
³² ದುಮೋರಿಂಗಿಜಿಯತಿತ್ಯದ
³³ ಉಸನ್ಯಸನವಿಧಿಯೆಮು
³⁴ ಡಿದ || ಆತನಜನನಿನಾಗಿಯ
³⁵ ಕ್ಕ ನುಮೇಚೆಯಕ್ಕ ನುಪರೋಕ್ಷ
³⁶ ವಿನಯಕ್ಕೆ ಕೃಪೆ ಪುನಾಡೊಳ
³⁷ ಮಾಳಿಗೆಯಹ | ಆಲಮ್ಬಿ ಸಾ
³⁸ ರಿಯಮಾಡಿಸಿತಮ್ಮ ಗುರುಗಳ
³⁹ ಪ್ರಭಾಹಂದ ಸಿದ್ಧನ ದೇವರಕಾಂಬ
⁴⁰ ಕೃಷ್ಣಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊ
⁴¹ ಪ್ಪರುಲರೆಯ ಕೆಜಿಯುಮಂ
⁴² ಆಕೆಜಿಯಮೊಡಣದನೆ
⁴³ ಯಲುಬಿಂಬುಗದ್ದರೆ ||

52

ಅದೇ ಮಂಟಪದಲ್ಲಿರುವ ಎರಡನೇ ಕಾಸನ.

(ಗನೇ ಮುಖ.)

- ¹ ಕ್ರಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ವಾಪಮೋಘ
² ಲಾಂಛನಂ | ಬೇಯಾತ್ಮೋಕ್ತನಾಥ
³ ಸ್ವಶಾಸನಜನಿತಾಸನಂ ||
⁴ ಸ್ವಸ್ತಾನವರಕಪ್ರಖರವೈಲಕವಿಷಮಸಮರಾ
⁵ ವಸ್ತುಮಹಾಮಹಾರಸಂಹಾರಕರಣಕಾರ
⁶ ಉಪ್ರಚಂದ್ರದೇವನಾಯಕಮುಖದಧ್ವಜಾಕಾಶ್ಚೋದಯಕು
⁷ ಷ್ಠಪ್ತ ಕಿಶಕಿನ್ದರಮೃತಮೃತಮೂರ್ತಿಶೃಂಗಾಕ
⁸ ಮಳಯಜಮಿಗಿತಾಸ್ಥಿರಕಾಳಾಗರುಭೂಪ
⁹ ಧೂಮಧ್ವಾಪುಗೇಶ್ವತವಿಪಾಲ್ದಾನಾಗಾರ | ನಿರ್ದಿಷ್ಟ
¹⁰ ಕಾರಮದನಮನೋಹರಕಾಶ | ಚಿನ್ಮಹೋ
¹¹ ದಕವಿವ್ರಿಕ್ತತೋತ್ತಮಂಗದೀರಲಕ್ಷ್ಮೀಭು
¹² ಜಂಗಮಾರಾಧಯಪ್ಪಮೃತಾಸ್ತದಾನವಿ
¹³ ಶೋಭನವಿವಿಧಮೃತಕಾಳಾಗರುಭೂಪಮು

- 14 ಪ್ವಕ್ತಿಮಾತುಬಲದೇವದಂಡನಾಯಕನಿಗಿಟ್ಟಂ ||
 15 ಸ್ಥಿರನೀಚಾಪ್ಪ ಮರಾಢಿಯಿಂದವಧಿಕಂಗಂಭೀರನೇ
 16 ಬಾಪ್ಪ ಸಾಗರದಿಂದಗ್ಗ ಮೆನ್ನು ದಾನಿಯನುರೋವ್ವಿರ್
 17 ಜಕ್ಕ ಮೊಹಂಜಳಂಸುರರ ಜಗೀಣಿಯೆಂದುಕೀರ್ತಿರ್
 18 ಪುದುಕಯ್ಯಾಣ ಕ್ಕ ಉಂಸಂತತಂಧರಯಲ್ಲಂಬಲದೇ
 19 ವಮಾತ್ಯನನಿಳಂರೋಕ್ಕೈವಿಖ್ಯಾತನಂ || ಬಲದೇವ
 20 ದಂಡನಾಯಕನಲಂಘ್ಯಭುಜಬಳಪರಾಕ್ರಮಂಮ
 21 ನುತರಿತಂಜಲನಿಧಿವೇಷ್ಟಿತಧಾತ್ರಿತಳದೊಳುಸಮ
 22 ನಾರೊಮಂತ್ರಿತೊಡಾಮಣಿಯೊಳು || ಪಲರಂಮು
 23 ನ್ನ ನಪುಣ್ಯದೊಂದೊದವಿನಿಂಭಾಗ್ಯಕ್ಕೆ ವಕ್ತಾ ದೊಡಂಜ
 24 ಲದಿಂತೇಜದಿನೊಪ್ಪಿನಿಂಗುಣದಿನಾದಾಯ್ಕದಿಂ
 25 ದ್ವೈಯ್ಯದಿಂ | ಲಲನಾಚಿತ್ತ ಹರೋಪಾಸಾರವಿಧಿಯಿಂ
 26 ಗಾಂಭೀರ್ಯದಿಂಕೊಯ್ಯದಿಂಬಲದೇವನಿವನವನಮ
 27 ಪ್ಪರೊಳರೇಮತ್ತ ನೈದಂಡಾಧಿಪರು || ಅಬಲದೇವಂಗಂ
 28 ಮೃಗಕಾಪೇಕ್ಷಣಿಯನಿಪಬಾಚಿಕಟ್ಟೆಗವಖಿ
 29 ಕೋವ್ವಿರ್ಬನು ಪುಟ್ಟದಂಗುಣಾರೊಬಲನದಟಲೆವ
 30 ಸಿಂಗಿಮಯ್ಯನುದಾರಂ || ಜಿನಧವತ್ಯಾಂಬರತಿಗ್ಮರೋಚಿ
 31 ಸುತರಿತ್ರಂಭವೈವಂಕೋತ್ತ ಮಂಸಿಷ್ಟಿನಿಧಾನಂಮಂತ್ರಿ
 32 ಕೊಡಾಮಣಿಬುಧವಿನುತಂಕೋತ್ತವಂಶ್ಯಾಂಬದಾ
 33 ಕ್ಕುಂವನಿತಾಚಿತ್ತ ಪ್ರಿಯನಿಮ್ಮೈನನುಪಮಸ
 34 ತ್ತುತ್ತು ಮಂ ಕೂರಿಕೊಪ್ಪಂವಿನಯಾಂಭೋಡಾಸಿವಿ
 35 ದ್ವಾನಿಧಿಗುಣನಿಳಯಂಧಾತ್ರಿಯೊಳಿಸಿಂಗಿಮ
 36 ಯ್ಯಂ ||

(ಎನೇ ಮುಖ)

- 1 ಜಿನಪದಭಕ್ತನಿಪ್ಪಜನವತ್ಸಲನಾತಿ
 2 ತಕ್ಕಲ್ಪಭೂರುಹಂಮುನಿಚರಣಾಂಬು
 3 ಜಾತಯುಗಿಟ್ಟುಂಗನುದಾರನನೊನದಾನಿ
 4 ಮತ್ತಿ ನಪುಣುಪ್ಪರ್ಗ್ಗ ಪೋಲಿಪುದದಾಡ್ವಿರ್
 5 ಯೆಂಬಿನೆಗಂ ಪೆಗ್ಗನ್ನೇಮನುಜನಿಧಾನನೆಯು
 6 ಪೋಗ್ಗಂಧರಪೇರ್ಗ್ಗ ಹೆಸಿಂಗಿಮಯ್ಯನಾ ||
 7 ಎನೆನೆಗ್ಗ ಸಿಂಗಿಮಯ್ಯನವನಿತಮನೋರಥನುಟ್ಟಿಯ
 8 ನಿವಳುರೊಪಂಜನವಿನುತಂಕೋತ್ತವಿಧಾನನುಪ
 9 ಯದಿಂಪೋಗ್ಗವರಳಿಳಭೂತಳವೆಲ್ಲಂ | ವ | ಆ ಮ
 10 ದಾಪುಣವನವನುಸಕಾಲದೊಳು | ಪರಮೇಶ್ವರಿ

- 11 ನಮದಪಂಕರುಪಮಂಗೆದ್ಧೈಯುಂತ್ಯಾನ್ವಿಪ್ಪ ರಂ
 12 ಪಂಜಪದಂಗಳಂನೆಯುತಂದುಮೈಗಳಪಸಂದೋಹ
 13 ಮಂತ್ವರಿತಂಬುಂಡಿಸುತಂ ಸಮಾಧಿಧಿಯಿಂಭವ್ಯಾ
 14 ಜ್ವ ನೀಳಾಸ್ತ ರಂನಿರುತಂವೇಗ್ಗಣೆಂಗಿಮಯ್ಯನಮರೇಂ
 15 ದ್ರಾವಾಸಮಂಭೂಜ್ಜಿ ದಂ || ಸ್ವಸ್ತಿ ಸಮಧಗತವಂ
 16 ಚಮುತಾಕಲ್ಯಾಣಾವ್ಯಮುತಾ
 17 ಪ್ರಾತಿಹಾರ್ಯಾಚತುಸ್ತಿಂಕದತಿ
 18 ಕಯವಿರಾಜಮಾನಭಗವದಹ
 19 ತ್ವರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖ
 20 ಕಮಳವಿನಿಗ್ಗಣತಸದಸದಾವಿಸ್ತು
 21 ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾ
 22 ದ್ಧಿನ್ತಾದಿಸಕಳಶಾಸ್ತ ಸಾರಾವಾರಪಾರಗಪ
 23 ರಮತಪಶ್ಚರಣನಿರತರುಮದ್ವ
 24 ಕ್ರಮಸ್ತಂಚರಾಣಾರ್ಯಾ ಪ್ರಭಾಚಂ
 25 ದ್ರಸಿದ್ಧಾಂತವೇವರಗುಡ್ಡಿ ನಾಗಿಯುಕ್ತ ನುಂಸಿ
 26 ಜುವೈಯುಂಸಕವರುಪ ಗಣಿಗನೆಯ ಸಿದ್ಧಾತ್ತಿ
 27 ಸಂವತ್ಸರದ ಕಾತ್ತಿಗಳಕುಡ್ಡದ್ವಾವಸ
 28 ಸೋಮವಾರದಂದುಮಹಾಪೂಜೆಯಂ
 29 ಮಾಡಿನಿಗಿಧಿಯಂನಿಜಿಸಿವಳೆ ||

53

ಅವೇ ಮಂಟಪದಲ್ಲಿರುವ ಮೂರನೇ ಶಾಸನ.

(ಪೂರ್ವಮುಖ.)

- 1 ಕ್ರಮದ್ವಾದದವಂಕಮಂಡನಮಣಿಪ್ರೋಣೀಕರಹ್ನಮಣಿಲ್
 2 ಪ್ರೋಪಾರಮಣಿನೇಕ್ಷರಂಭೋತ್ತಂಗಳಂಭವ್ಯಾಣಿ | ಜೀಯಾನ್ನೀತಿಪಥೇಶ್ವ
 3 ಪರ್ವಣಮಣಿರೋಕಯ್ಯ ಚೂಡಾಮಣಿಕ್ರಿವಿಚ್ಛ ದ್ವಿನಮಾಚ್ಚಿ ತೋಗುಣಮಣಿಸವ್ಯ
 4 ಕ್ತ್ವಚೂಡಾಮಣಿ || ಎರಡಮನುಜಂಗೆಸುಪಥೂಮಿರುಪಂಕರಣೆಂದವಂಗೆಕುಳಿರಾಗಾರಂಪರವನಿ
 5 ತಗಿನಿಲತನಯಂಧರದೋಳುಪೋಜ್ಜಾಂಗಿವೃತ್ಯವಿಸಮಾದಿತ್ಯಂ || ವೃತ್ತ || ಎನೆತಾನುಂಕಜಿವೇ
 6 ಗುಲಕಳನೆತಾನುಂಜ್ವಿನೇದಂಗಳಂತೆನತುಂನಾಕ್ತಗಳನೂಗ್ಗಣಪ್ರಜೆಗಳಂ ಸಂತೋಪದಿಂಮಾಡಿದಂವಿ
 7 ನೆಯಾದಿತ್ಯಾಸ್ತ ರಂಭೂಜ್ಜಿನನಿಗುಡಿಬ್ಬಂಕುಲೀಯ್ರಂಗೆಮೇಜಿನೆವೆಂಭೂಗ್ವನ್ನ ನಾವನೊಮಹಾಗಂ
 8 ಭೀರನಂದೀರನಂ || ಕಟ್ಟಿಗೆಂದಂಗೆ ಕುಳಿಗಳ್ಳು ಜಿಯಾದವುಕಟ್ಟುಗಿಣ್ಣ ಪೇವೈಕಟ್ಟುಧರಾತಳಕ್ಕೆ
 9 ನೆಯಪದವುಗುಣ್ಣ ಪಂಜೊಂದವವೈಕಟ್ಟುಮದ್ವಮಾಡುವನೊಡಿಸಿದಂಜಿನರಾಜೋಪಮಂನಟ್ಟ
 10 ನವೈಯ್ಯಗಳನೊಟ್ಟು ಮಾಡ್ವುಳಿದಾಪುಜನಂ || ಕ || ಆಪೋಯ್ಯಳಭೂದಂಗೆಮಹೀರಾ
 11 ಕಳಕಾಮರನಿಕರಪೂಜಾರ್ಚ್ಚ ಜ್ವರತನಿಜುಪೂಜವಮುಖಪೂಜನಿಯುಸದನಧಟನ
 12 ಜಿಯವಾಗ್ವನಂ || ವೃ || ವಿನಮದಿತ್ಯಾಸ್ತ ರಂಕತಾಚ್ಚುನಿಲೋಕ್ತಗಳಕಟ್ಟುಮಂವನುಮಾಗ್ಗಣಂ

- ¹³ ಜಗದೇಕವೀರಸೇನಿಯುಗುವ್ಯಾತ್ಮರೆಂಮಿತ್ಯ ನಾತನಪುತ್ರಂಪುಷ್ಪಮಿಮಾಳಕಮದಸ್ಸಂಮದ್ಧ
¹⁴ ನಂದಿವ್ಯು ವದ್ಧ ನಭೂಪನೆಗ್ಧಂಧರಾವಳಯದೊಳಗೈರಾಜಕಣ್ವೀರವಂ || ಕಂ || ಅನೇಗ್ಧಜಿಯಂ
¹⁵ ಗನ್ಯ ಪಾಳನಸೂನುಬ್ರಹ್ಮದೈರಿಮಜ್ಜನಂಸಕಳಧರಿತ್ರಿನಾಥನರ್ಥಿಜನತಾಭಾನುಸುತಂವಿಪ್ಲ ಭೂ
¹⁶ ಪನುವಯಂಗೆಯ್ದಂ || ಅನರವಸಿರಾಸ್ಥಾನಕರನುಧ್ಧ ತವೈರಮಂಡಳೇಶ್ವರಮದಸಂಹರಣಂನಿಜಾ
¹⁷ ನ್ನಯ್ಯಕಾಭರಣಂಜಿಟ್ಟವೇವನೀವರವೇ || ಸ್ವಸ್ತಿ ಸವಭಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇ
¹⁸ ಶ್ವರ | ದ್ವಾರಾವತೀವರವರಾಧೀಶ್ವರ | ಯಾದವಕುಳಂಜರದೈಮಣಿ | ಸಮ್ಯಕ್ತ್ವಚೂಡಮಣಿ | ಮಲಸ
¹⁹ ರೋಗ್ಗಂಡ | ಚಲಕೆಬಿಲುಗಂಡ | ನಾಳೆಂಮುನ್ನಿಜಿವ | ಸಾಯ್ಯಮಂಮೆಜಿವ | ತಳಕಾಡುಗೊಂಡ | ಗಂಡಪ್ರಚಂಡ |
²⁰ ಪಟ್ಟರೂವಾಳನಿಜರಾಜ್ಯಭೃದಯಯ್ಯ ರಕ್ಷಣ ದಕ್ಷಕ | ಅವಿನಯನರಪಾಳಕಜನಿಕ್ಷಕ | ಚ
²¹ ಕ್ರಗೊಟ್ಟವನದಾವಾನಳ | ನಹಿತಮಂಡಳಕಾಳಾನಳ | ತೊಂಡಮಂಡಳಕಮಂಡಳಪ್ರಚಂಡದಾವ್ಯಾಸ
²² ಕ | ಪ್ರಬಳಂಪುಬಳಸಂಹರಣಕಾರಣ | ವಿದ್ವಿಪ್ಪಮಂಡಳಕಮದನಿಮರಣಕರಣ | ನೊಳಂಬಮಡಿ
²³ ಗೊಂಡ | ಪ್ರತಿಪಕ್ಷನರಪಾಳಪಕ್ಷಿಯನಿಕ್ಕುಗೊಂಡ | ತಸ್ತಪ್ಪನ ಜಮುಗೀಕಾಂತೆಯನಪ್ಪ
²⁴ ವ | ಕೂರಕೂರ್ವಸಾಯ್ಯಮಂತೋರ್ವ | ವೀರಾಂಗನಾಲಿಂಗಿತದಕ್ಷಿಣದೋರ್ವಂಡ | ನುಡಿದಂತೆಗಂಡ | ಅದಿ
²⁵ ಯದನಪ್ಪದಯಕೂಲ | ವೀರಾಂಗನಾಲಿಂಗಿತಲೋಲ | ಉದ್ಧತಾರಾತಿಕಂಜವನಕಂಜರ | ಸರ
²⁶ ಣಾಗತವಜ್ರಪಂಜರ | ಸಪಜೀತ್ರಿಧ್ವಜ | ಸಂಗ್ರಾಮವಿಜಯಧ್ವಜ | ಬೆಂಗರಮಮನೋಭಂಗ | ವೀ
²⁷ ರಪ್ರಸಂಗ | ನರಸಿಂಗವಮ್ಮನಿಮ್ಮೂಕನಂ | ತಳಪಾಳಕಾಳಾನಳಂ | ಹಾನುಂಗಲಾಗೊಂಡ | ಚತುಮ್ಮುಖ
²⁸ ಗಂಡ | ಚತುರಚತುಮ್ಮುಖನಾಹವಜ್ರಾಖ | ಸರಸ್ವತೀಕಣ್ವಾವತಂಸ | ನುನತವಿಪ್ಲವಂಸ | ರಿಪ್ಪ
²⁹ ಹೃದಯಕಲ್ಪ | ಭೀತರಂಕೊಲ್ಲ | ದಾನವನೋದ | ಚಂದಕಾಮೋದ | ಚತ್ಸಮಯಸಮುದ್ಧರಣ | ಗಂಡ
³⁰ ರಾಭರಣ | ವಿಜೇಕನಾರಾಯಣ | ವೀರಪಾರಾಯಣ | ಸಾಹಿತ್ಯವಿದ್ಯಾರ್ಥರ | ಸಮರಧುರಂಧರ |
³¹ ಪೊಯ್ಯಳಾನ್ಯಯಾಫಾನು | ಕವಿಜನಕಾಮಧೇನು | ಕಲಿಯುಗಪಾತ್ಕ | ದುಪ್ಪಗ್ಗೇಧಾತ್ಕ | ಸಂಗ್ರಾಮರಾ
³² ಮ | ಸಾಹಸಭೀಮ | ಹಯವತ್ಸರಾಜ | ಕಾಂತಾಮನೋಜ | ಮತ್ತಗಜಭಗವತ್ತ | ನಭಿನವತಾರುವ
³³ ತ್ತ | ನೀಲಗಿರಿಸಮುದ್ಧರಣ | ಗಂಡರಾಭರಣ | ಕೊಂಗರಮಾರಿ | ರಿಪುಕಳತಳಪ್ರಹಾ
³⁴ ರಿ | ತೆರೆಯೂರನಲವ | ಕೊಯತೂರತನವ | ಹೆಂಬೊದಿಸಂಪಟ್ಟ | ಸಂಗ್ರಾಮಪತಕ
³⁵ ಟ್ಟ | ಪಾಂಡ್ಯಸಂಬೆಂಕೊಂಡ | ಉಚ್ಚಂಗಿಗೊಂಡ | ಬಿಕಾಂಗವೀರ | ಸಂಗ್ರಾಮಧೀರ | ಪೊಂಬುಟ್ಟನಿದ್ಧಾಟಣ | ಸಾ
³⁶ ವಿಮಲನಿಲ್ಲಾಟಣ | ವೈರಿಕಾಳಾನಳ | ನಹಿತದಾವಾನಳ | ಕತ್ರನರಪಾಳದಿಂಬಟ್ಟ |
³⁷ ಮಿತ್ರನರಪಾಳಲರಾಟಟ್ಟ | ಭಟ್ಟವನಳವ | ತುಳುವರಕಳವ | ಗೋಯಿಂದವಾಡಿಭಯಂ
³⁸ ಕರ | ನಹಿತಬಳಸಂಬರ | ರೋದ್ಧವತುಳವ | ಕಿತ್ತಾರಂಬಿಳವ | ರಾಯರಾಯಪುರನೂ
³⁹ ಜಿಕಾಣ | ವೈರಿಭಂಗಜವೀರನಾರಾಯಣ | ಸಾಯ್ಯಪಾರಾಯಣ | ಕ್ರೀಮತುಕೇಶ
⁴⁰ ವದೇವಪಾರಾಧಕ | ರಿಪುಮಂಜೀಕಸಾಧಕಾಧ್ಯವೇಕನಾಮಾವಳಸಮಾಳಂಕೃತ
⁴¹ ನುಂಗಿರಿದುಗ್ಗವನದುಗ್ಗಜಳದುಗ್ಗಾಭ್ಯನೇಕದುಗ್ಗಂಗಳನೈಮದಿಂಕೊಂಡೆತಂಡಪ್ರಹಾ
⁴² ಪದಿಂಗಂಗನಾಡಿಕೊಂಬತ್ತುಸಾಸರಮುಮಂಜೊಕ್ಕಿ ಗೊಂಡಿವರಮುಣಿಗೆಸಾಧ್ಯಂಮಾಡಿ |
⁴³ ಮತ್ತಂ 1 ವೈ | ಎಳಯಳಾಮಪ್ಪರಮುಧ್ಧತಾರಾಳನಾಡಂಜೊತ್ತಿ ಬೆಂಕೊಂಡುಮೋಲ್ಪುಗದಿಂ
⁴⁴ ದೇವನಾನಾಗಂತನಗಸಾಧ್ಯಂಮಾಡಿರ | ಗಂಗಮಂಡಲಮೆಂಬೊಲಗಿತತ್ತು ಮಿತ್ತು ಕಸನಂ
⁴⁵ ಪಾಣ್ಣಿಪ್ಪನಂವಿಪ್ಲ ಪೊಯ್ಯಳನಿಪ್ಪಂಸುಖದಿಂದರಾಜ್ಯದೊದಿಂದಂಸಂತೋಷಾದದಿಂ || ಪ
⁴⁶ ತ್ತಿ ದಪ್ಪತ್ತ ಲ್ಲದಿರಾದನ್ಯ ಪಾಳಕರೈ ಬಳ್ಳಿ ಕಣ್ಣಿತ್ತು ಸಮಸ್ತ ವಸ್ತು ಗಳನಾಳತ
⁴⁷ ನಮಸರಪೊಣ್ಣು ಸಂತತನುತ್ತ ಉಮೋಲಗಿಪ್ಪರಣೆಮುನ್ನಿ ಸಮಗ್ರಭುನೇಕರಾಹವಗ್ಗ

- 46 ತ್ತಳಗಂ ಭೂಗತ್ ಗನಿವಿಷ್ಟಿ ಪೂವನೊವಿಷ್ಟು ಭೂಪುಷಂ || ಅಂತುತ್ರಿಭುವನಮ್ಭೂತಕಳಾ
47 ದುಗೊಂಪಭುಷುಳವೀರಗಂ ವಿಷ್ಟು ವಧ್ವಗನಿವಿಷ್ಟುಳದೇವರ ವಿಜಯರಾಜ್ಯವು
48 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ವಗದಾನಮಾಚಂದ್ರಾಕ್ಷಗತಾರಂಬರಂಸುತಮಿರತ
49 ತ್ವಾಧವದ್ವೀದವೀವಿರಿಯರಗಪಟ್ಟಮಹಾದೇವಿಸಾಂತಲದೇವಿ |

(ದಕ್ಷಿಣಮುಖ.)

- 1 ಸ್ವಸ್ತ್ಯನವರತವರಮಕಲ್ಯಾಣಾಭ್ಯುದ
2 ಯಸಹಸ್ರಭಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯ
3 ಲಕ್ಷ್ಮೀಲಕ್ಷಣಸಮಾನೆಯುಂ | ಸಕಲಗುಣಗ
4 ಣಾನೂನೆಯುಂ | ಮುಖನವರುಕುಮಿನಿದೇವಿಯುಂ | ಪತಿ
5 ಹಿತಸತ್ಯಭಾಮೆಯುಂ | ವಿನೇಶೈಕ ಬೃಹಸ್ಪತಿಯುಂ | ಪ್ರ
6 ಕೃತ್ವಸ್ತವಾಚಸ್ಪತಿಯುಂ | ಮುನಿಜನವಿನೇಯಜನವಿ
7 ನೀತೆಯುಂ | ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣೆಯುಂ | ಬ್ರಹ್ಮ
8 ಗುಣೋಲೂಕಾರಿತ್ರಾಂತಃ ಕರಣಿಯುಂ | ಲೋಕೈಕವಿ
9 ಬ್ರಾಹ್ಮಣೆಯುಂ | ಪತಿಬ್ರಹ್ಮಪ್ರಭಾವಪ್ರಸಿದ್ಧಸೀತೆ
10 ಯುಂ | ಸಕಲವಂದಿಜನಹಿತಾಮಣಿಯುಂ | ಸಮೃಕ್ತ್ವ
11 ಚೂಡಾಮಣಿಯುಂ | ಮುದ್ದೃತ್ವ ಸವತಿಗಂಧವಾರ
12 ಣಿಯುಂ | ಪುಣ್ಯೋಪಾಂಜ್ವಲನಕರಣಕಾರಣಿಯುಂ | ಮ
13 ನೋಪರಾಜವಿಜಯಪತಾಕೆಯುಂ | ನಿಜಕಳಾಭ್ಯು
14 ದಯದೀಪಿಕೆಯುಂ | ಗೀತವಾಕ್ಯಸೂತ್ರಧಾರೆ
15 ಯುಂ | ಜನಸಮಯಸಮುದಿತಪ್ರಾಕಾರಿಯುಂ |
16 ಜನಧರ್ಮಕಥಾಕಥನಪ್ರವೋದೆಯುಂ | ಮಾ
17 ಹಾರಾಭಯಭೈಷಜ್ಯಾಪ್ತದಾನವಿನೋದ
18 ಯುಂ | ಜನಧರ್ಮಕಥನಿಮ್ತಕೆಯುಂ | ಭವ್ಯಜನವಚ್ಛ
19 ಕೆಯುಂ | ಜನಗಂಧೋದಕಪವಿತ್ರೀಶ್ವತೋತ್ತಮಾಂ
20 ಗಿಯುಮಪ್ಪ || ಕ || ಅನಿಗೃಹವಿಷ್ಟು ನೃಪನಮ
21 ನೋನಯನಪ್ರಿಯಾಚಳಾಳನೀಶಾಳಕಿಚಂದ್ರಾ
22 ನನೇಕಾದುನರತಿಯುಲತಾನೀಶೋಜನಿ
23 ಸಮಾನೇಕಾಂತಲದೇವಿ || ವೃ || ಧುರದೋಳವಿಷ್ಟು ನೃ
24 ಪಾಳಕಂಗವಿಜಯಶ್ರೀವಕ್ಷೋಳಸಂತತಂಶ
25 ರಮಾನಂದನೋತುನಿಲ್ಪವಿಪುಳಗೀತೇಜಯ
26 ದ್ವಾನಿಯುಂ | ಪರದಿಗ್ವಿತ್ತಿಯನೆಯ್ದಿ ಸದ್ವಿಜಿವಕೀರ್ತಿ
27 ಯನುಮಿತ್ತಿ ಪುರ್ವದೀಧರಯೋಕಾಂತಲದೇವಿ
28 ಯಾನೇಜಿಯುಂ || ಪುಷ್ಪ ಸ್ವಪ್ನ ಸ್ವಪ್ನ || ಕಲಿಕಾಲ
29 ವಿಷ್ಟು ವಧ್ವಗನಿವಿಷ್ಟು ಕಲಿಕಾಲಪಟ್ಟಿ ನುನಿ

- 30 ವಳನೆತಾನ್ತ ಲದೇವಿಯಸಂಭಾಗ್ಯಮನೆಲೆಗಳಲ
 31 ಳ್ಲೆ ಸುವನೆಯನೇವಣ್ಣಿ ಸುವಂ || ತಾನ್ತ ಲದೇವಿಗೆಸದ್ಗುಣ
 32 ವಂತೆ ಸಂಭಾಗ್ಯಭಾಗ್ಯವತಿಗೆವಣ್ಣಿ ಕೀಕಾಂತೆ
 33 ಯಮಗಜೆಯಮಚ್ಚುತಕಾಂತೆಯಮಣಿಯ
 34 ಲ್ಲಮಳದಸತಿಯದ್ದೊರೆಯೇ || ಅಕ್ಕರ || ಗುರುಗ
 35 ಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾನ್ತ ದೇವರುಜೆತ್ತ ತಾಯಿಗು
 36 ಳನಿಧಿಮಾಚಿಕಜ್ಜೆ ಪಿರಿಯವೆಗ್ಗ ಡೆಮಾರಸಿಂಗಯ್ಯ
 37 ತನ್ನೆ ಮಾವನಂದೆಗ್ಗ ಡೆಗಿಂಗಿಮಯ್ಯಂ ಅರಸಂವಿಪ್ಪ
 38 ವರ್ಧನನ್ನ ಪಂವಲ್ಲಭಂಜಿನಾಥಂತನುಗೊಂದುವಿಪ್ಪ ದೆ
 39 ಯ್ಯಂ ಅರಸಿತಾನ್ತ ಲದೇವಿಯಮಹಿಮೆಯಂಬಣ್ಣಿ ಸಲು
 40 ಬಕ್ಕ ಮುಖತಳದೊಳು || ಸಕವರುಪಂ ಗೋಂ ಮೂಜಿ
 41 ನೆಯವಿರೋಧಿಕ್ಕ ತ್ತಂವತ್ತರದ ಜೈತ್ರಸುದ್ಧ ಪಂಚ
 42 ಮಾ ಗೋಮವಾರದಂಮ ಸಿವಗಂಗಯತಿತ್ಯದಲು ಮುಡಿಪಿ
 43 ಸ್ವಗ್ಗ ತಯಾದಳು || ವೃ || ಈಕಲಿಕಾಲದೊಳುಮನು
 44 ಬ್ರಹ್ಮವೃತ್ತಿವನ್ನಿ ಜನಾಸ್ರಯಂಜಗದ್ವ್ಯಾಪಿತಕಾಮ
 45 ಧೇನುಮುಖಮಾನಿಮುಖಾಪ್ರಭಾಪಣ್ಣ ತಾತ್ರಯಂಲೋ
 46 ಕಜನಸ್ತುತಂ ಗುಣಗಣಾಭರಣಂಜಗದೇಕದಾನಿ
 47 ಯನ್ಯಾಕುಳಮಂತ್ರಿಯೆಂದುವೊಗ್ಗಂಧೆಬೇಗ್ಗ ಡೆಮಾ
 48 ರಸಿಂಗಂ || ದೊರೆಯೇಬೇಗ್ಗ ಡೆಮಾರಸಿಂಗವಿಭುವಿಂಗೀಕಾಲ
 49 ದೊಳುಪುರುಷಾತ್ಮಂಗಳೊಳತ್ಯದಾರತೆಯೊಳಂಧವನ್ಮಾನು
 50 ರಾಗಂಗಳೊಳು ಪರಪಾದಾಬ್ಜ ಭಕ್ತಿಯೊಳುನಿಯಮೋ
 51 ಗೆಸೀಳಂಗಳೊಳುತಾನೆನಲುಸುರಲೋಕಕ್ಕೆ ಮನೋಮುದಿವ
 52 ರಸುಪೋದಂಭೂತಳಂಕೀರ್ತಿಸಲು || ಕ || ಅನುಪಮಸಾನ್ತಲ
 53 ದೇವಿಯುಮನುನದುದಿಂತಂದಮಾರಸಿಂಗಯ್ಯನುಮೆಯೇವ
 54 ನಿತಮಾಚಿಕಜ್ಜೆ ಯ ಮಿನಿಬರು ಬೊಡನೋಡನೆಮುಡಿಪಿ
 55 ಸ್ವಗ್ಗ ತರಾದರಿ || ಲೇಖಕಪೋಕಿಮಯ್ಯ ||

(ಪ್ರ ಮಮುಖ.)

- 1 ಅರಸಿಸುರಗತಿಯನಮ್ಮಿ ದರಲಾಗಿನೆಗೊಂದುಬಂ
 2 ದುಪಳುಗೊಳದಲುದುಧ್ಧ ರಸನ್ಮಾಸನದಿಂಪರಿ
 3 ಳತ ತಾಯಿಮಾಚಿಕಜ್ಜೆ ತಾನುಂತೊಜೆದಳ || ವೃ || ಅ
 4 ದಮಗುಸ್ತೆ ವ್ಯಕಾಣ್ಣಿ ಲಗ್ಗ ಳೋದುವಪಂಚದಂಜಿನೇಂದ್ರನಂಸ್ತ ರಿಯಿಸುಪೋಜಿಬ
 5 ನ್ನು ಜನಮುಂಬಿಪುನ್ನ ತಿನವ್ವನಕ್ಕೆ ವಂದಿರಲೊಸೆವೊಂದುತಿಂಗಳುವವಾಸದೊಳಂಬಿ
 6 ನೆವಾಚಿಕಜ್ಜೆ ತಾಂಸುರಗತಿಗೆಯ್ದಿ ರಳುಳಳಳಭವ್ವರಸನ್ನ ಧೀಶೋಕಸಮಾ
 7 ಧಿಯೊ || ಕ || ಆಮಾರಸಿಂಗಯ್ಯನಕಾಮಿನಿಜಿನಾಭಕ್ತ ಗುಣಗಂ

- 8 ಯುತವುದ್ದು ಕುಪತಪ್ರತೆಯನ್ನಿ ಭೂಮಿಜನಂವೊಗಳಮಾಚಿಕಪ್ಪಯ
 9 ನೆಗಳ್ಳೆ || ಜನಪದಭಕ್ತ ಬಂಧುವನಪೂಜಿತಯಾತ್ರಿತಕಾಮಧೇನುಕಾ
 10 ಮನಸತಿಗಂಮಹಾಸತಿಗುಣಾಗ್ರಣಿದಾನವಿನೋದೇಸಂತತಮು
 11 ನಿಜನಪಾದಪಂಕರುಹಭಕ್ತ ಜನನು ತಮಾರಸಿಂಗಮಯ್ಯನಸತಿ
 12 ಮಾಚಿಕಪ್ಪಯನೇತ್ತಿ ಸುಗುಂಧರಮಚ್ಚಿ ನಿಚ್ಚಲು || ಜನನಾಥಂತನ
 13 ಗಾಪ್ತನುಗಬಲದೇವಂತಂದೆತ್ತಪ್ಪ ಸದ್ವನಿತಾಗ್ರೇಕರಬಾಚಿಕಪ್ಪ
 14 ಯನತಂಮಂಸಿಂಗಣಂಸಂದಮಾಂತನದಿಂದಗ್ಗ ದ ಮಾಚಿಕಪ್ಪ ಸುರಲೋಕ
 15 ಕೋದ್ರಕಂದೆಂದುಮೊದಿನಿಯಲ್ಲಂವೊಗಳುತ್ತ ಮಿಪ್ಪುದನೆಬಣ್ಣಿ ಪ್ಪಣ್ಣಿ
 16 ನೇವಣ್ಣಿ ಪಂ || ವೃ || ಬೆಂಡಿಸ್ಸಗನ್ನಾಸಮಂಗೆೊಂಡವರೊಳಗಿನಿತಂಬಲ್ಲರಾ
 17 ರಂಬಿನಂಕೈಕೊಂಡಾಗಳ ಭೋರವೀರವ್ರತಪರಣತೆಯಂ ಮೆಚ್ಚಿ
 18 ಸಂತೋಷದಿಂದಂಪಾಂಡಿತ್ವಂ ಚಿತ್ತದೊಳೆತ್ತರೆಜನಚರಣಾಂಶೋ
 19 ಜಮಂಭವಿಸುತ್ತಂಕೊಂಡಾಡಲೆಧಾತ್ರಿತನ್ನಂಸುರಗತಿವ
 20 ಡೆದಳಲೀಲೆಯಿಂಮಾಚಿಕಪ್ಪ || ಜಾನಮನನೂನಮಂ
 21 ಕಾಕೇನಾತ್ಮಿಯೆಂದುಕೊಟ್ಟುಜನನಂವನದೊಳಧ್ಯಾನಿಸು
 22 ತಂಮುಡಿಬಿದಳನ್ನೇನೆಂಬದೊಮಾಚಿಕಪ್ಪ ಯೊಂದುನ್ನ
 23 ತಿಯಂ || ಅಂತುತಮ್ಮ ಗುರುಗಳುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
 24 ನ್ತ ದೇವರಂಪದ್ಧಮಾನದೇವರಂರವಿಕಂದ್ರದೇವರಂಸ
 25 ಮಸ್ತ ಭವ್ಯಜನಂಗಳನ್ನಿಧಿಯೊಳುಸನ್ನೈಸನಮಂಕೈ
 26 ಕೊಂಡವರವೇಳ್ಯನಮಾಧಿಯಂಕೇಳುತ್ತ ಮುಡಿಬಿಳು ||
 27 ಪಂಡಿತಮರಣದಿನೀಭೂಮಂಜಲದೊಳುಮಾಚಿಕಪ್ಪ ಯಂತೆ
 28 ವೊಲಾಕ್ಕೆ ಕೊಂಡಿಂತುನೆಗಳ್ಳೆ ಕರಿಗಳಬಂಡಿತಮಂಭೋರವೀ
 29 ರಸನ್ನಾಸನಮಂ || ಅವರವಂಶವತಾರಮೆಂತೆಂದಡೆ || ಕ || ಜಿ
 30 ನಭಮ್ಮಗನಿಪ್ಪುಳಂಭವ್ಯ ನಿಧಾನಂಗುಣಗಣಾಕ್ರಯಂ ವನುಚರಿತಂ
 31 ಮುನಿಚರಣಕಮಳಭೃಂಗಂಜನವಿನುತಂನಾಗವಮ್ಮಗದಾಧೀಶಂ || ವೃ ||
 32 ಅನುಪಮನಾಗವಮ್ಮಗನಕುಂಗಳನೆರೆಂಬಿನುತಂದಿಕಪ್ಪ ಸಜ್ಜನನುತೆ
 33 ಮಾನಿದಾನಿನಗುಣಮಿಕ್ಕ ಪತಿಬ್ರತೋಲದಿದೆಮೊದಿನಿಸುತೆ
 34 ಗಂಮಿಗಿಲೆವೊಗಳಲಾನಜಿಯಂಗುಣದಂಕಾಂತ್ರಿಯಂಜಿನ
 35 ಪದಭಕ್ತಿಯಂಭುವನಸಂಸ್ತತಯಂಜಾಗದೇಕಾದನಿಯಂ || ಅವರ್ಗಿಸು
 36 ಪುತ್ರಂಟುರವನನಿವಹಕ್ಕಾತ್ಮೀವಕಾಮಧೇನುವೆನುತ್ತಂಭುವನ
 37 ಜನಂವೊಗಳಲು ಮಿಕ್ಕ ವನುಪಯಂಗೆಯ್ದುನುತ್ತಮೆಂಬಲದೇವಂ || ವೃ ||
 38 ಸಕಳಕಳಾಕ್ರಯಂಗುಣಗಣಾಭರಣಂಪ್ರಭುಪಂಡಿತಾಕ್ರಯಂಸು
 39 ಕವಿಜನನು ತಂಜನಮಾಲು ನಿಭೃಂಗನನೂನದಾನಿಲಾಕಿಳಾಪಮಾ
 40 ಕ್ಕುಮಂಕೆರನುಮಂನಜಿಬಲ್ಲನೆನುತೆ ದಂಜನಾಯಕಬಲದೇವನಂವೊ
 41 ಗಳವ್ವದಂಬುಧವೆಪ್ಪಿ ತಪೂರಿಭೂತಳಂ || ಮುನಿನಿವಹಕ್ಕೆ ಭ
 42 ವ್ಯನಿಕಾರಕ್ಕೆ ಜಿನೇಶ್ವರವೊಳಿಗ ಮಿಕ್ಕ ಮನಮಾಧಾನಧಮ್ಮಗ

- ⁴³ ದೊಡವಿಂಗೆನಿರಂತರವೊನ್ನೆ ವನಗ್ಗದಿಂಮನೆಯೊಳನಾಕುಳಂ
⁴⁴ ಮದುವೆಯಂದವನೊಗಿನೊಳು ಬಂದದಿಂಮನುಜನಿಧಾನನಂ
⁴⁵ ಪೊಗಳ್ಳನ್ನೇ ಪೊಗಳ್ಳೆಂಬಲದೇವಮಾತ್ಮನಂ || ಸ್ಥಿರನೇಮೇರುಗಿರಿದ್ರವಿದೆ
⁴⁶ ಮಿಗಿಲೇಗಂಭೀರನೇಭಾಪ್ಪನಾಗರದಿಂದಗ್ಗಲಮೆಂತುದಾನಿಯನು
⁴⁷ ರೋವ್ವಿಜಾತ್ಯ ಮೇಲೆಭೋಗಿದೇಸುರರಾಜನೆಂಬೆಯೆಂತೀತ್ರಿಪುದು
⁴⁸ ಕಯ್ಯೊಂಚಳ್ಳು ಬಿಂಸಂತತಂಭರೆಯೊಳ್ ಶ್ರೀಬಲದೇವಮಾತ್ಮನನಿ
⁴⁹ ಉಲೋಕ್ಯಕವಿಖ್ಯಾತನಂ || ಕ || ಬಲದೇವದಂಷನಾಯಕನಲಂಘ್ಯ
⁵⁰ ಭುಜುಳಪರಾಕ್ರಮಂಮನುಜತಂಜಲನಿಧಿವೇಷ್ವಿತಧಾ
⁵¹ ತ್ರೀತಳದೊಳಸಮನಾರೊಮಂತ್ರಿತೊಡಾಮಣಿಯೊಳಂ ||
⁵² ಶ್ರೀಮತುತಾರುಕ್ತಿ ರ್ದೇವರಗುಡ್ಡ ರೇಖಕದೊಳಿಮಯ್ಯಬರವವಿ
⁵³ ರುದರೊವಾರಮುಖಿತಿಕಗಂಗಾಚಾರಿಯತುಂಕಾಂವಚಾರಿಕಂಡನಿದ ||

(ಉತ್ತರ ಮುಖ)

- ¹ ಸ್ವಸ್ತ್ಯನವರತಪ್ರಬಳಂಪುಟಳವಿ
² ಪ್ರಮಸಮರಾವನಿಸಾಹಾಮಹಾರಿ
³ ಸಂಹಾರಕರಣಕರಣಪ್ರಚಂಡದಂಡನಾ
⁴ ಯಕಮುಖದರ್ಪಣ | ಕಥಕಮಾಗಧಪುಂಜ್ಯ
⁵ ಪಾತಕ | ಕವಿಗಮಕಿವಾದಿವಾಗ್ವಿಜನತಾದಾ
⁶ ರಿದ್ರಸಂತಪ್ಪಣ | ಜಿನಸಮಯ ಮಹಾಗ
⁷ ಗನಕೋಭಾಕರದಿಮಹರ | ಸಕಳಮು
⁸ ನಿಜನಿನಿರಂತರದಾನಗುಣಾಕ್ರಯ | ಕ್ರೀ
⁹ ಯಾಂಸಸರಸ್ವತೀಕರ್ಣ್ಯವತಂಸ | ಗೋತ್ರ
¹⁰ ಪವಿತ್ರ | ಪರಾಂಗನಾಪುತ್ರ | ಟನ್ಫುಜನಮನೋ
¹¹ ರಂಜನ | ಮುರತಪ್ರಭಂಜನ | ಕ್ರೋಧರೋಭಾನ್ಯ
¹² ತಪಯಮಾನಮದವಿದೂರಗಣ್ತುಬಾ
¹³ ರವತ್ತ | ಬೀಮೂತವಾಹನ | ಸಮಾನವರೋ
¹⁴ ಪಕಾರೋದಾರ | ಪಪವಿದೂರವಿನಧಮ್ಮ
¹⁵ ನಿಮ್ಮಳಭವ್ಯಜನವತ್ಸಳ | ಜಿನಗಂಧೋದಕ
¹⁶ ಪವಿತ್ರೀಶ್ವತೋತ್ತಮಾಂಗ | ನನುಪಮಗುಣ
¹⁷ ಗಣೋತ್ತಮ | ಮುನಿಚರಣನರಿಸಿರುಹ
¹⁸ ಭೃಂಗ | ಪಂಡಿತಮಂಡಲೇಪುಂಜಾಕವನಪ್ರಸಂ
¹⁹ ಗ | ಜಿನಧಮ್ಮ ಕಥಾಕಥನಪ್ರಮೋದನು
²⁰ ಮಾತಾರಾಭಯಭೈಷ್ಣವ್ಯ ಜಾಸ್ತ್ರದಾನವಿ
²¹ ನೋದನುಮಪ್ಪಕ್ರೀಮತುಲದೇವದಂಡನಾ
²² ಯಕನಿನಿಗಿಟ್ಟಿ || ಉಲದೇವಂಮೈಗಸಾ

- 23 ಬೇಜ್ಜನಿಯನಿವ ಬಾಚಿಕೆಳ್ಳುಗಳವೆಳೋವ್ವೀ
 24 ಬಂಧುಪುಟ್ಟದಂಗೆಯೊಳೊಬರನವಲೆವ ಸಿಂಗಿ
 25 ಮಮ್ಯನುದಾರಂ || ವೈ || ಜನರತಿಭಕ್ತನಿ
 26 ಪ್ಪಜನವತ್ಸಳನಾಕ್ರಿತ ಕಲ್ಪಭೂರುಪಮು
 27 ನಿಜರಣಾಂಬುಜಾತಯುಗಭೃಂಗನುದಾರನನೂನ
 28 ದಾನಿಮತ್ತಿನಪುರುಷಗ್ಗೇರ್ಪೋಲಿನವ ದಾರ್ವರೆಯಂ
 29 ಬಿನೆಗಂನೊಟ್ಟನೀಮನುಜನಿಧಾನನೊಂದುವೊಳ್ಳಂಧ
 30 ರವೇಗ್ಗೇಡೊಗಿಮಯ್ಯನ || ಜನಧವ್ಯಾಂಬರತಿಗ್ಗೇರೋಚಿ
 31 ಸುಚುತಂಧವ್ಯವಂಕೋತ್ತಮಂ ಸಿವ್ಯನಿಧಾನಂಮಂತ್ರಿಚಿ
 32 ನ್ತಾ ಮಣಿಬುಧವಿಗುತಂಗೋತ್ರವಂಕಾಂಬರಾಕ್ಷ್ಯಂವನಿತಾ
 33 ಚಿತ್ತಪ್ರಿಯನಿಮ್ಮಳನನುಪಮು ನತುತ್ತಮಂಕೂ
 34 ರಕೂಪ್ಯಂವಿನಯಾಂಭೋರಾಸವಿದ್ಯಾನಿಧಿಗುಣನಿಳ
 35 ದುಂಧಾತ್ರಿಯೊಳಸಿಂಗಿಮಯ್ಯಂ || ಕ || ಪ್ರೀತವೇವಿ
 36 ಗುಣಾಗ್ರಾಣಿಯೊಯುಗದೊಳುದಾನಧರ್ಮ
 37 ಚಿಂತಾಮಣಿ ಭೂದೇವಿಯೊಳೊನ್ನೀದೇವಿಯದೊರೆಯನ್ನ
 38 ಸಿಂಗಿಮಯ್ಯನವಧುವ || ಸ್ವಸ್ತೃನವರತವರಮು ಕ
 39 ಲ್ಯಾಣಾಭ್ಯುದಯಸತನಪ್ರಕಳ ಭೋಗಭುಗಿನಿದ್ವಿತೀಯ
 40 ಲಕ್ಷ್ಮೀನವನೆಯುಂಸಕಳಕಳಗಮಾನೂನೆಯುಂ ವಿವೇಕಯ್ಯ
 41 ಲ್ಪಹಸ್ತತಿಯುಂಮುನಿಜನವಿನೇಯಜನವಿನೀಯುಂಪತಿಬ್ರಹ್ಮಾ
 42 ವದ್ರಸಿದ್ಧಸೀತೆಯುಂಸಮೃತ್ವಿಜೋಡಾಮಣಿಯುಮುದೃತ್ವಸವ
 43 ತಿಗಂಧವಾರಣೆಯುಮಾಹಾರಾಭಯಭೃಪಜ್ಯಾಸ್ತ್ರರಾನವಿ
 44 ನೋದೆಯುಮಪ್ಪಕ್ರೀಮದ್ವಿಪ್ಪವರ್ಧನಪೋಯ್ಯಳದೇವರ ಪಿರಿಯೊಪಟ್ಟಮ
 45 ದಾದೇವಿತಾನ್ ಲದೇವಿಯರೋಪಳ್ಳಗಳತೀರ್ಥದೊಳು ಸವತಿಗಂಧವಾರಣ
 46 ಜಿನಾಲಯಮಂವಾಡಿಸಿಯದಕ್ಕೆ ದೇವತಾಪೂಜೆಗಂಪಿಸಮುದಾ
 47 ಯಕ್ಕಾ ಹಾರದಾನಕ್ಕಂಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂಕಲ್ಪಣಿನಾಡಮಾಟ್ಟನ
 48 ವಿಲೆಯುಮಂಗಾಗಸಮುದ್ರದನಡುಬಯಲಯ್ಯತ್ತು ಕೊಳಗಗದ್ದೆ
 49 ಯತೋಟಮುಮಾ ನಾಲ್ಕತ್ತು ಗದ್ಯಾಣಾಪೊನ್ನಿಕ್ಕಿ ಕಟ್ಟಿಸಿಚರುಗಿಂಗೆ
 50 ವಿಳಸನಕಟ್ಟಮುಮಂಕ್ರೀಮದ್ವಿಪ್ಪವರ್ಧನ ಪೋಯ್ಯಳದೇವರಂ
 51 ಲೋಕೋಂಜು ಸಕವರುಪ ಸಾಯಿರವನಾಲ್ಕತ್ತು ನೇಯ ಕೋಭಕ್ತ
 52 ತ್ವಂವತ್ಸರದ ಚೈತ್ರಸುಧ ಪಾಡಿವಲ್ಪಹಸ್ತವಾರದಂದು
 53 ತಮ್ಮಗುರುಗಳೊಮ್ಮೊಳುಂಭವ ದೇವಿಯೊಳವಪೊನ್ನ
 54 ಕಾಣ್ಕೆದ ಕ್ರೀಮನ್ಮೋಹಂಪ್ರತ್ಯವಿದ್ಯಾ ದೇವರಸಪ್ಪರವಪ್ರ
 55 ಭಾತಂಪ್ರಸಿದ್ಧವೆದೇವ್ಗೆ ಪಾಡಪ್ರಪ್ಪಾಳಂಮಾಡಿ
 56 ಸರ್ವ ಖಾಡಾಪುರಾಣವಿಟ್ಟವತ್ತಿ || ವೈತ್ತ ಪ್ರಸಿದ್ಧ
 57 ದಿವ್ಯವಿಜಯಪ್ರಾಣವಪುರಾಣಮುಮಂಕ್ರೀಮಂಮುಳ್ಳ

- 58 ಯಿದಂಕಾಯದಕಾಯಪೂರ್ವಕಾಶ್ಚೇತ್ಯೋವ್ಯಯೋಕ್
59 ಬಾರಣಾಸಿಯೋಳೇಶ್ವರೇಷುನೀಂದ್ರರಂಕುಪಲಯಂವೇದಾಭ್ಯರಂ
60 ಕೋಮುದೇವೋದಯಕಂಸಾಗ್ನಿಮಿದಂಧು ಸಾಣದಪುರೀಶ್ವ
61 ಭಾಷ್ಯರಂಸಂತತಂ || ಕೋಶ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಜ
62 ರೇತಿವಸುಂಧರಾಂ | ಪಷ್ಪಿವ್ಯಾರುಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯ
63 ತೇಶ್ವರೀ ||

ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಬಸಿ ಯಲ್ಲಿ.

(ಉತ್ತರ ಮೂಲ.)

- 1 ಶ್ರೀಮನ್ನಾಥಕುಲೇಂದ್ರರಂಧ್ರಪರವತ್ಸಂದ್ಯಕುತ್ರೇಸು
2 ಧಾರಾಧಾತಜಗತ್ತ ಮೋಪದಮಹುಬ್ಬಾ ಪ್ರಕಾಶಂ
3 ಮಹತ್ | ಯಸ್ಮಾನ್ನಿ ಮೃತಧರ್ಮ್ಯವಾರ್ಧಿವಿಪುಲ ಶ್ರೀವ್ಯರ್ಥಮಾನಾ
4 ಸಹಾಂಭತ್ತುಳ್ಳವ್ಯ ಚಕೋರಚಕ್ರಮವತುಶ್ರೀವರ್ಧಮಾನೋಜಿನಃ || ಜೇಯಾ
5 ದರ್ಶಯತೇಂದ್ರಧೂತಿವಿಹಾಭೀಶ್ವೋಗಣೇಗಾತಮಸ್ವಮಿಸ್ತ ಮಹ
6 ದ್ಧಿಭಸ್ವೀಜಗತೀಮಾಪಾದಯ ಪಾದಯೋಃ | ಯಮ್ಬೋಧಾಯುಧೀಮೇ
7 ತ್ಯವೀರಕುಮವತ್ತುತ್ತೀಕಾಣ್ಣಾ ದ್ವಧಾಂಭೋದಾತ್ತಾಭುವನಂಪುನಾತಿವಚ
8 ನಸ್ವಚ್ಛಸ್ತ ಮನ್ದಾಕಿನೀ || ತೀರ್ಥೇಶವಸನಭವನ್ನ ಯದೃಕ್ಸಹಸ್ರವಿಸ್ರಬ್ಧ
9 ಮೋಧವಪುಷ್ಕುತಕೇವಲೀಂದ್ರಾಃ | ನಿಬ್ಬಂದತಾಂವಿಬುಧಬೃಂದ ಕೋಭಿವಂ
10 ದ್ವಾಸ್ತುಷ್ಣಾಪ್ತವ್ಯಚೇಕುಗತಕುಮವತುಮುಮಾಃ || ಮ್ಬೋಕ್ತವನ್ನ ಮಹಿ
11 ಮಾಭಣಭದ್ರಾಹೋವ್ಯೋವೋರುಮಲ್ಲಮದಮರ್ಧನವೃತುಹೋಃ |
12 ಯಚ್ಚೈವ್ಯಕಾಪ್ತ ಸುಕೃತೇನಸಚಂದ್ರಗುಪ್ತ ಕೃಶ್ಯಪ್ಯತೇಸ್ಮ ಸುಚಿರಂ
13 ವಸದೇವತಾಃ || ವಂದ್ಯೋವಿಭುಮ್ಬು ವಿನಕೈರಿಹಕೋಣ ಕಾನ್ದೇಕುಪ್ರಭಾ
14 ಪ್ರಣಯಿಕೇತ್ತಿವಿಭೂಷಿತಾಃ | ಯದ್ವಾರುಚಾರಣಕದಾಂಜುಜಹಂಚೇ
15 ಕ್ಷಕ್ರೈಕುತಸ್ಯಭರತೇಪ್ರಯತಪ್ರತಿಷ್ಠಾತ || ವಂದ್ಯೋಭಸ್ತ ಕಭಸ್ತ ಸಾತ್ಕ
16 ತಿವಟುಪದ್ವಾ ವತೀದೇವತಾರತ್ತೋದಾತ್ತ ಸದಸ್ಯಮಂತ್ರವಚನವ್ಯಾಯುತಚಂದ್ರ
17 ಪ್ರಭಃ | ಅಜಾಯ್ಯಾಸ್ಸಮನನ್ತ ಭದ್ರಗಣಪ್ತ ದ್ವೇನೇಕಾಲೇಕಲಾಚೈನಂವತ್ಸನ
18 ಮನ್ತ ಭದ್ರಮುಪವತ್ಸ ಭಂಸಮಾನ್ತು ಹುಃ || ಜೋಷ್ಣೀ || ಯಸ್ಮೈವಂವಿಧಾಪ
19 ಧಾರಂಭನಂರಂಭವಿಪ್ರಂಭಿತಾಭಿವ್ಯಕ್ತ ಯಸ್ಮಿನ್ತಯಃ || ವೃತ್ತ || ಪೂರ್ವಂ
20 ಪಾಟಲಿಪುತ್ರಮಧ್ಯನಗರೇಭೀರಮಯಾತಾಡಿಶಾಪಶ್ಚಾನ್ತಾಕವಿಸ್ತುತ
21 ಕ್ತ ವಿವಯೇಕಾಂಚೇಪುರೇವೈದೀ | ಪ್ರಾಪ್ತೋಹಂಕರಪಾಟಕಯಮುಭಯಂ
22 ವಿದ್ಯೋತ್ಥ ಟಂಸಂಕಟಮಾಹ್ನಿ ವಿಚಾರಮ್ಯಹನ್ನ ರಂಶೇಶಾದ್ಧಿಲವಿಕ್ರೇದಿತಂ ||
23 ಅಪಟುತಟಮಟುತಿನ್ನು ಟರಟುವಾಟುರೂಪ್ತ ಕೇರೇಶಚ್ಛಾ || ವಾದಿನಿ
24 ಮನ್ತ ಭದ್ರೈಕುತವತಿವಸದೇಶವಸಾಸ್ತು ನೈವಾಂ || ಯೋಸಾಪಾತಿಮಲ
25 ದ್ವಿದ್ಯದ್ವಲಾಪ್ತ ಭಾವಲೇಖಾ ನದ್ಯಾಪಾಟುಟುರೇಶೋಭಾವಸಗೋ

- ²⁶ ಸ್ವಪ್ನಸಂದೀಪಿತಃ | ಭಾತಸ್ವಪ್ನಸಂಸಂಪನ್ನಮನಿಮಾನೋಚಿತಕಥಂವಾತಿ
²⁷ ಲ. ಸ್ವಪ್ನಭೋಜಾಪ್ಯರಮಾಗಮಾಪ್ಯರಾಭಿನ್ನಮಾನಿಖೋಚಿತಃ || ವಕ್ರಗ್ರೀವ
²⁸ ಮಹಾಮನೋದ್ಧೃತಕರ್ತೃಪ್ರೇಕ್ಷಾಹಿಂದೋಯಥಾಪಾತಂಸ್ತೋತುಮಕಂವಚೋಲಕ
²⁹ ನಸಾಹಿಂಧಗ ವಾಗ್ಬಿಜಂ | ಯೋಸಾಹಸನದೇವತಾಬಿಮತೋಹೀವಕೃವಾದಿ
³⁰ ಗ್ರಹಗ್ರಾಹ್ಯೋನ್ನತಭಜ್ಯಮಾವದದ್ವಾಸಾಸಮಸೇನಪಟ || ನವಗೋ
³¹ ತ್ರಂತತ್ರಪ್ರಸರತಿಕವೀಂದ್ರಕಥಮುಪಗ್ರಾಹುಂವಜ್ರದಾಕುತಯತಪ
³² ರನ್ನಬಿನಿಮುನಾ | ನವಗೋತ್ರಯೇನವ್ಯರಚಿಸಕಳಾರ್ಪಪ್ರವಚನಪ್ರಪಂಚಾ
³³ ಸ್ತಬ್ಧವಪ್ರವಣವರಸಸ್ತಬ್ಧಸುಭಗಂ || ವಹಿಮಾಸಮತೃಕೇಸರಿಗೋಪರಂ
³⁴ ಭವತಿಯಸ್ಯಧಾತ್ಯೋತ | ಪದ್ಮವತೀಸದಾಯಾತ್ರಿಲಕ್ಷಣಕವರ್ತನಂಕತ್ತುಂ || ಸು
³⁵ ಮತಿವೇವಮವಸಿಸ್ತುತಯೇನವಸ್ಸಮತಿಸದ್ವಕಮಾಪ್ತತಯಾಕೃತಂ | ಪರಶ್ವ
³⁶ ತಾವದತತ್ಸದಾತ್ಮಿನಾಂ ಸುಮತಿಕೋಟವಿವರ್ತಿಭವಂತ್ರಿಹೃತ || ಉದೇತ್ಯಸಂಮೃಗ್ಧಿಃ
³⁷ ದಕ್ಷಿಣಸ್ಯಾಂಕಾಮಾನೋಮುನಿರಸ್ತಮಾಪ | ತತ್ಪ್ರವಚತ್ರಂಯಾದೇಕಭೂನೋ
³⁸ ಸ್ತಬ್ಧತ್ಯಸತಸ್ತತಫಾಪ್ರಕಾಶ || ಧಮ್ನಾತ್ಯಕಾಮವನಿವೃತತೀಕಾರುಚಿನ್ನಶ್ಚಿ
³⁹ ನಾಮಣಿರತ್ತಿನಿಕೇತಮಕಾರಯೇನ | ಸಸ್ತಯತೇಸರಸಂಖ್ಯಧುಷಾಸು
⁴⁰ ಜುತತ್ವಂತಾಮಣಿಮ್ತುನಿವೃದ್ಧೋನಕಥಂಜನೇನ || ಚೂ
⁴¹ ಹಾಮಣಿಕವೀನಾಂಚೂಡಾಮಣಿಮಾನೋವ್ಯಕಾಪ್ಯಕವಿ | ಕೀವರ್ಧದೇವವಿಮಲಕೃತಪುಣ್ಯಕೀರ್ತಿ
⁴² ಮಾಹತ್ತುಂ || ಚೂರ್ಣಿ || ಯುಪವಮುಪಯೋಕಿತೋದ್ಧಾನಾ || ಜಮ್ಬೋಕಸ್ಯಾಂಜಬಾಗ್ರೇ
⁴³ ಉಬಭಾರದರಮೇಶ್ವರಃ | ಕೀವರ್ಧದೇವಸಂಧತೇಜಯ್ಯಾಗ್ರೇಣಸರಸ್ವತೀಂ || ಪುಷ್ಪ
⁴⁴ ಸ್ತಸ್ಯಜಯೋಗಸ್ಯಭರಣಂಭೂಪ್ತಚಾಫುಟ್ಟನಂಪದ್ಭಮಸ್ತುಮೇಶ್ವ
⁴⁵ ರಸ್ತಬ್ಧಮನಪ್ರಾಪ್ತಂತುಲವಿಜೃಂಭಃ | ಯಸ್ಯಾಖ್ಯಾಕಳಾವತೋಜ್ವಲಿಕಸ್ತದಿಶ್ವ
⁴⁶ ಲಹಾಲಿಸ್ತಲತ್ತಿತ್ತಿಸ್ತಸ್ಯಸೂತೋಮಹೇಶ್ವರಾಹಸ್ತತ್ಯಸ್ಯ ಕೈಸ್ಯಾನ್ಮುನಿ ||
⁴⁷ ಯಸ್ಯಪ್ರತಿಮಾಹಾವಾನೇಜಾಗಾಯಾನ್ಯಾನಥಾಮಿತಾ || ಬ್ರಹ್ಮಕಕ್ಷೋರ್ಜಿತಸ್ಸೀಚ್ಚೈರ್
⁴⁸ ಮಹೇಶ್ವರಮನೀಶ್ವರಃ || ತಾರಾಯೇನವಿನಿಜ್ಞತಾಫುಟಕುಟಗೂಢಾವತಾರಾಸಮಂ
⁴⁹ ಬಾಧ್ಯಯೋರ್ಧೃತುಷೋಡಿಹಕದ್ವಗ್ಧೇವಾರ್ಥನೇವಾಂಜಲಿಃ | ಪ್ರಾಯಶ್ಚಿತ್ತಮಾಂಭಿ
⁵⁰ ವಾಂಜರಜಸ್ತುನಂಜಯಸ್ಯಾಚರತದೋಪಾಕಾಂಸುಗತಸ್ಸಕಸ್ಯವಿದಯೋದೇವಾ
⁵¹ ಕಳಂಕಾಕೃತಿ || ಚೂರ್ಣಿ || ಯಸ್ಯೇದಮಾತ್ಮನೋನಕೈಸಮಾನ್ಯನಿರವೇದ್ಯವಿದ್ಯಾವಿಭ
⁵² ಪ್ರೋದವರ್ಣನಮಾಕರ್ಷ್ಯೋತೇ || ರಾಜಸಾಹಸತುಂಗಗಂಠಿಪದವಾಶ್ವೇತಾತಪತ್ರಾನ್
⁵³ ಮಾಕಿಸ್ತುತ್ಯತ್ಯವ್ಯವರಣೇವಿಜಯಿನಸ್ತಾಗೋನ್ನತಾದುರ್ಬಾಭಾಃ | ತದ್ವತ್ಸನ್ನಿಬು
⁵⁴ ಭಾಸಸ್ತಿಕವಯೋವಾದೀಶ್ವರಾವಾಗ್ಧಿನೋನಾನಾತಾನ್ತ್ರವಿಚಾರಾಟಾತುರಭಯಃ
⁵⁵ ಕಾಲೇಕಳಾಮದ್ವಿಭಾಃ || ನಮೋಮಲ್ಲಭೀಣಮಲಧಾರದೇವಾಯ ||

(ಪೂರ್ವ ಮುಖ)

- ¹ ರಾಜಸಾವ್ಯಾರಿವತ್ಪ್ರಸಾದವಿನಮಿಸ್ತಯುಥಾತಪ್ರಸಿದ್ಧ
² ಸ್ತಬ್ಧತಾಪ್ಯಾತೋಹಮಸ್ಯಾಂಧುನಿನಿಖಿದೋತ್ಪಾಟನಪಕ್ಷಿ ತಾವಾಂ |
³ ಸೋಚಿತೋದೇಶೋಪಮೇಶ್ವತವನಿಖಿದೋನಸ್ತಿಸ್ತೋಮಧಾನ್ತೋವಕ್ತುಯು

- 4 ಸ್ವಪ್ನ ಕೃತಿ ಸ್ವವದತು ವಿರಾಜಿತಾಸ್ತು ಯದಿಸ್ವಪ್ನಾತ್ || ನಾಪಂಕಾಶ
 5 ವೇದಾತ್ಯತೇನುನಸಾನದ್ವೇಷಿಣಾಕೇವಲಂನೈರಾತ್ಮ್ಯಂ ಪರಿವೃತ್ತವ್ಯತಿರೇಕಾ
 6 ರುಣ್ಯಬುದ್ಧ್ಯಮಯಾ | ರಾಜ್ಞಾ ಶ್ರೀಹಿಮಂತಕಸ್ಯಸದಸಿ ಪುರೋ
 7 ವಿವಿಧಾತ್ಮನೋಬಾಧಾಭಾಸಕರ್ತಾ ವಿವಿಕ್ತನುಗತಾಬಾಧೇನಿವ್ಯಾ
 8 ಟಿತಃ || ಶ್ರೀವೈಷ್ಣವಸೇವಮುನಿರೇವಪದಮ್ಪ್ರಹಿಷ್ಣೋವೇವಸ್ಯಯಸ್ಯಸ
 9 ಮಭೂತ್ಸಭವಾಸಭವ್ಮಾ | ಶ್ರೀವಿಭ್ರಮಸ್ಯಭವನನ್ನನುಪದ್ವಮೇವಪು
 10 ಪ್ಪೇಭೂಮಿತಮಿಶಯಸ್ಯಸಹಸ್ಯಧಾಮಾ || ವಿಮಳಚಂದ್ರಮು
 11 ನೀಂದ್ರಗುರೋಗುರಮಃಪರಿಮಿತಾಖ್ಯವಾದಿಮಂಪದಂ | ಯದಿಯಥಾ
 12 ವದಮೈಷ್ಯತವ್ಯತೈತ್ಯನ್ವನುತದಾನ್ಯವದಿವ್ಯತವ್ಯಾಭೋ || ಚೂರ್ಣ ||
 13 ತಥಾಹಿ | ಯಸ್ಯಾಯಮಾಪಾದಿತರವಾದಿವ್ಯದಯಶೋಕಪತ್ರಾಲು
 14 ಬನಶೋಕಃ || ಪತ್ರಂರತ್ನಾಭಯಂಕರೋರುಭವನದ್ವಾರೇನದಸಂಕರಾನಾನಾ
 15 ಜಕಾರಂತ್ಯಬ್ಬಂದತುರಗವ್ರಾತುಕುಲೇಸ್ಥಾಹಿತಂ | ಕೃವಾಪುಕುಪತಾಂ
 16 ಸ್ತಥಾಗತನುತರ್ಕಾ ಕಾಪಾಲಿಕಾಕಾಪಿಲಾನುಗ್ರಹೋದ್ಯತಚೇತನಾವಿಮು
 17 ಳಚಂದ್ರಾರಾಂಬರೇಣಾದರಾತ || ದುರಿತಗ್ರಹನಿಗ್ರಹಾಪ್ತಯಂಯದಿಭೋ
 18 ಭೂನಿರೇಂದ್ರವಂದಿತಂ | ನನುತೇನಹಿಭವ್ಯದೇಹಿನೋಭವತಶ್ರೀಮು
 19 ನಿಮಿಂದ್ರನಸ್ತಿಮ || ಘಟವಾದಘಟಾಕೋಟಿಕೋವಿವಂಕೋವಿದ್ವಾಂಪ್ರವಾಕ್ | ಪರಮಾ
 20 ದೀಮಲ್ಲದೇವೋದೇವವನಸಂಕಯಃ || ಚೂರ್ಣ || ಯೇನೇಯಮಾತ್ಮನಾ
 21 ಮಥೇಯನಿರಕ್ತಿರುಕ್ತಾನಾಮಪ್ಯಪ್ಪವನ್ತಂಶ್ಯಪ್ಪರಾಜಂಪ್ರತಿ ||
 22 ಗೃಹೀತಪಕ್ಷಪಿತರೇವರಸ್ಸೃತದ್ವಾದಿನ ಸ್ತೇಪರವಾದಿನಸ್ಸೃತಃ |
 23 ತೇಭಾಂಹಿಮಲ್ಲವರವಾದಿಮಲ್ಲಸ್ತನ್ನಾಮಮುನ್ನಾಮವದಸ್ತಿಸ್ತಃ || ಆ
 24 ಲಾಯ್ಯವಯ್ಯೋದೇವೀರಾಯ್ಯದೇವೋರಾದ್ವಾನ್ತಕರ್ತಾರ್ಥಯತಾಂ
 25 ಸಮೂರ್ಧ್ನಾ | ಯಸ್ಯಸ್ವರ್ಗಯಾನೋತ್ಸವಸೇಮ್ನಿಶಾಯೋತ್ಸವಗೃಹ್ಯತಃ
 26 ಕಾಯಮುಮತ್ಸನರ್ಹ || ಕ್ರವಣ್ಯಾತತ್ಯನೋಸಂಯಮಂ
 27 ಜ್ಞಾತುಕಾಮೈಕಯನವಿಹಿತವೇಲಂ ಸುಪ್ತುಮ್ನಾ ವಧಾನಃ | ಕು
 28 ಶಿಮರಭಸವೃತ್ತೋನ್ಮುಕ್ತಾಽಪ್ಯುನ್ಮುಕ್ತೇನಶೀಲಿತಮೈದುಮಿ
 29 ವೃತ್ತಾಪತ್ತತತ್ತಿಟವಶ್ಯಾ || ವಿಶ್ವಂಯುಕ್ತುತವಿನ್ಮುನಾವದುರುಭೇ
 30 ಭಾವಂಕುಶಾಗ್ರೀಯಯಾಬುಧೈವಾತಿಮೋಯಸಂಪ್ರದೇಶ
 31 ಸಾಬದ್ಧಗಾಢಾಧೀಶ್ವರೈಃ | ಶಿಷ್ಯಾಪ್ರಕೃತುಕಪಯಾಕೃತಮತೀನ್ಯ
 32 ದಂಯುಗೀನಾಗನುಗೀಸ್ತವಾಚಾರ್ಯಕತಚಂದ್ರಕೀರ್ತಿಗಣನಂಚದಾಭಿಕೀರ್ತಿಗುಣಿ
 33 ಧಾಃ || ಸದ್ಭಕ್ತುಕಪ್ರಕೃತಪ್ರಕೃತಪ್ರಕೃತಾಪ್ರಕೃತಾಪ್ರಕೃತಾಪ್ರಕೃತಿ
 34 ಪ್ರಮೋಕ್ಷಃ | ತನ್ನಾಮ್ನಿಕಪ್ರಕೃತಪ್ರಕೃತಿನಮಾಚೋಭಿವ್ಯುಹಿತವೃತ್ತಪ್ರಕೃ
 35 ತಾನುಪಾರಂ || ಅಮಿಸ್ಯವಾಕ್ಯಸ್ಯಸಮಸ್ತವಿಶ್ವಸ್ಯವಿಶ್ವಕಪ್ಪಪ್ರಕೃತು
 36 ಮಸ್ಯಮಾನಃ | ಶ್ರೀಬಾಲದೇವಪ್ರತಿಬಾಲನೀಯಸ್ಸಾಂಯತ
 37 ಸ್ತತ್ಪವೀಚನೀಧೀ || ತೀರ್ಥಾಶ್ರಮತಿಸಾಗರೋಗುರುಂಭಾಕೃತಕಾರ
 38 ಸ್ವರಶೀತಿಸೇತಕಮುಕ್ತಯಪ್ರವಿಶತಿವಿಧಾತಂ

¹ಶ್ರೀಮಾನ್ಮಾತುಲಾಕೃಷ್ಣಶರ್ಮಪ್ರಭು

²ಕಟಕೇವಾಗ್ಯಧೂಪನ್ಮಧೂಪಮಾ

ಶಿಕ್ಷಾ ಸಂಸ್ಥೆ ಮಹಾರಾಷ್ಟ್ರ ಸರ್ಕಾರದ ಅಧೀನದಲ್ಲಿರುತ್ತದೆ. | ಅಧ್ಯಕ್ಷರು

⁴ದದವ್ಯೋಽಪರಿಹಿಂಸಾಕತಾಗಮ್ಯಭೂಯಾಬಹುಹಿಂಸ್ಯಾಪಾರೇವೈಶ್ಯೋಽ

ಜಿಹ್ವೆಹಿನ್ನು ಟವ್ಯು ದುಮಧುರಕ್ಯವ್ಯು ಕಾನ್ಯಾವಲೀಃ || ಪಾತಾಳೇನ್ಯಾಳ

ದಾಖಲೆಗಳನ್ನು ವಿವರಿಸುವುದು ಸಹಜವಾಗಿ ಒಂದಕ್ಕೊಂದು ಸಂಬಂಧಿಸಿರುತ್ತದೆ.

ಭವದಿವ್ಯವಿಜಯವ್ಯವಸ್ಥೆಯುಳ್ಳದ್ದು | ತೀರ್ಥಾಸ್ಥಾನವೆಂಬುದುಗಳಿವೆ

॥ श्रीगणेशाय नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥ श्रीगुरुभ्यो नमः ॥

- 9 ವಾಗ್ವೇದಸುತೀಪ್ರಯೋಗಸುಧ್ಯ ಭವ್ಯಮೂಮುಖ್ಯದಹಾರಾಪತ್ಯೇಮಮಮಾ
 10 ಛೇದೋಯಮುಧುನಾಶ್ರೀವಾದಿರಾಜೋಮುನಿಃ | ಭೋಭೋಪಶ್ಯತದಶ್ಯತ್ಯವಯಮಿ
 11 ನಾಂಽಂಧಮ್ನೋತ್ಪುಷ್ಪ ಕೈರುಪ್ರತ್ಯಾಪರಾಪುರಾತನಮುನೇವ್ಯಾಗ್ವೈ
 12 ತ್ವಯೇವಮಾತುಮಃ || ಗಂಗಾವನೀಶ್ವರಃರೋಮಣಿಬದ್ಧ ಸನ್ಧ್ಯಾರಾಗೋಲ್ಲಸತ್ತ್ವ
 13 ರಣಾಕಾರುನಖೇನ್ದು ಲಕ್ಷ್ಮೀಃ | ಶ್ರೀಕೃಷ್ಣ ಪೂರ್ವವಿಜ ಪದಾಂತ ವಿನೂತನಾವಾಧೀ
 14 ಮಾನಮಾನುಷಗುಣೋಸ್ತ ತಮಃಪ್ರಮಾಣಃ || ಚೋರ್ನ್ಯ || ಸ್ತುತೋಽಪಿ ಸಂಭ
 15 ವಾನ್ಯಜುಗ್ರವಾದಿರಾಜದೇವೇನ || ಯದ್ವಿದ್ಯಾಭ್ಯಾತಪಸೋಽದ್ರಶಸ್ತ ಮುಖಯುಕ್ತೀರ್ಹೇಮನೇ
 16 ನೇಮುನಾಪಾಗಾಸೀತ್ಸ ಚಿರಾಭಿಯೋಗಬಲತೋನೀತಮರಾಮುನ್ಮತಿಂ || ಪಾ
 17 ಯಃಪಿವಿಜಯೇತವೇತದಖಿಲಂತ್ವೇಧಿಕಾಯಾಂಘ್ರಿ ತೇನಂಕ್ರಾಂತಂಕಥಮನ್ಯಥಾನ
 18 ತಿಚಿರಾದೀದೃಗ್ವೈಧೇದೃಕ್ತವಃ || ವಿದ್ಯೋದಯೋಸ್ತ ನಮದೋಸ್ತ ತಪೋಸ್ತ ಭಾಸ್ತನ್ಮೋ
 19 ಗ್ರತ್ವಮಸ್ತಿ ವಿಭುತಾಸ್ತಿ ನುತಾಸ್ತಿ ಮಾನಃ | ಯಸ್ಯಾಶ್ರಯೇಕಮಳಭದ್ರಮುನೀಶ್ವ
 20 ರಂತಂಯಃಪ್ರಾಪ್ತವೊದದಿವಾಮೃತಶೃಂಗಾಣ್ಯಃ || ಸ್ತರಣಮಾತ್ರದವಿ
 21 ತ್ರತಮಂಮನೋಭವತಿಹೃದ್ಯುಸ್ಯಸತಾಮಿಪತಿರ್ತ್ಥಿನಾಂ | ತಮುತಿನಿರ್ಮಳ
 22 ಮಾತ್ಮವಿರುದ್ಧ ಯೇಕಮಳಭದ್ರಸರೋವರಮುಕ್ತಯೇ || ಸರ್ವಾಂಗೈರ್ಯ್ಯಮಿಹಾಲಿಂ
 23 ಗೇಸುಮಹಾಭಾಗಂ ಕಾಭಾರತೀಭಾಸ್ತಂತಂಗುಣರತ್ನ ಭೂಪಣಗೈರವ್ಯಗ್ರಿ
 24 ಮಂಯೋಗಿನಾಂ | ತಂನನ್ಮು ವತಾಮಲಂಕೃತದಯಾಪಾಲಾಭಿಧಾನಮದಾ
 25 ಸೂರಂಭೂರಿಧಿಯೋತ | ಪಣಿ ತವದಂಯತ್ರೈವಯುಕ್ತಂಸ್ತೃತಾಃ || ವಿಜಿ
 26 ತಮದನದರ್ಪ್ಯಾಶ್ರೀದ ಸೂಪಾಲದೇವೇವಿತಸಕಲಶಾಸ್ತ್ರೋನಿಜ್ಞಾತಾಣೀಭವಾ
 27 ದೀ | ವಿಮಳತರಯೋಭವ್ಯಾಶ್ರೀದಿಕ್ವಕ್ರವಾಳೋವಯತಿನತಮುಖೀದೃನ್ಮಾಲಿ
 28 ರತ್ನಾ ರುಣಾಂಘ್ರಃ || ಯಸ್ಯೋಪಾಸ್ಯಪವಿತ್ರ ಪಾವಕಮುಲದ್ವಂದ್ವಂದ್ಯಪಾಪೋ
 29 ಯ್ಸೋಲಕ್ಷ್ಮೀತ್ರಾಂಸಂಧಿವಾನಯತಸವಿನಯಾಪಿತ್ಯೇಕೈತಾಕ್ಷಾಭುಮಃ | ಕಸ್ತ ಸ್ಯಾ
 30 ಹಾತಿಹಾನ್ತಿ ದೇವಯಮಿನಃಸಾಮತ್ಯೈಮಿತ್ಯಂತಭೇತ್ಯಾಶ್ಯಾತುಂ ವಿವಳಃಖಲಸ್ತು
 31 ರದುರುಚ್ಯೋತಿರ್ಧೃತಾಸ್ತಾದೃಶಃ || ಸ್ಯಾಮಿತಿಪಾಣ್ಯೈವೈಧಿವಿತಿನಾನಿತ್ಯ
 32 ದ್ವನಾಮಾಪ್ತವೃಷ್ಟಿವಿಭವೇನನಿವದ್ರಸಾದಾತ | ಧನ್ಯಸ್ಯವಿವಮುನಿರಾಜವಮ
 33 ಬ್ಲಭೂಭುಗಾಸ್ಥಾನಿಕಾಪ್ರಥಿತಶಬ್ದ ಚತುರ್ಮುಖಾಖ್ಯಃ || ಪ್ರೇಮುಳ್ಳೂರವಿ
 34 ಡೂರಸಾರವಸುಧಾರತ್ನಂಸವಾಘೋಗುಣೇನಾಜ್ಞೋನಮಹೀಕ್ಷಿತಾಮುರು
 35 ಮಪಸುಣ್ಣಸ್ಪರೋಮುಣ್ಣಃ | ಆರಾಭ್ಯೋಗುಣಗೇನಪಣಿ ತವತಿಸ್ಸಸ್ಯಾಸ್ಥೈರಿಕಾಮೈಜ್ಞಾನಾ
 36 ಯತಸೂಕ್ತಾ ಗಮಗಂಧ ತೋಪಿಗೃತಗ್ಧಾ ನಿಂಗತಿಂಬಲತಾಃ || ವಸ್ತೇವಸ್ತ ತಮದಶಾಪದಹರ
 37 ದಸ್ಸ್ಯಾದ್ಯದವಿದ್ಯಾವಿದ್ಯಾಪಿರಾಂಸ್ಯಂತೆ ಧ್ವಾಂತ ವಿಶಾನಧೂನನವಿಭಾಭಾಸ್ತಂತ ವಾನ್ಯಂಭುವಿ |
 38 ಭಕ್ತೋಕ್ತಾದ್ವಿತೀಯವಮಾನತಿಕ್ರತಾಯತ್ಸನ್ನಿ ಯೋಗಾನ್ಮನಃ ಪದ್ಮಲಕ್ಷ್ಮಭವೇದ್ವಿಕಾ
 39 ಸವಿಭವಸ್ಯೋನುಕ್ತ ನಿರ್ದ್ರಾಭರಂ || ಮಿಥ್ಯಾಭಾವೋಭಾವೋಪರಹರೇತಾದೃತ್ಯ
 40 . . . ಚತಸ್ಯಾದ್ಯಾದಂವದತಾನಮೇತವಿನಯಾದ್ಯಾದೀಭಾಕಣೀರವಂ | ಸೋಚೇತ್ಸು
 41 ಣಿನಿಜ್ಞೇತಮುತಿಭಿರುಭಾನ್ತಾಃ ಸ್ವಯೂಯಂಯತಕ್ಷಿಣ್ಯಾಂಗಿಗ್ರಹಣೀರ್ಗಾಕೂಪ
 42 ಕುಹರೇವಾದ್ವಿಶಾಪಾಶಿಸಃ || ಗುಣಾಕುನ್ಮಸ್ತಮೋಽನ್ಮ ಮರಸಮರಾಪಾಗಮೈತವಾಃ
 43 ಪ್ಪವಮೃಯುಗ್ರಯಾಪ್ರಸುತಸರೋತಿರ್ಗದಿವಸಾ | ಸೋಽನ್ಮು ಚೈತ್ಯಾಸ್ತಾಂಘ್ರೀನ್ಮುಖೇ

44. ಯುತಕೋರಪ್ರಭುಯನಿಹಿತಾಸಂಖ್ಯಾ ಭಾಷಾಂಘರಮಜಿತನಿವೃತ್ತಿಪತಿಃ || ಸಕಳ
45. ಭುವನಭಾಲಾನಮ ಮೂರ್ಧ್ವಾವಬದ್ಧಸ್ತು ರಿತನುಕುಟಜೋಡಾಲೀಭಮಾದಾರವಿನ್ಯಃ | ಮದ
46. ವದಲಿವಾದೀಭೋಧ್ಯಕುಂಭದ್ರಭೀದೀಗಣಾಭ ದಹಿತನೀನೋಭಾತಿವಾದೀಭಸಂಹಃ ||
47. ಜೋರ್ಣಿ || ಯಸ್ಯ ಸಂಸಾರವೈರಾಗ್ಯವೈಭವಮೇವವಿಧಾಗ್ನಿವಾಚಸ್ಯಾಚಯಂತಿ || ಪಾ
48. ಪ್ರಂಜನಪಾನಂತ್ರಿಭುವನೇಯದ್ವೈಭಾಭಂಪ್ರಣಿವಾಂಯತ್ಸಂಸಾರಸಮುದ್ರ
49. ಮಗ್ನ ಜನತಾಹಸ್ತ ವಲಂಬಾಯಿತಂ | ಯತ್ಪ್ರಾಪ್ತಾಃ ಪರನಿವೃತ್ತಿರ್ವೇಷ ಸಕಳಜ್ಞಾನ
50. ತ್ರಿಯಾಲಂಕೃತಾಸ್ತಸ್ಮಾತ್ಕಾಕಿಂಜನಂಕುತೋಭಯವಕಾಶಾಪತ್ರದೇವೇರತಿಃ ||
51. ಅತ್ಯೈಶ್ವರ್ಯಾನ್ವಿತಮಧುನಾನನ್ದೋಧಾದಿರೂಪಂತತ್ಪಂಪ್ರಾಪ್ತೈತದನುಸಮ
52. ಯಂವತ್ಪ್ರತೇತೈವೇತಃ | ತ್ರ್ಯಕ್ತಾನ್ಯೈಶ್ವರ್ಯಸುರಪತಿಸುಖೇಚಕ್ರಿಸಾವೈಶ್ವತ್ಯ
53. ಪ್ಲಾಂತತುಚ್ಛಾ ತೈಶ್ವರ್ಯಮಲಮಧೀರೋಚನೈರೋಗಾಕೃತೈಃ || ಅಜಾನನ್ನಾತ್ಮಾನಂಸಕಳವಿಪ
54. ಯಜ್ಞಾನವಪುಷಂಸದಾಪಾಂತಸಪ್ತಾಂತಕರಣಮುಖತತ್ಪ್ರಾಧನತಯಾ | ಬಹೀರಾಗದ್ಯೈಶ್ವೇಕ
55. ಲುಪ್ತತಮನಾಕೋಬಯತತಾಂಕಥಂಜಾನನ್ನೇನಂಜ್ಞಾನಮುಖತೋನೃತ್ಯಯತತಃ ||

(ಪ್ರತಿಮ ಮುಖ)

1. ಜೋರ್ಣಿ || ಯಸ್ಯಾಚಕಿವ್ಯಯೋಕವಿತಾಕಾಂತ ವಾದೀಕೋಪಾಸಕಪ
2. ರನಾಮಧೇಯಯೋಜಾಂತಿ ನಾಭಪದ್ಮನಾಭಪದ್ಮ ತಯೋರಬ್ಧಿ ಪಾಣಿ
3. ತ್ರ್ಯಗುಣೋಪಪದ್ಮಾನಮಿದಮಸಂಪೂರ್ಣಂ || ತ್ವಾಮಾಸಾದ್ಯಮುಖಾಧಿಯಂ
4. ಪಂಗತಾಯಾವಿಶ್ವದ್ವಿಪ್ರಾ ನಜ್ಞೇಮ್ಯಾ ರಾಧ್ಯಗುಣಾಚೀರಣಸರಸಾವೈ
5. ದ್ವೈಶ್ವರ್ಯಂಪದ್ಮಿರಾ | ಕೃತ್ವಾಸ್ತಿ ಕಾಂತನಿರಂತರೋದಿತಯಶೋಕ್ತಿಕಾಂತಾ
6. ನೇನತಾಂವಕ್ತುಂಸಮಸರಸ್ಯತೀಪ್ರಭವತಿಯೋಮುಕಥಂವದದಯಂ ||
7. ವ್ಯಾವೃತ್ತಭೂರಿನಂದಸಂತಿವಿಸ್ತೃತೇಶ್ವರ್ಯಪುರುಷ ಪ್ರವೃತ್ತ ಕರುಣಾ
8. ರುತಿಕಾನ್ತಿಶೀಕಂ | ಧಾಪಂತಿ ಹಸ್ತಪರವಾದಿಗಜಾಸ್ತ್ರಸತ್ತಃ ಪ್ರವೃತ್ತನಾ
9. ಭಬುಧಗನ್ಧಗಜಸ್ಯಗನ್ಧಾತ್ || ದೀಪ್ತಾಚ್ಚಾಚಯತೋಯಾತಿ
10. ನಾಂಜ್ಞಾನಂತಪಸ್ತು ಪುರಸ್ತಧಾನಾತ್ | ಕುಮಾರಸೋರೋಪತು
11. ಯಚ್ಚರಿತ್ರಂಶ್ರೇಯಃಪಥೋದಾಹರಣಂಪವಿತಂ || ಜಗದ್ಗಂ
12. ಮುಖೇಶ್ವರಸ್ತು ರಮದಾನ್ಯಗನ್ಧದ್ವಿಪದ್ವಿಧಾಕರಣಕೇಸೋಚರಣಭೂಪ್ರ
13. ಭೂಪೃಚ್ಛಿಖಿ | ದ್ವಿಪದ್ವಿಧಾನವಪುಷ್ಪಪದ್ಮ ರಣಜ್ಞಾ ಧಾಮೋ
14. ದಯೋದಯೇತಮಮುಖವಿಭೋಮುಲಧಾರಿದೇವೋಗುರುಃ || ವಸ್ತೇತಮಲ
15. ಧಾರಣಂಮುನಿಪತಿಯೋಹದ್ವಿಪದ್ವಿಪ್ರಾತಿವ್ಯಾಪಾರವ್ಯವಸಾಯ
16. ಸಾರತ್ಯದಯಂಸತ್ಯಯಮೋರುಕ್ರಿಯಂ | ಯತ್ಕಾ ಯೋಮತಿಯಾ
17. ಭವನ್ತುಲವಮಪವೃತ್ತ ಭಕ್ತಿಕ್ರಮಾನಮಾಕ್ರಮಮನೋಮಿಳನ್ಯ
18. ಲವಮೇಪ್ರಕೃತಲಸ್ಯಕರ್ಷಮಂ || ಅತೋಚ್ಚತಮಿರಚ್ಚಟಾಪಟಲಜನ್ಮದೇ
19. ಕ್ಷಾತ್ರವೀರವನೇತುಳಾಪಾಂವೃಥುತಮಪ್ರಭಾವತ್ವಮಂ | ಪದಂ
20. ಪದವಯೋರುಹಭೂಮಿಕಾಪುಷ್ಪಂಗಳವಲಿಮೃಗಮೋಕ್ಷಸುತಮ
21. ಭವಿಷ್ಯಮುನಿರಾಚ್ಯಮೋರುಕ್ರಿಯಾತಿ || ಸೈಮೃಗರಾಜಯನುಕಾವಿಳಾಂಗ

- 22 ಮಖಿಕತ್ಯುಲೋಕ್ಯದಾಪ್ಯುಲಯೇವೈಷ್ಣುಂ ಚ ಸ್ತುತುತಾಚ್ಛತಾಪ
 23 ಪೃತಯೇವೈಷ್ಣುಂ ದ್ವಿತಾಪವಃ | ಯಸ್ಯಾಸಂಗುಣರತ್ನ ರೋಹ
 24 ಲಗಿರಿಗ್ರೀವುಬ್ಲಿಪೇಗೋಗುರುವ್ಯುಂದೋಯೇನವಿಚಿತ್ರಚಾರುಚರಿ
 25 ತೈದ್ಧಾ ತ್ರಿವಿತ್ರೀಕೃತಾ || ಯಸ್ಮಿನ್ನ ಪ್ರತಿಮಾಕ್ಷಮಾಭರಮ
 26 ತೇಯುಕ್ತಿದಯಾನಿದ್ಧೇಯಾಶ್ಚೇದೋಯತ್ರಸಮತ್ವಧೀಪೋಯಿನೀ
 27 ಯತಾಸ್ತೃಪ್ತಾಸಸ್ತೃಪಾ | ಕಾಮನ್ನಿ ವೈಕಾಮುಕಸ್ವಯಮ
 28 ಧೋಪ್ಯಗ್ರೇಸರೋಯೋಗಿನಾಮಾಶ್ಚಯ್ಯಾಯಕಥನ್ನಾಮಚ
 29 ರಂತೈಶ್ರೀಮಬ್ಲಿಪೇಗೋಮುನಿಃ || ಯಃಪೂಜ್ಯಪೃಥಿವೀತಳೇ
 30 ಯಮನಿಕಂಸನ್ತಸ್ತು ವನ್ತ್ಯಾದಿರಾತಯೇನಾನಂಗದನುಜ್ಞೇತಂಮುನಿ
 31 ಜನಾಯಕ್ತ್ಯುನಮಸ್ತು ವೈತೇ | ಯಸ್ಮಾದಾಗಮನೋಯೋಯಮಾ
 32 ಭವಪ್ಯಸ್ಯಾಸ್ತಿಜೀವೇರಯಾ ಯುಕ್ತೀಶ್ರೀಮಲಧಾರಿಣಿಬ್ರ
 33 ತಿವತಾಧವೋಸ್ತುತಸ್ತುನಮಃ || ಭವಸರಸತೀರ್ಥೇಸ್ಯಪನ
 34 ಸ್ಯಾಸಧನ್ಯಾಂಪರಣತಿ ಮನುಜಿಷ್ಠಂನೈಮಾನಿಷ್ಠಿತಾತ್ಮಾ | ವೈ
 35 ಸ್ತೃಜತನಿಜಮಂಗಂಧಂಗಮಂಗೋದ್ಭವಸ್ಯಗ್ರಥಿತಮಿವಸಮೂ
 36 ಲಂಭಾವಯುರ್ಭಾವನಾಭಃ || ಚೂರ್ಣ || ತೇನೇವದಜಿತಸೇ
 37 ನ ಪಣಿ ತದೇವದವೈಶ್ರೀಪಾದಕಮಳಮಧುಕರಭೂತಭಾ
 38 ವೇನ ನುಹಾನುಭಾವೇನಜೈನಂಗದುಪ್ರಸಿದ್ಧಸಲ್ಲೇಖಿನಾ ವಿ
 39 ಧಿವಿಪೃಜ್ಯಮಾನದೇಹೇನ ಸಮಾಧಿಧಿವಿಲೋಕನೋಚಿತ
 40 ಕರಣಕುತೂಹಲವಿಧಿತಸಕಳಸಂಘಸನ್ನೋಪ ನಿಮಿತ್ತ
 41 ಮಾತ್ಮಾಂತಾಕರಣವರಣತಿಪ್ರಕಾಶನಾಯನಿರವದ್ಯಂ
 42 ಪದ್ಯಮಿದಮಾಕುರಿಚಿತಂ | ಆರಂಭ್ಯರತ್ನತ್ರಯಮಾ
 43 ಗಮೋಕ್ತಂವಿಧಾಯನಿಶ್ಯಲ್ಯಮುಖೇದಜನ್ಮೋಃ | ಕ್ಷಮಾಚಕ್ರ
 44 ಪ್ತಾಜಿನಮದಮೂಲೇದೇಹಂಪರತ್ಯಜ್ಯದಿವಂವಿನಾಮಃ ||
 45 ಶಾಕೇಕೂನ್ಯರಾಂಬರಾವನಿಮಿತೇನವತ್ಸರೇ ಕೀಲಕೇಮಾಗೇ ಘ
 46 ಲ್ಗುನಿಕೇ ಶ್ರೀಶೀಯುತವಸೇ ವಾರೇನಿಶೇಭಾಸ್ವರೇ | ಸ್ವಾತಾಕ್ಯೇತಸರೋವ
 47 ರೇಸುರಪುರಂಯಾತೋಯತೀನಾಂಪತಿಮ್ಮಧ್ಯಾತ್ಮೇರಿವಸತ್ಯಯಾ
 48 ನಕನತಃ ಶ್ರೀಮಬ್ಲಿಪೇಗೋಮುನಿಃ ||
 49 ಶ್ರೀಮನ್ತಲಧಾರಿದೇವರಗುಡ್ಧಂಬಿರುದಲೇಖಿಕಮದನಮಜೇಕ್ಷರಂ ಪುಬ್ಲಿನಾ
 50 ಘಂಟರದಂ ಖಿರುಪರೂಪಾರಿಮುಖಿತಿಕಂಗಳಾಚಾರಿಕಂಚರಿನದಂ ||

(೧ನೇ ಮುಖ)

¹ ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯದ್ವಾದಾಮೋಃ² ರಾಂಭನಂ | ಜೀಯತೈಶ್ರೀಲೋಕ್ಯನಾಥಗೃತಾಪ

- 3 ನಂಜಿನಾಪನನಂ || ಭವ್ರಮಸ್ತು ತಿನಕಾಸ
 4 ನಾಯನಂಪದ್ಯತುಂಪ್ರತಿಧಾನದೇತವೇ |
 5 ಅನ್ಯವಾದಿಮದಹಸ್ತಿ ಮಸ್ತ ಕಸ್ಥಾಟನಾಯ
 6 ಭಟನೇಪಟೇಯನೇ || ಕೋಕ || ಕ್ರೀಮತೋ
 7 ವರ್ಧಮಾನಸ್ಯವರ್ಧಮಾನಸ್ಯಾಪನೇ | ಕ್ರೀ
 8 ಕೋಡಕುಸ್ತನಾಮಾಭೂನ್ಮೂಲಸಂಭಾಗ್ರ
 9 ಕೀರ್ಗ್ಗಣೇ || ತಸ್ಯಾನ್ಯಯೇಜನಿಖ್ಯಾತೇದೇಶಿಕೇ [ಭೃದಿತೇ]
 10 ಗಣೇ | ಗುಣೇದೇವೇಂಪ್ರಸ್ಯದ್ಧಾನ್ತದೇವೇದೇವೇಂ
 11 ದ್ರವದಿತಃ || ತಾಪೈದ್ಯರು || ಜಯತಿಚತು
 12 ಮ್ತು ಖದೇವೇಯೋಗೀಶ್ವರಹೃದಯವನಜವ
 13 ನದಿನನಾಥಃ | ಮದನಮದಕುಂಭಕುಂಭಸ್ತ ಕದ
 14 ಕನೋಲ್ಪಣವಟಿಪ್ಪನಿಧೃರಸಂಹಃ || ಯೋನ್ಮಿ
 15 ಸ್ಪದ್ವಿಧಾಗದೋಗೋಂದೊಂದಪ್ಪೋಪಮಾನದಿಕಾ
 16 ಯೋತ್ಸರ್ಗಂ ದಲನನೇಗ್ಧ ತಿಂಗಳನಂದೇಪಾ
 17 ರಿಸಿತತುಮ್ತು ಕಾಖ್ಯೆಯನಾಳ್ವರು || ಅವ
 18 ಗರ್ಗಾಪ್ರದ್ಯರಾದಪ್ರವಿಮಳಗುಣರಮ
 19 ಕರ್ತೃಕಾನಾ ಪತಿಗಳಕವಿಗಮಕಿವಾದಿ
 20 ವಾಗ್ಮಿಪ್ರದರನುತಚ್ಚ ತುರ ಸೀತಿಸಂಖ್ಯೆಯನು
 21 ಫರ || ಅವರೋಳಗೆ ಗೋಪಣಂದಿಪ್ರವರಗುಣರ
 22 ದಿಪ್ಪಮುದ್ಗರಾಘಾತಯಕರ್ಕ್ಕವಿತಾಪಿತಾ
 23 ಮಹತ್ತ್ವಕರ್ಕ್ಕವರಿಪ್ಪ ವ್ಯಕ್ತಗಚ್ಚದೊಳೆವನವ್ವರ್
 24 ದೆವರ || ಜಯತಿಭುವೋಪನಂದೀಜನಮತ
 25 ಲಕದ ಮೃತಪಳಿತುಹಿನಕರಃ | ದೇಶಿಯ
 26 ಗಣಾಗ್ರಗಣೋಭವ್ಯಾಂಬುಜಪಂಡಿತಂಡಕ
 27 ರಃ || ಪೃತ್ || ತುಂಗಯಗೋಭರಾಮನಭಿಮಾನ
 28 ನುವಣ್ಣಾಧರಾಧರಂತಪೋಮಂಗಳ ಲಕ್ಷ್ಮಿವಲ್ಲಭ
 29 ನಿಜಾತಳವಂದಿತೋಪನಂದಿಯಾವಂಗಮಸಾಧ್ಯ
 30 ಮಪ್ಪಪಲಕಾಲದನಿನ್ನ ಜಿನೇಂದ್ರಧರ್ಮಮಂಗಳಗನ್ನ
 31 ಪಾಳಧಂದಿನವಿಭೂತಿಯರೂಢಿಯನೆಯ್ಯ ಮಾ
 32 ದಿದಂ || ಜಿನಮಾಧಾಂಭೋಜಪ್ಪಂಗಂಮದನಮದಹ
 33 ರಂಕಮ್ತುನಿಮ್ಮೂಳನಂ ವಾಸ್ತನಿತಾಪಿತ್ತಪ್ರಿಯಂವಾ
 34 ದಿಕುಳಕುಧರವಜ್ರಾಯುಧಂ ಚಾರುದ್ವಜನಮಾ
 35 ತ್ರಂಭವ್ಯಚಿಂತಾ ಮಣಿ ಸಕಳಕಳಾಶೋನಿದಂಕಾವ್ಯಕಂ
 36 ಜಾನನ ನೆನ್ನಾನನ್ನದಿಂದಂ ಪೋಳನಿಗ್ಧನಿಗೋಪಣದ್ವಿ
 37 ಖೋಂಪ್ಪ || ಮರೆಯಬೇಕುಂಪ್ಪಮುಟ್ಟುಮಿರುಕ್ಕಾತಿ

- 37 ಕ ಪೋಗಿಣಿಡಂಗಿಬಾಗದಿತ್ತೊಲತೊಲ ಬುದ್ಧ ಬುದ್ಧ
38 ತಲೆದೋಲದೆ ವೃದ್ಧ ವಡಂಗಡಂಗುಮಾಪ್ತವಪೊಡ
40 ಪುರ್ವೇಡಗಡ ಬಾವ್ಯಕಾಪಾವ್ಯಕಾನಿಪ್ಪುರ್ಮಮಂಸಲಿ
41 ಪನೋಪೋನ್ನಿ ಮುನಿಪೊಗವನಂಬಮದಾನ್ದ ಸಿನ್ದರಂ ||

(ಎನೇ ಮುಖ.)

- 1 ತಗಲಿಲಿ ಜೈಮಿನಿತಿಪ್ಪಿ ಕೊಣ್ಣ ಪರಿಯ
2 ಲೆಕ್ಕಿ ಪಿಕ್ಕಂಪೋಗದುಂಡಿಗೊತ್ತ ಲೆಕ್ಕುಗ
3 ತಂಕಡಂಗಿಬಗೋಯಲ ಕಪ್ಪಪಾದಬಿಡ
4 ಲ್ಪುಗೇರೋಕಾಯತನೆಯ್ತಿ ಲಾಂಬ್ಯನಡಸಲೆ
5 ಕಮ್ಮಮ್ಮ ಪಟ್ಟಕ್ಕ ವೀಧಿಗಳೊತ್ತೊತ್ತೂಗೋಪಣ
6 ನ್ನಿ ರಿಗಿಭಪೋದ್ಧ ಸಿಗಂಧದ್ವಿಪಂ || ದಿಟು
7 ದಿವನ್ಯವಾದಿಮುಖಮುರಿತನುಧ್ಧತವಾ
8 ದಿವಾಗ್ವೋದ್ಧಟ ಜಯಕಾಳದಂಡನಪರಬ್ಬ
9 ಮದಾನ್ದ ಕುವಾದಿ ದೈತ್ಯಧೂರ್ಜಟಕುಟಳ ಪ್ರ
10 ಮೇಯಮಪವಾದಿಭಯಂಕರನನ್ನು ದಂಡಂ
11 ಸ್ಥುಟಪಟು ಘೋಪದಿಕ್ಟಮನೈದಿತುಮಾ
12 ಕಪಟುಗೋಪನನ್ನಿ ಯಾ || ಪರಮತಪೋನಿ
13 ಧಾನವಸುಧೈಕ ಕುಟುಂಬಜೈನದಾಸನಾಂಬರ
14 ಪರಪೋರ್ಣಿ ಚಂದ್ರಸಕಳಾಗಮತತ್ಪಪದಾತ್ಮ
15 ಜಸ್ತ್ರವಿಸ್ತರ ಪಚನಾಭಿರದುಗುಣರತ್ನ
16 ವಿಭೂಪಣಗೋಪಣಂಬಿನೊ ರಗಿನಿ ಸಪ್ಪಡಂ
17 ದೋರಗಲಿಲಿ ಕೆ ಗಾಣಿಸಿಳತಳಾಗ್ರದೊಳ || ಕನ್ದ ||
18 ಏನೇನನಲರೇಳ್ವನ್ನೊ ಸನ್ಮಾನದಾನಿಯಗು
19 ಣವ್ರತಂಗಳಂ | ದಾನಕೆ ಯಭಿವದನಕೆ ವಿಜ್ಞಾ
20 ನಕೆ ಸಲಿಗೋಪಣನಿ ಯ || ಅವರಸಧರ್ಮ
21 ರು || ಶ್ರೀಧಾರಾಧಿಪಭೋಜನಾಜಮುಕುಟಪೋ
22 ತಾತ್ಪರೈಚ್ಛಿಟುಚ್ಛಾ ಯಾಕುಂಕಾಮವಂಕಲಿಪ್ಪ ಚ
23 ರಣಾಂಧೋಜಾತಲಕ್ಷ್ಮೀಧವಃ | ನ್ಯಾಯಾಜ್ಞಾ ಕರಮಂ
24 ದನೇದಿನಮಣಿಬಬ್ಬ ಬ ರೋಧೋಮಣಿಶ್ಯೇಯಾ
25 ತ್ಪಣಿ ತಪುಂಡರೀಕ ತರಣಿಶ್ರಿಯಾನ್ವಭಾ
26 ಚನ್ದಮಾ || ಶ್ರೀಚತುರ್ಮುಖ ದೇವಾನಾಂ
27 ಪೋಧೈ ಪ್ಪ ಪ್ರವಾದಿಃ | ಪಂಡಿತೈರಭಾ
28 ಕೆನ್ನೊ ರುಂಪ್ರವಾದಿಗಳಾಕಾಃ || ಅವರಸ
29 ಧರ್ಮರು || ಬಾಹ್ಯೋದ್ವಿಗಧರಕಂಪಾಪನೈಯಾಯಿ
30 ಕಕಂಪಕಂಪವಿಧುಬಿಜಾಃ | ಶ್ರೀದಾಮನನ್ನಿ ವಿ

31 ಋತುತ್ವಾದ್ರಮಹಾವಾದವಸ್ಥಾಭ್ಯಾಕರ
 32 ಟ್ಟಃ || ತತ್ಸಧಮ್ಕರು || ಮುಖಧಾರಮುನೀಂದ್ರೋಸಾ
 33 ಗುಣಜಂದ್ರಾಭಧಾನಕಾ | ಖಲಿಪುರೇಮುಖಾ
 34 ಮೋದನಾನ್ವೀತಕರಣಾಚ್ಚೃಕಃ || ತತ್ಸಧಮ್ಕರು ||
 35 ಸ್ರೇಮಾಕನಾನ್ವೀದ್ಯಾಸ್ತದೇವೋದೇವಗುಣಿಷ್ಠಃ | ಸ್ವಾ
 36 ದ್ಯಾದುರಧುನಿದ್ಯಾಸ್ತವೇದೀವಾದಿಗುಣಾಂಕುಕಃ || ಸಿದ್ಧಾ
 37 ನ್ತಾಮೃತವಾರ್ಧಿವರ್ಧಾನವಧಿಸಾಸುಹಿತೈವಿದ್ಯಾ
 38 ನಿಧಿಬಾಧ್ಯಾದಿಪ್ರವಿಶಕ್ತೃಕಾಕ್ತೃಕಮತಿಸುಬ್ಧ
 39 ಕಮೇಭೂತತಿಃ | ಸತ್ಯಾದ್ಯುತಮಧಮ್ಕರು
 40 ವ್ಯುಗುಣಿಕಯವಾದ್ಯುತವೋಧೋದಯಸ್ಯೋಯಾ
 41 ದ್ವಿಪುತ ಹವಾಕನಾನ್ವೀಮನಿಷ್ಠೀವತ್ರ
 42 ಗುಣಾದಿಃ | ಅವರಸಧಮ್ಕರು || ಜೈನೋದೇವಪೂಜ್ಯ [ಪಾಠಃ]
 43 ಸಕಾಕನಮಯತಕ್ತೃಕಚ್ಚಾಭ್ಯುಕಾಕಂಕನಾಸುಹಿತೈಭಾ
 44 ರವಿಸ್ವಾನ್ವುತವಿಗದುಕಮಹಾವಾದವಾನ್ವುತ್ಸರುಂದ್ರಃ |
 45 ಗೀತವಾದ್ಯೇಚನ್ವುತ್ಯೇರಿವಿರಿಚಗಂವತ್ತಿಸತ್ತ್ವೀತ್ರಿಮೂ
 46 ತ್ವೀತ್ಯಸ್ಯೋಪ್ಪೇಯೋಗಿಬ್ಧುನ್ಮತ್ತಿಕ್ತಕಪದವೀನಕಂ
 47 ದೋನಿವತಂದೋಮುನೀಂದ್ರಃ || ಅವನಧಮ್ಕರು ||

(ಇನೇ ಮುಖ.)

1 ವೆಂಕಾಪುರಮುನೀಂದ್ರೋಭೂವೈವೇಂದ್ರೋರುಂವ್ರ ಸದ್ಗು
 2 ಣಃ | ಸಿದ್ಧಾಂತಾಧ್ಯಾಸವತತ್ಕೃತೋದ್ಧೀನಸ್ಥಾನಾದಿಗುಣಾನ್ವಿತಃ |
 3 ಆವರಸಧಮ್ನುರು || ವಾಸವತೇಂದ್ರಮುನೀಂದ್ರೋರುಂವ್ರ
 4 ಸ್ತೂರ್ವಾದಿತತ್ಕೃತತ್ಕೃತಧರಣಃ | ಬಾಳುಕೃತಕಮಧ್ಯೋ
 5 ಬಾಳಸರಸ್ವತೀತಿಪ್ರಸಿದ್ಧಿಯಂವ್ರಃ || ಇವರ್ಗಸಮೋ
 6 ಧರ ಸಧಮ್ನುರು || ಶ್ರೀಮದ್ರಾಯಕಃಶೀತಶ್ರೀವಿಠಲೀ
 7 ಶ್ರೀಸನ್ಮೃದ್ಧಾದಿತತ್ಕೃತಾಽಪ್ಪವೀರೋಧನಾತ್ಮಕಃ | ಬೌದ್ಧಾವಿವಾ
 8 ದ್ವಿದ್ವಿಕುಮ್ಭಭೇದೀಗ್ರೀವರಾಧೀನ ಕೃತಾಽಪ್ಪಸಾಧ್ಯಃ ||
 9 ಆವರಸಧಮ್ನುರು || ಮುಷ್ಪಿತ್ರಯಪ್ರಮಿತಾಕನಮು
 10 ಪ್ಪುಷ್ಕಪ್ಪುಶ್ರಿಯುಪ್ಪಮುಷ್ಪಮುನೀಂದ್ರಃ | ದುಪ್ಪಸರವಾಡಿ
 11 ಮುಷ್ಪೋತ್ಪದ್ವಶ್ರೀಗೋವಪದ್ವಿಯತಿಪತಿಪದ್ವಃ || ಅವರ
 12 ಸಧಮ್ನುರು || ಮುಲಧಾರೀಮುಷೇಂದ್ರೋಗಾಂಧೀಮು
 13 ಶ್ವಶ್ರ್ವಗೌಳಮುನಿನಾಮಾ | ಶ್ರೀಗೋವಲೇಂದಿಯತಿಪತಿ
 14 ಶಿವೋಭೂವೈವೈದ್ಧದರ್ಶನಸ್ಥಾನಾಧ್ಯಾ || ಕಸ್ತ || ಧಾರೀ
 15 ಯೋಕಮನೇನ ಸಂಪಾರ್ಕೋನೇವಯಲುಗ್ರಾ
 16 ಪಲೇಮುಗು ಸೂರ್ಯನಮಗುಣಾನ್ವಿತಾರ್ಕೋಗಾ

- 17 ಫದೇವಮಲಭಾಹಂ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂ
 18 ಲಸಂಭೇಗತದೋಪಮೇಫೇದೇಗೇಗೇನುತ್ಥ ರತಾದಿಸದ್ಗೋ |
 19 ಭಾರತ್ಯುತುಚ್ಛೇವರವಕ್ರಗಚ್ಛೇಗಾತಸ್ಸುಭಾವತುಫೇತಿ
 20 ದೇವಃ || ಅವರಗೇತಿ ನತ್ತ ರಗೇತಿರಭೋವಾಗೇತಿ
 21 ಭೇತಿರಮುಧಂ ರಾಜಾವಃಪೂಜಿತನೇರಾಜಿಸಿದನೇವಕ್ರಗ
 22 ಚ್ಛೇದೇಯಗೋದೋ || ಅವರಸಧಮ್ಮರು || ಶ್ರೀಮೂಫನನ್ನಿ
 23 ಸಿದ್ಧಾನ್ತಾ ಮೃತನಿಧಿಜಾತಮೇಫೇತನ್ವಸ್ಯ || ಶ್ರೀಮೋವರಸ್ಯಭು
 24 ವಸಬ್ಯಾತಾಭಯಚಂದ್ರಿಕಾಸುತಾಜಾತಾ || ಅವರಸಧ
 25 ಮ್ಮರು || ಕಲ್ಯಾಣೇತಿ ನಾಮೂಫೂದ್ಧ ವ್ಯಕಲ್ಯಾಣಾ
 26 ರತಃ | ಐತಿ ನೃಪದಿಗ್ರಹಾಣಾಂಜನಿಧ್ಯಾ ಟನಧುರಂಧರಃ ||
 27 ಅವರಸಧಮ್ಮರು || ಸಿದ್ಧಾನ್ತಾ ಮೃತಮಾಧ್ಯಗೂತಸುವ
 28 ಜೋ ಲಕ್ಷ್ಮೀಲರಾಜೇಷ್ವರಾಬ್ದ ವ್ಯಾಪ್ತಿನಾಯ
 29 ಕಾಂಕುಕುಕೋರಾನಂದ ಚಂದ್ರೋದಯಃ | ಸಾಹಸ್ಯದ್ರ
 30 ಮವಾಕಟಾಜ್ವಲಿಸಿಖವ್ಯಾಪಾರೇಷ್ವರಾಗುರುಸ್ಯ
 31 ಯಾದ್ವಿಕುತುಬಲಚಂದ್ರಮುನಿಸಂಪ್ರವಕ್ರಗಚ್ಛೇ
 32 ಧಿಪಃ || ಶ್ರೀಮೂಲಸಂಘಿಕಮಳಾಕರರಾಜಾಂ
 33 ಸೋದೇಶೀಯಸದ್ಗಣಗುಣಪ್ರವರಾವತಂಸಃ | ಬೇಯಾಜ್ವನಾ
 34 ಗಮನುಧಾನ್ಯಾ ಪವೂರ್ಣಾಚಂದ್ರಶ್ರೀವಕ್ರಗಚ್ಛೇತಿ
 35 ಫಕೋಮನೀಶಚಂದ್ರಃ || ಸಿದ್ಧಾನ್ತಾ ದ್ವೈವಿಳಾಗ
 36 ಮೂರ್ಘಾನಿವೃಣವ್ಯಾಖ್ಯಾನಸಂಕುಧಿಯಂಕುಧ್ಯಾಧ್ಯಾ
 37 ತ್ವಕತತ್ವನಿನ್ನಯವಚೋವಿನಯನದಿಂಪ್ರಾಪ್ತಿಸಂಪದ್ಧ
 38 ವ್ಯಾಕರಣಾತ್ಮಕಾನ್ತಭರತಾಕಂಕಾರಸಾಹಿತ್ಯ
 39 ದಿಂ ರಾಧ್ಯಾಂತೋತ್ರಮೂಳಚಂದ್ರಮುನಿಯಂತಾಖ್ಯಾ
 40 ತರೀಲೋಕದೋ || ವಿಜ್ಞಾಪಾರಿಹಿತಸ್ವೀತಳಕರ
 41 ಪ್ರಭಾಜಿತಸ್ವಾಗರಪ್ರೋದ್ಧೃತಸ್ಸಕಳಾನತಃ
 42 ಕುವಳಯಾನಂದ ಸ್ವತಾಮೀಶ್ವರಃ | ಕಾಮಧ್ವಂಸನಭೂ
 43 ಖತಃಕ್ಷಿತಿತಳಜಾತೋಯಥಾತ್ಮಾಹ್ವಯಸ್ತೋಯಂ
 44 ವಿಕ್ರತುಬಲಚಂದ್ರಮುನಿಸಿದ್ಧಾನ್ತ ಚಕ್ರಾ
 45 ಧಿಪಃ |

(8ನೇ ಮುಖ.)

1 ಶ್ರೀಮೂಲಸಂಘಿದೇಯಗೋಪವ

2 ಕ್ರಗಚ್ಛೇದಕೋಣಾ ಕುಂವಾನ್ಯಯಚಪರಿಯ

3 ಯವದ್ಧದೇವರವಳಿಯ || ದೇವೇಂದ್ರಸಿದ್ಧಾನ್ತದೇ

4 ವರು || ಅವರಸವ್ಯಯವ್ವ ವಧನಂಧ್ಯಾ

- ⁵ ಒಯ್ಯಾರಂಬಿತುಮ್ಮು ದೇವರು | ಅವರ
⁶ ಸಿಂಧುರು | ಗೋವನ್ನಿ ಪಂಡಿತದೇವರು | ಅವನ
⁷ ದಮ್ಮಾರು | ಮಹೇಂದ್ರಚಂದ್ರ ಪಂಡಿತದೇವರು | ದೇ
⁸ ವೇದ್ರಸಿದ್ಧಾಂತದೇವರು | ಕುಭಕ್ತಿ ಪಂಡಿತ
⁹ ದೇವರು | ಮಾಘನನ್ನಿ ಸಿದ್ಧಾಂತದೇವರು | ಜೆ
¹⁰ ನಚಂದ್ರ ಪಂಡಿತದೇವರು | ಗುಣಚಂದ್ರಮಲ
¹¹ ಧಾರಿದೇವರು | ಅವರೊಳಗೆ ಮಾಘನನ್ನಿ ಸಿ
¹² ದ್ಧಾಂತದೇವರ ಸಿಂಧುರು | ತ್ರಿರತ್ನ ನಂದಿಬಟ್ಟಾರ
¹³ ಕದೇವರು | ಅವರಸಧಮ್ಮಾರು | ಕಲ್ಯಾಣ
¹⁴ ಕೀರ್ತಿ ಭಟ್ಟಾರಕದೇವರು | ಮೇಘಚಂದ್ರ
¹⁵ ಪಂಡಿತದೇವರು | ಬಾಳಚಂದ್ರ ಸಿದ್ಧಾಂತ
¹⁶ ದೇವರು | ಅಗೋವನ್ನಿ ಪಂಡಿತದೇವರು
¹⁷ ಪೈರುಜನಕೀರ್ತಿ ಪಂಡಿತದೇವರು | ನಾ
¹⁸ ಸನಚಂದ್ರ ಪಂಡಿತದೇವರು | ಚನ್ನನನ್ನಿ ಪ
¹⁹ ಣ್ಣಿತದೇವರು | ಜೇಮಚಂದ್ರ ಮಲಧಾರಿಗಂ
²⁰ ಪವಿತ್ರ ರಂಬಿಗಾಳದೇವರು || ತ್ರಿಮು
²¹ ಪದೇವರು ||

56

ಗಂಧವಾರಣ ಒನ್ನಿ ಅರಿಗಿನ ಪಟ್ಟಿಯಲ್ಲಿ.

- ¹ ಶ್ರೀವಿದ್ಯೋತ್ತಮಮೇಘಚಂದ್ರನು ತವಬೀಯೂಪವಾರಾಣಿಜಾಂ ರೋಷ್ಣಾಕ್ಷ ಸಂಸ್ಕೃತ ಸಿಂಧು ಕೃತನುಃಘೋಷವೃದ್ಧಿಗನಂದನಃ | ತ್ರೈಲೋಕ್ಯ
² ಪ್ರಸರದ್ಯುಕ್ತಭರುಚಿಯ್ಯುಕ್ತಾಸ್ತದೋಷಾಗಮಃ ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನೋ ವಿಜಯತೇವೋಪಕರಣಂ ಪ್ರವಾಹ ||
³ ಶ್ರೀಗೋದರಾಂಬುಜಭಸಾದುದಿತೋತ್ತರತಿಜಾತವೃತ್ತಪುತ್ರಬುಧಪುತ್ರಪುರೋಹಿತಃ | ಆಮು
⁴ ಸ್ತತ್ಕೃತಮುಖೋನಮದಾವ್ಯಯಾತಿಸನ್ಮಾದ್ಯದುರ್ಯಾದುಕುಲೇಬಿತ ಶೀಲಭೂಮಃ || ದ್ವಾತೇದಂತೇದುಂವೃಪತಿಕಥಿತ
⁵ ಕದಾಚಿತ್ತ ಕ್ಷಿಪ್ತನೇಮುನಿವರೇಷ್ಯ ಚಳಕಾಳಂ | ಸಾದ್ವ್ಯಾಕೃತಂ ಪ್ರಕೀರ್ತೋದೇ ದ್ವಿಲಾತ್ಯೋಯೋತ್ತ ಸತ್ಯಭಿಧಾಮು
⁶ ನಿವಶೋಬಿತಮೂರಲಕ್ಷ್ಮೀ || ತತೋದ್ವಾರನತೀನಾಧಾನ್ಯಯ್ಯಳಂವ್ಯಗುಲಾಭನಾಃ | ಜುತಾಕೃತಪುರೇತೇಪುನಿಯಾ
⁷ ದಿತ್ಯಭೂಪತಿ || ಕಕ್ಷಿವೃದ್ಧಿ ಕರಂಜಾಜ್ಞ ನಕಂಕೃತ್ಯಾಧಾಂಮಳಯಾಶ್ವೀತತ್ಯತ್ರನವಸ್ರಪ
⁸ ಶ್ರೇಷ್ಠಮಳಲಕ್ಷ್ಮೀಂಕರಂವಾನಯಾ | ದೋದ್ವಾಕೋದೇವಪುಂಸನ್ನೇಕಾಂತರೇವೀಶ್ರಮಂನಾಹಿಯಾಚ್ಚೇಪಾಬಿಳಿದ
⁹ ಜ್ಞಾತಿತುರಪುತೇಜಾಪುರೋದಯಃ || ಶ್ರೀಮದ್ವ್ಯಾಪವಂಕಮಂಜನಮಣೀಕ್ಷೋಣೀಕರಕ್ಷಮಣೀಲಕ್ಷ್ಮೀ
¹⁰ ಜಾರಮಣೀನರೇಶ್ವರಸುಪೋತ್ತಮಾಂಗುಲಾಭನಾಃ | ಬೇಯಾನ್ನೀತಿವರ್ಧೇದ್ವಪ್ರಣಮಣೀಲೋಕಯ್ಯ ಜೂತಾಮಣೀಪ್ರೀತಿ
¹¹ ದ್ವೈದ್ವೈನಯಾಜ್ಞ ಕೋಗುಣಮಣೀಪ್ರಾಪ್ತಾ ಜೂತಾಮಣೀ || ಕಂದ || ಎರದಮನುಜಂಗಿಸುರಭೂಮಿರುಪಂತರಣೀಂದ
¹² ವಲಗುಳಿಣಾಚಾರಂಪರವರ್ತಿಸಿಲತನಯಂಧರದೋಳಿ ಪೋದ್ವಗಂವೃತ್ತವಿನಯಾದಿತ್ಯಂ || ಬರಿದಡೆಮರಿದಡೆಮಲಪ
¹³ ತತೋಪಲಯಮವನುತಭಯರನವನಿರಂಬಲಿಯದಮಲಿಯದಮಲಿಪರತರಿಯೋಳಿ ಕೈಯದುಪನೂಪನವಿನಯಾದಿ
¹⁴ ಕೈಯ || ಅಭಯ್ಯಳೋದಯಮಣೀಪುತೇಜಾಪುರೋದಯಃ || ಶ್ರೀದತ್ತಾತ್ರೇಯವಿನಯಮಣೀಪುತೇಜಾಪುರೋದಯಃ ||

- ¹⁵ಯುಧನಧರ್ಮನಿಜಿಯಂಗನೃಪಂ || ವೃತ್ತ || ಅನುರಮೇತಿ ಮೂಜಿನಿಯಮಾರುತಿನಾಶ್ಚ ನೆಯಗ್ರವೆನ್ನ ಯಯ್ನ ನಿಯನಮು
- ¹⁶ದ್ರವಾಜಿನಿಯಪೂಗೇಯೇನಯುಬ್ಬರೇಪನೇನಿಯಕುಳಾದ್ರಿಯೋಭತನೆಯದ್ವನಮೇತಹ್ನ ಪತ್ತನೆಯನಿಧಾ
- ¹⁷ನಮೂತ್ತಿ ಯನೇವೇಶ್ವರವರಾಜಿಯಂಗದೇವನಂ || ಅರಿಪುರದೊಳೆದಗ್ಧಗಿಲದಂಧಗಿಲಂಬುದಾತಿಭೂಮಿಪಾಳರ ಕಿರದೊಳಗಿರಿಗಿರಿ
- ¹⁸ಗಂಗೆಗಿಲಂಬುದುಪೈರಿಭೂತಳೇಶರಕರುಳೊಳೆಮಿಲೆಚಿಮಿಲಿಮಿಲಿಮಿಲಿಂಬುದುಕೋಪವನ್ನಿ ಬುದ್ಧ ಕರತರಮಂದೊಡಳ್ಳು ಒಡೆಕಾದು
- ¹⁹ವರಾಜಿನಿಯಂಗದೇವನಂ || ಕಂ || ಆನೆಗಿಲ್ಲೆ ಜಿಗನ್ನ ಪಾಳನನೊನುಬ್ಬ ಹದ್ದೊಮ್ಮೆ ಮದ್ದೆ ನಂ ಸಕಳಧರಿತ್ರೀನಾಧನತ್ತಿ ಜನತಾಭಾನುಸುತಂ
- ²⁰ಜೆಪ್ಪು ವಿಪ್ಪು ವದ್ದ ನನನಿದಂ || ಉದೆಯಂಗಿಯಲೊಡನೊದನಂತುರಿದೊಡಿದವನಾಗೆನಕಳರಾಜ್ಯಾಭ್ಯುದಯಂಮದವರಾತಿನೈ ಪಾಳಕಪ
- ²¹ದವಿವಳನುಮಮವಿಪ್ಪು ವದ್ದ ನನಭೂಪಂ || ವೃತ್ತ || ಕೆಲರಂಕಿತ್ತಿ ಕ್ಕಿ ಕೆಲರಂಬುದು ಕೆಲರನತ್ತುಗ್ರಸಂಗ್ರಾಮದೊಳೆಬಾಳ್ವ ರೋಂಡಾಕ್ಷೇಪ
- ²²ದಿಂದಂ ಕೆಲತಲೆಗಳೆಂಮೆಟ್ಟಿ ಮಿನ್ನುಗ್ರಕೋಪಂ ಮಲೆವತ್ತುವೃತ್ತಂ ತೊತ್ತಳದುಗಿದುನಿಜಪ್ರಾಜ್ಞಸಾಂಮಾಜ್ಯಮಂತೋಳ್ವಲದಿನಿ
- ²³ಪ್ಪುಳುಕಂಮಾಡಿದನಧಿಕುಳಂ ವಿಪ್ಪು ಜಿಪ್ಪು ಪ್ರತಾಪಂ || ದುಷ್ಟು ರಾರಿಧರಾಧರೇಂದ್ರಕುಳಂ ಶ್ರೀವಿಪ್ಪು ಭೂಪಾಳನಾದ್ರೇಬ್ಬ ರ್ದಿ ರಸದೊಡಿದಿಪ್ಪಿ
- ²⁴ಗಿಭಯದಿಂದಾಂಬಿನಿಲಿಂವನಂದಬ್ಬಿ ರೇಪಾಳಕಣಿ ರೋಕಮನಿಪುಂ ತದ್ರೂಪವನಿಗಿಟ್ಟುನಂ ಸಲ್ವಂವಿಪ್ಪು ಮಯಂಜಾಗತ್ತಿ ನಿಬಿದೇಂಪ್ರ
- ²⁵ತ್ಯಕ್ಷಮಾಗಿದ್ದರೋ || ವಚನ || ಸ್ವಸ್ತಿ ಸಮಧಿಕತಪಃಚಮದಾಳು ಮಹಾಮಂಡಲೈಕಂ ದ್ವಾರಾವತೀಪುರಮರಾಧೈಕಂಯಾವನಕು
- ²⁶ಳಾಂಬರದ್ವಯಮಣಿಸಮ್ಯಕ್ತೃಷೋಡಾಮಣಿಮಲರೋಳ್ವದಾಧ್ಯನೇಕನಾಮಾಪ್ತೇ ಸಮಾಳಂಕೃತನಂ || ಮತ್ತಂಚೆತ್ತಗೊಟ್ಟತಳಕಾಡು
- ²⁷ನೀಲಗಿರಿಕೋಗುನಂಗೆರಿಕೋಳಾಂಬಂತೆಯೂರುಕೊಡುತೂರುಕೋಗೇಯುಚ್ಚಂಗಿತಲೆಯೂರುಪೊಂಬುಚ್ಚ ವನ್ಯಾ ಸುರಚಾಕುಳಯು
- ²⁸ವಟ್ಟಣಿಯಿಂದಿವೈವೊಡಲಾಗನೇಕಮುಗ್ಧ ತ್ರಯಂಗಳನೃಮವಿಕೋಡುತಂಡಪ್ರತಾಪದಿಂಗೆವಾಡಿತೋಳುತಪ್ಪುಸಂಸಮಮುಮನುಡಿಗಿ
- ²⁹ಸಾಧ್ಯಂಮಾಡಿನುಖಿಂದಿರಾಜ್ಯರೋಡುಪ್ಪು ದ್ವಿಧ್ವಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲೈಕಂ ತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಕೋಡಭುಜಬಳಿವೀರಂಗೆವಿ
- ³⁰ಪ್ಪು ವದ್ದ ನನಪೋಯ್ಸಳವೇವರವಿಜಯಂಪ್ರಮುತರೋತ್ತರಾಧಿಪ್ಪದ್ವಿ ಪ್ರವದ್ದ ನಮಾನಮಾಪಂಧ್ರಾಕ್ಷ ಕಾರಂಬರಂಸೆಲ್ಲವತ್ತಿ ಮಿರ || ಕಂ || ಅನ
- ³¹ಗಿಲ್ಲ ವಿಪ್ಪು ನೃಪನಮನೋನಯನುಗ್ರಯ ಚೋಳನೀಳಾಳ ಚಂದಾನನಕಾಮನರತಿಯುಲಾತನೇತೋತನರವಾನೀರಾಂತಲದೇವೀ || ವೃ ||
- ³²ಅಗ್ರದವಾರಸಿಂಗನಮನೋನಯನುಗ್ರಯಮಾಚಿಕ್ಕಯಂ ತಗ್ಗ ದೇಶ್ವರಿ ವತ್ತೆ ಸೆವರಗ್ರತನೂಭವವಿಪ್ಪು ವದ್ದ ನಂಗೆಗ್ಗ ದಾಚಿತ್ತ ವಲ್ಲಜಯಿಸ
- ³³ಲ್ಪದಿವನ್ನಿ ಕರಾರೊಲಿಪ್ಪಿ ತಗ್ಗಂಗಳವಪ್ಪಮಾತವನ ಶಾಂತದೇವಿಯುಪ್ಪುಪ್ಪದ್ವಿಯಂ || ಧರದೊಳೆ ವಿಪ್ಪು ನೃಪಾಳಕಗವಿಜಯಿ
- ³⁴ವಜ್ರದೊಳೆ ಸಂತತಂ ಪರಮಾನಂದನೋತನಿಟ್ಟಿವಿಪ್ಪಳ ಶ್ರೀತೇಜದ್ವಯನಿಯಂವರದ್ವಿ ತ್ರಿಯ ನೆಯ್ಯ ಸಲ್ವ ಜಿವೇಶ್ವರಿ ತ್ರಿಯನುತಿಪ್ಪು
- ³⁵ದೇವರೋಳ ಶಾಂತಲದೇವಿಯಾನೆಜುಯೆಬಿಟ್ಟಿ ದ್ವಿತನೇಸಣ್ಣ ಪು || ಕಂ || ಶಾಂತಲದೇವಿಯುಗಣಮಂಡಾಂತಲದೇವಿಯುಸಮಸ್ತ ದಾನೋನ್ನ
- ³⁶ಯಂ || ಶಾಂತಲದೇವಿಯೋಳ ಮಚಿತ್ಯಂಭುವಕಪ್ಪು ದನಚಿತ್ತಮನಿಲಿಯಂ || ವ || ಸ್ವಸ್ತ್ಯನವರತವರಮಕಲ್ಪಾಶಾಭ್ಯುದಯಸತನಶ್ರ
- ³⁷ವಳ ಘೋಷಗಿನ್ನಿಗಿದ್ದಿ ತೀಯಲಿಪ್ಪಿ ಗ್ರಮಾನಿಯು || ಸಕಳಕಳಾಗಮಾನೋನಿಯುಂ || ಮುನಿನವರುಕ್ತಿ ಣಿದೇವಿಯುಂ || ದತಿಹಿತಸತ್ಯಧಾ
- ³⁸ವಯಂ || ವಿದೇಕದ್ವು ಬೃಹಸ್ಪತಿಯುಂ || ಪ್ರತ್ಯುತ್ಪನ್ನ ವಾಚಸ್ಪತಿಯುಂ || ಮುನಿನವನೀಯಜನವನೀತಿಯುಂ || ಪತಿಬಿಶಾಪ ಭಾ
- ³⁹ವಪುಸದ್ಧೇಶೇತಿಯುಂ || ಸಕಳದಂದಿಜಪಟಂತಾಪಾಲಿಯುಂ || ಸಮ್ಯಕ್ತೃಷೋಡಾಮಣಿಯುಂ || ಮುದ್ದಯತ್ತ ಸವತಿಗಂಧವಾರಣಿಯುಂ || ಚ
- ⁴⁰ಳುಪ್ಪ ಮಯನಮದ್ಧ ರಕರಣಕಾರಣಿಯುಂ || ಮನೋಬಾಹವಿಜಯಪತಾಳಿಯುಂ || ನಿಜಕುಳಾಭ್ಯುದಯದಿವಿಳಿಯುಂ || ಗೀತವಾ
- ⁴¹ದ್ರವ್ಯತ್ಯಗೋತ್ತರಾಯಂ || ಜಿನಸಮಯಸಮುದಿತಪ್ರಕಾರಯಂ || ಮೂರಾಭವಪ್ರಪ್ಪಾಪ್ರಾಪ್ತದನವಿನೋದಯುಮಪ್ಪವಿ
- ⁴²ಪ್ಪು ವದ್ದ ನನಪೋಯ್ಸಳವೇವರವಿಜಯವಿಪ್ಪಮದಾವೇವಿಶಾಂತಲದೇವಿಸಕವರ್ಷಸಾನಿರ ೪೦ ಯ್ದ ನೆಯ ಕೋಭಕ್ತತುಗಂವತ್ತರ
- ⁴³ವೈಶ್ವತ್ರಸ್ಥ ಮಡಿವಲ್ಲ ಪನ್ನತಿವಾರದಂದು ಶ್ರೀದೇಶ್ವರದೇಶ್ವರದೊಳಸವತಿಗಂಧವಾರಣನಿಲಯಮಂಮಾಡಿದೇವತಾಪೂ
- ⁴⁴ಜಿಗ್ಗಿಸಿಟ್ಟುನಮದಾಯಕ್ಕಾ ಪಾರವ ನಕ್ಕ ಕಲ್ಲ ನಿನಾಡವೊಟ್ಟಿನವಿಲಿಯಂತಮ್ಮ ಗುರುಗಳೇ ಮೂಲಸಂಘದೇವಿಯುಗಣದ ಪ್ಪನಕ
- ⁴⁵ಗಟ್ಟರ ಮನ್ಯೇ ಘಂಟದತ್ತಿ ವಿಧ್ಯದೇವ ಪೈರಾರಭೂತದೊಡ್ಡದ್ದ ನ್ನ ದೇವಗ್ಗ ಪಾದಪಕ್ಷಾಳನಂ ಮಾಡಿಸಿಟ್ಟುಳಾಧಾಪಂಪಾರವಾಗಿಟ್ಟು
- ⁴⁶ದತ್ತಿ || ವೃ || ಬ್ರಿಯದಿಂತೆವೆಯ್ತ ಕಾವಪುರುಷಗ್ಗ ಯುಂಮಮಾತ್ರಿಯುಮಾತ್ರಿಯದಂಕಾಯದಕಾಯ್ತ ಬಾಹಿಳಕುರಾಕ್ಷೇಶೋ
- ⁴⁷ದ್ರಿಯೋಳಲಾಕಾರಾನಿಯೋಳಿಕ್ಕ ಟಮನೀಂದ್ರರಂಕುಲಿಯವೇದಾಧ್ಯರಂಕೊಡುಮೊಂದಯುಗಂಸಾಗ್ಗ ಮಿದಂದುಸಂಪುರವಪ್ಪದಿಕ್ಕಿಳಾಕ್ಷರಂಸಂತತಂ
- ⁴⁸ಲೋಕ || ಸ್ವದತ್ತಾಂವರದತ್ತಾಂವಾದೋಹರದಿನಸುಂಧರಾಂ || ಪಪ್ಪಿ ಮ್ಗರ್ಷನತಾಣಿವಿಪ್ಪಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||
- ⁴⁹ನಿಳಿನಕಟ್ಟಿ ವಕಚಿಯಾಗಿಪ್ಪಿಸವತಿಗಂಧಪ್ಪು ಬನದಗನರುಗಿದೇವಿಯರುಜಿನಲಯಕ್ಕೆ ಬಿಟ್ಟರು ||
- ⁵⁰ಶ್ರೀಮದುಮಿರುರಿಸಪ್ಪಮದಾವೇವಿಶಾಂತಲದೇವಿಯುತಾಪುಮಾಡಿಸಿದನವತಿಗಂಧವಾರಣದಬನದಿಗ್ಗಿ
- ⁵¹ಮತವಿಪ್ಪು ವದ್ದ ನನಪೋಯ್ಸಳವೇವರದೇಶೋಡಂಗೆನಮುದ್ರದೇಶಗಳನಡುಯಲಯ್ಯತ್ತು ಕೋಳಗಗದ್ದೆ
- ⁵²ತೋಟಮಂತ್ರಮತಪ್ಪೂಚಂದ್ರವದ್ದ ನ್ನ ದೇವರಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂವ್ವಕಂಮಾಡಿಟ್ಟದತ್ತಿ || ಅದನಂದವಂಗೆಯ
- ⁵³ತದೊಳೆಹದಿನೆಂಟುಕೋಟಕುಲೆಯಂಕೋಂವಮಾಪಾತಕಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||
- ⁵⁴ಶ್ರೀಮತ್ಪೂಜಾಪಂಪ್ರಸಿದ್ಧಂವೇವರದೇಶ್ರಮಪ್ಪನೇಶ್ವರಿ ದೇವರು ಮನ್ನೂ ಹಮಮೂಲುಕಂಟನೇಶ್ವರವಗ್ಗಯಶಾಂತಲದೇವಿಯುನಿಗಿ
- ⁵⁵ಮಾಡಿಸ ಕೊಟ್ಟರು ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ||

ಗಂಧವಾರಣ ಬಿಸ್ತಿಯೆದುರು ಕಂಠದಲ್ಲಿ.

(ಪಕ್ಷಣ ಮುಖ.)

- ¹ಕ್ರೋವಿಜಯಕ್ಕೆ ವಿದ್ವಿಗೊಳಕ್ಕೆ ದಟಂ
- ²ಜನಕೆ ಮಗನಿತ್ತಕ್ಕಾಗರಮಿದೆನ್ನು ಕಣ್ವ
- ³ಕಡುಗಮದೊಳನೆಗಟ್ಟು ಮಲೆ ಬೀರರಬ
- ⁴ಲ್ಲಂ || ಬಳಗಂದಕ್ಷಿಣಸುಕರದುಪ್ಪ ರಮಂ ಪೊ..
- ⁵ಗಣಸುಕರದುಪ್ಪ ರಭೇದಮಂ ಬಳಗವಂ
- ⁶ಮದವಿಪಮನುನಲ್ಲಯ ವಿಪಮದುಪ್ಪ
- ⁷ರಮಂ ನಿನ್ನ ದೂಪೊಣಗಗ್ಗಿಳೆಯನಿವ
- ⁸ತಿವಿಪಮನದೂತಿವಿಪಮಿದು
- ⁹ಪ್ಪ ರಮಂಬದುಪ್ಪ ರಮಂ ಎಳಯೋಣೀ
- ¹⁰ವ್ಯಾಸೇಂಚಾರಿಸುರಾಬಲ್ಲಂ ನಾಲ್ಕು ಪ್ರಕ
- ¹¹ರಣಮುಮನಿಸ್ತ ರಾಜಂ || ಚಾರಿಸ
- ¹²ನಾಲ್ಕು ಪ್ರಕರಣಚಾರಣೆ ಮೂ
- ¹³ಸೂಜಮೂವತೆಣ್ಣಿನಿಸದವಾ
- ¹⁴ಚಾರಣಗಳನನಕ್ರಮದೊಂನು ಸೂ
- ¹⁵ಶೋಟಿತದಿಂದಿನಪದ - ಶಂಕಂ || ಬಳ
- ¹⁶ಸುದೇವುಮನುಂವಗಲ್ಲಿನ ಪುಟಂ
- ¹⁷ಣದೋಪಮೆನ್ನ ಕಪೊಟ್ಟು ಪಟ್ಟಳಗೀಂ ಸಮ
- ¹⁸ನಾಗಾಗಿದಿಯೆಳೊಲ್ಪ ರ್ದಿಮಿಗಲಂ ನಲ
- ¹⁹ಮುಮನಿಸ್ತದಿಂದಿನೆನ್ನ ಕರಿಯಾಳ ಬ
- ²⁰ರಪೊಣಸಳಗಿದೊಳಂಬುದೊಳಂ ಕಡಗಾ
- ²¹ಳುವೆನ್ನ ಬಿಪ್ಪುಮಳಾಯೆನ್ನ ಪಳ ಚಾರ
- ²²ಸುವೇವೆಯರಟ್ಟ ಕನ್ನ ಪ್ಪ ಸಮಾ ವಾಲ್ಲ
- ²³ಮಿಳಾಜನನಿಂದಿದುಗಿದಿಯೆಳದೊರ್ಗ
- ²⁴ರ್ದಿಂಕಾಳೊಳಗೆಪೊಣಗಣಿಮಿಂಚಕಳೆ
- ²⁵ರವರಣಸುಖಪಳಿಕೆಯಳವಳಂ ಕ
- ²⁶ವಳಮೇಕ್ಷಿ ನಾಡಾಯಾಣಂ || ಗಿರಿಮೆ
- ²⁷ಳಗನ್ನಂಕಿಣಿದಕ್ಕ ರತಾಳ್ವನಾಲ್ಕುರಳವಿ
- ²⁸ಗಣಿಲ್ಲದುಮುಪ್ಪದುರಗಂ ಕಟ್ಟಿದಿಂಬಿದಕ್ಕೆ ವ
- ²⁹ಳಯಮುಂಪೊವಳಯದಿನಪ್ಪ ಪಿರದು ಮ
- ³⁰ಕ್ಕೆ ಗಿರಿಕಿಣ್ಣಿವಳಯಮಿನ್ನಿನಿತ್ತಿ ಮಂ
- ³¹ಬಗ್ಗಿನಾಗರಪುಣ್ಣಿನ ಪಣಿರ್ ಕರ

- 32 ದೆವತ್ತೆಣ್ಣಿವಳಯಂಬರಿಸಿದನ್ನಂ ಭೋಗ
33 ಮಿಕ್ಕ ವನಲ್ಲನಿನ್ನರಾಜಂ || ಕಪುಪ್ಪಗರುಳ್
34 ವಟಂಗದಂಚಂಗುಗಳಂ ಜಿಬಿಭಂಗಗಳ
35 ಬಣ್ಣಿಗದೇಂಕಪುಪ್ಪಾನನಿಬಿದಿಯ್ಯರ
36 ಮುಡುರ್ದಪ್ಪಳನಿಬಿದ ಮೆವರುನೋವ
37 ಬಿದೆಗಂ || ನೆಗ್ಗಿ ಮಣ್ಣುಳಮಾಳಪ್ರಿಮಣ್ಣ
38 ಳಯಮಳಮಣ್ಣುಳಮಾಳಪ್ರಿಮಣ್ಣ ಮಾಗ್ಗಂ ಎ
39 ಗವಾರದಪ್ಪನವ್ವಾಸ್ತಿ ಭದ್ರಮುಳವಣಂ
40 ಚಕ್ರವೃಹಂಬಲಿಗಳಭೋಗನಲ್ಲ
41 ಕ್ಕ ಕೊವದುಪ್ಪ ರದಣಿಪಂಗಳನಾಳಮ
42 ದಿನೆಜಿದ . ಜಗದೊಳಣೆವೆಬೆಡುಗಂ
43 ನ್ತಾರಾಳಂ

(ಪಟ್ಟಿಮು ಮುಖ)

- 1 ಉದ್ದ ವೆಣವೇಣವರಂಬುದಮು
2 ದ್ವರ್ಧಮುನ್ನದ್ದಕಡುಬನೆಳ್ಳಂಬಡು
3 ವಿಧದಿಂದುಳ್ಳ ವೆಣಮೆ | ಅದುಮು
4 ರಿಂಬಳುಮೆನಲೆಬಲಳ್ಳವೆ
5 ಂಗನೆಣೆವೆಬೆಡುಗಂ ||
6 ಎಣಕಮಲ್ಲದೆಪ್ಪೊಡುಗೊ
7 ಗಿಬೆರೊಣ್ಣ ಕೊಳ್ಳತೆಣನಲ್ಲ
8 ದಿನೆಜಿ ಯೆಬರಲೆಕ್ಕಾಡಿ
9 ಯಾಣ್ಣ ಬೀಸುವಲ್ಲಿಯೆಬಿಸ
10 ಲಜಿಪಯಲ್ಲವಾಯಿನಾ
11 ದಿಟ್ಟಿಮುರಿವಳ್ಳಕಡುಪಿನೊಳೆ
12 ಮುರಿದೆಯಲ್ಲಿಲ್ಲಿಯಬಿನ್ನಾ
13 ಣವನ್ನೆ ಹಿ ಯೆಕಲ್ಪದೆಬೀ
14 ರರಬೀರನಂಗಿಡೆಗಳಭರಣ
15 ನೆನುಕಲ್ಲೊಣಸೂದನ . .
16 ಕೂಗುವನ್ಯರನ್ನವನ್ಯಗದ
17 ಯೆನೆಗೆಬ್ಬರೆಕ್ಕಾಡಿಯೊಳೆ
18 ಪುಟ್ಟಾಸದಿಯುಳ್ಳೆಂಕದೆಯಂ
19 ಬಿಸಂದೆಯಬೆಡಮೆಣ
20 ನುಮೆಣವೆಬೆಡುಗಂಎಣ
21 ಗಲಜಿಯದೆಮೆಣ್ಣುಕಮ್ಮಿಗುಣ್ಣಂ
22 ನಳ್ಳ ನೂಮಜಿಯದೆತಪ್ಪಂ

- 23 ನ್ನ ತೊನನಪುರುದೇಭಗವಾ
 24 ನೀಯುಂ ಮುಂದದಗಲ್ಲದೇಕುನ್ನಡಿ
 25ಯಿಗಿ.....
 26 ಕಯಕಾವತಗಗಾದ
 27 ಯಿವನನಿಸಿದನಪುರುದ
 28 ಕುಟಾನನನಿಸಲ್ದ ಬಕ್ಕಾ ಮುಗ
 29 ರಿಗನಾನರಣನಕ್ಕಲ್ಲದನ್ನಾಗ
 30
 31 ಫತಿನನ್ನ ಗಳುಳ್ಳಬಂಟಿನು
 32 ತಿಜವ್ವಿಂಗಲ್ಲಮನನಿಗಬ್ಬ ಮಾ
 33 ಗ್ಗದನಿಲ್ಲಮುಖನೊಬ್ಬಿತ್ತೀತ್ತಿನಾ
 34 ರಾಯಣನಂ || ವನಧಿನಭೂನಿ
 35 ಧಪ್ರಮಿತನಂಖ್ಯಕಕಾವನಿ
 36 ಪಾಳಕಾಳಮನನಿಯಿನ ಚಿತ್ರ
 37 ಭಾನುರವತ್ತಿಗನೆ ಚೈತ್ರಗಿತ್ತೇತ
 38 ರಾಪ್ಪಮಾಡಿನಯುತ ಸೋಮವಾರ
 39 ಬೊಳುನಾಕುಳಿತ್ತ ದೊನ್ನು ತಾಳಿದರೆ
 40 ಜನರುತನಿಸ್ತ ರಾಜನಬಿಳಿಮು
 41 ರರಾಜಮಹಾವಿಭೂತಿಯಂ ||

(ಉತ್ತರ ಮುಖ)

- 1 ನಂಸಾರವನಮದ್ದೊಟ್ಟಿನ್ನ ಜಾಂಸ್ತ ದಗ್ಗನೊನದುಮನನ |
 2 ಪ್ರಳೋಕ್ಯಾಳೋಕ್ಯನದ್ವೈತಾಂಹಿನತ್ತಿಯಮಹಜ್ಜಾ ||
 3 ಶ್ರೀರಾಜರಕ್ತ ಪ್ಪ ರಾಜೇಂದ್ರನಮಗನಮಗಂ
 4 ನತ್ಯಶಿಲಪದ್ಯಯಾಳಂಕಾರಂ ಗ್ರಂಥಗಾಂಗೆ
 5 ಯನಮಗಮಗಂ ವೀರಲಕ್ಷ್ಮಿವಿಳಾಸಾಗಾರಂ
 6 ಶ್ರೀರಾಜಪೂಜಾಮಣಿಯಳಿಯ
 7 ನಿರ್ದೇವಂಪೂಜೇಣನಂದ ಬಂಟಂ ಮುತ್ತಿತ್ತಾ
 8 ಚಕ್ರಮುಖನ್ನಿ ಸನಲನಿಗಿಟ್ಟಂ ರಟ್ಟಕಪ್ಪ
 9 ಮೃದೇವಂ || ಪರಭೂಮಿಶ್ಯರಭೀಕರಂ ಕರನಿಹಾ
 10 ಕೋಗ್ರಾಸಕತ್ತಿಚ್ಚಿತ್ತಿನ್ನರವಿದ್ಯಂನದ
 11 ರಂರಯಕ್ರಮಾಳಾಟೋಪಂ ವಿಶ್ವಾಪೋ
 12 ರ್ವರಾಜಪ್ರಯಕಾರಣಂ ರಣಜಯೋ
 13 ದೊಳುಗಂವ್ವಿ ಸನ್ನಿ ಯನೀಶ್ವರನಂಪಾರಂವಿಭೂ
 14 ಜಂಭುಕಾಳಂ || ಶ್ರೀರಾಜಮಹಾತ್ಮ ಗಣ್ಣನಾ ||

- 15 ಜಯಬಲ್ಲಾ ಪರೇಯಬಾಜರಬರ
 16 ಪೂಜ್ಯವರಾಸುಮನವಿ ಜಯಬಲ್ಲಾ ರದಾ
 17 ವಗಣ್ಣ ಗುಣಮಾಧವಾಯ್ತಮೆನ್ನೆ ಕೃದಾಸ್ತಿ
 18 ಜಯವಲ್ಲಾಂಟಿರದೇವಂಪುಮೆನದೊಪ್ಪಿಟ್ಟಿ
 19 ಪುನಾಬ್ಬಣ್ಣಿ ನೆನ್ನೆ ಜಯವಲ್ಲಾ ರದಾಬಾಗದುನ್ನ
 20 ತಿಲೆಯಂತ್ರರಾಜಮಾತ್ಮಣ್ಣನಾ || ಕಿಡದಜ
 21 ಸಕ್ಕ ತಾನೆಗಟ್ಟು ಯಾದಾಚಲನೆರೆದತ್ತಿ ಗತ್ತಣ್ಣಿ
 22 ಕುಡುವಾಚಲಂತೊದಕ್ಕ ದೀಯೆಗಿಬ್ಬಾಚಲಂಪರವ
 23 ಣ್ಣಾ ಕೊತೊದಂಟದಾಚಲಂತರಣ್ಣಿ ಪರೇಕಾವಾಚಲಂ
 24 ಪರಸೈನ್ಯಮಂಟಂಟಿಗಿಡೆಕುಳದಟ್ಟಿಕೊಟ್ಟಾಚಲ
 25 ಮಾಳ್ವದಲಂಚಲದಂಕಕಾಣನಾ || ಧಿರುಪಿಪಿಬೇನ
 26 ನಿಂವೊಗಟ್ಟುತಿಟ್ಟ ಪುದೇವನೆಗಟ್ಟ ಕಳ್ಳಭೂ
 27 ಮಿರುಹದಿನಗ್ಗೆಳನುಡಿಸುರಾಚಲದನ್ನಚಳ
 28 ಪರಾಕ್ರಮಬರಕರತೇರದಿಂಬಿಸುರಾವಾ
 29 ಗಳನನ್ನಿ ಯಬೀರದನ್ನ ಮೊದೊರೆತನಿಬಣ್ಣಿ ಸ
 30 ಲ್ಲೆ ಜಯವನಂಚಲದಂಕಕಾಣನಂ || ದಿಗು
 31 ಸುಗಮಲ್ಲದುದದನಲೊರೆನೆ
 32 ನ್ನಿ ರಂತಪ್ಪಾ ವಿಕ್ರಮಂಪ್ಪುಗಪತಿಗಿ
 33 ಜದಿಲೆಗದಸನ್ನ ಗಭೀರತವಾಣ್ಣಿ ಗೆ
 34 . ದಿಟ್ಟಪ್ಪಿಜಗತ್ಪ್ರಸಿದ್ಧಿಗೆ .
 35 . . . ಮಹೋನ್ನತಿ . . .
 36 . . . ಲಮೇವಾನಜರಿಸ . . .

(ಪೂರ್ವ ಮುಖ)

- 1 ಮಸ್ಕಿತೋಕಕಲ್ಪತರುಮೆಂ
 2 ಬುದುಪೈರನರೇಂದ್ರಕುಂಭೀ
 3 ಕುಂಭಸ್ಥಳಪಾಟನಪ್ರವೀಣ
 4 ಕೇಸರಿಯೆಂಬುದುಕಾಮಿನೀ
 5 ಜನೋರಸ್ಥಳಹಾರಮೆಂಬುದುಮೆ
 6 ಹಾಕವಿಚಿತ್ತ ಸರೋರುಹಾಕಾರ
 7 ವಸ್ಕಿತಹಂಸನಂಬುಮುಸವು
 8 ಸ್ತಮಹೀಪನಮಿನ್ನರಾಜನಂ ||
 9 ಪುನಿವುದೇತಕ್ಕು ಕೊಟ್ಟುಂಟುಕೊಳ್ಳ
 10 ದೆಮನ್ನಣವಸ್ಕುಪಾಡಾಳಿ

- 11 ಸೃಷ್ಟಿದೇವತೆ ಜಯದುಬೇಡಿ
- 12 ನನ್ನವರುಮನೆಯ ಕೊತ್ತು ಬಂ
- 13 ಬಿಸುಪುದೆಕ್ಕ ಕಲ್ಪಯನೆ
- 14 ಮತ್ತೆ ವರವೆಸಗೊಡ್ಡೆನ್ನು ಪೊ
- 15 ಲಿಸುವುದೊದೇಜಿಮಿಗಡಿನರಾ
- 16 ಜತನೂಜೊಡ್ಡೆ ರಾಜನಂ |
- 17 ನಿಖಿಳವನಮನ್ನ ರೇಕರಮು
- 18 ಬಾಬು ನೇತೋತ್ಪಲಾಕಾಳೋಳಿ
- 19 ಕ್ಷಮುಖನಿಕರದಿನೆವುದು
- 20 ಪದನಖಕಮಾಕರವಿಳಾಸ
- 21 ಮೊತರಜವನ | ಮನ್ನಿ ಸು
- 22 ರದ್ದಿವಂತೊದಳಂನ್ನುಡಿಯೆನ್ನೊಡಳು
- 23 ಮಾಣನದಜಿನ್ನ ಮಿದೇನುನ್ನ ತಿ
- 24 ವಡೆದೊಡೊಳಾಗದನ್ನ ಯಬೀ
- 25 ರದನೆಗತ್ತೆ ಕಚಲದಗ್ಗೊಯಂ |
- 26 ಕರದಮೃತಕಿರಣರುಚಿಯಂ ಜ
- 27 ರಾಚರವ್ಯಾಪ್ತಿಯಂಜಗಜ್ಜನನು
- 28 ತಿಯಂಕರಮೆಸಿವಿಲ್ಲ ಪುದನೀ
- 29 ಕ್ಷರಮೊತ್ತಿ ಯೇತ್ತಿ ಕೀತ್ತಿ ನಾರಾಯ
- 30 ಣನ || ನುಡಿನರಜಿಗ್ರಮನೊನ್ನುಗ
- 31 ಣ್ಣುನಡೆವರಚಂಗೆಕ್ಕಿ ಪ್ಪಯ್ಯವ
- 32 ರವೆಡೆಪಲ್ಲಜ್ಜ ವರಾವೆಸವೀ
- 33 ಗಳಮೆನ್ನಿ ಪ್ಪರ್ಪ್ಪರಸ್ತಿಯರೊಳ್
- 34 ದಣಂನನ್ನಿ ಗೆಬೀರುವರನುಡಿ ತೊ
- 35 ದಳದೊಸಕ್ಕು ಪಕ್ಕಾ ದೆದೆಂಬದಗ
- 36 ಣ್ಣ ರಿಕಲಿಕಾಲದೊಳಕಲಿಗಳೊ
- 37 ಕ್ಕಣ್ಣಂಪರಂಗಣ್ಣರೇ |

ತೇರಿನ ಖಸ್ತಿಯ ಪಕ್ಷಿ ಮದಲ್ಲಿರುವ ಕಂಠದಲ್ಲಿ.

(ಛಾನ್ದ ಮುಖ್ಯ)

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- 1 ನ್ನಬುಜ್ಜ ಣ್ಣಮನಿಜಾಧಿ
 - 2 ಪಂಪೆಸುಪಟ್ಟಿ ಗನನಕು
 - 3 ಸಿದ್ಧಿಮೃಗಕೆಳೆ ಬಿಟ್ಟಿ ಣ್ಣವ

- ⁴ನನಸ್ಯವಸ್ಥಿತನನೋವ್ಯಗಳೆ
⁵ಳ್ಳ ವಯೋಳಗ್ಗ ರಂವಣಯೆ
⁶ದೆಯಿಲ್ಲದೊಳೊಲೆಯುತಿ
⁷ಭೃಮಮಾವನಗನ್ನಹಸ್ತಿ
⁸ಯಂ || ಪರಬಳವೆಯ್ತಿಕೆ
⁹ಯ್ದು ವೆಡೆಯಾಡುವತಾಣ
¹⁰ದೊಳಲ್ಲಿಬೀರಮಂ ಪರ
¹¹ವಧುವೆಟ್ಟೆಕಾತರದೆಯಾ
¹²ಡುವತಾಣದೊಳೊಲಾಜೆ
¹³ಮಂವರಿಕೆಸಿನನ್ನರ್ದಿ
¹⁴ಬೆಟಿಯೊಬ್ಬರುವೆನ್ನಲಿದ
¹⁵ಋಣಾಚವೆಂಬರವೆವಳೆ

(ದಕ್ಷಿಣ ಮುಖ.)

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¹ವೃಂದದೊಲೆಗೆವಳ್ಳು ಮಮಾವ
²ನಗನ್ನಹಸ್ತಿಯಂ || ಬಡನೆ
³ಯನಾಯಕರುಡುತಾಗುವೆ
⁴... ಮಣ್ಣಿನವಕ್ಕದೊಳೊಲಾಜೆ
⁵ದುವಿನವಿಣ್ಣಿನವನ್ನವಕಟ್ಟ
⁶ಣವಲ್ಲಿಗೆನೊಲೆಬೀರಮಾಡೆ
⁷ಡಿವಿನವಾಮೆತ್ತೆಜಿರುಬ
⁸ಲೆವರಾಯನನ್ನು ಸೊಡ್ಡ
⁹ಣವುಡಿವಣ್ಣಿಗೊ ರಂನಗು
¹⁰ವುಡೊಟ್ಟವಿವನಗನ್ನ
¹¹ಹಸ್ತಿಯಂ || ಅಣುಗಿಗಳೆರಾ
¹²ಹಾಕೊಡಾಮಣಿಯೊಳೊಲಾಜೆ
¹³ಸಿಯಾಗಲೆಲೆವದವನ್ನಣ

(ಪಶ್ಚಿಮ ಮುಖ.)

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¹ಅರಾಗೆಕಣ್ಣು ಪಾಣವಲ್ಲಿ
²ಮಿತ್ತೆರಿಗುವುದರಿಮಂಗಿರಿ
³ಯನೊಲೆ ! ಕನನೊಲೆಪಿಳ್ಳಗೆ

- ⁴ಲಿದಿನಸಾವೀರನೊಪ್ಪಣ್ಣ
⁵ಭುಜಪ್ಪಂ ಮಾವನಗನ್ನಡ
⁶ಸ್ತಿ ಕವಿಜನವಿನುತಂವೊನೆ
⁷ಮುಟ್ಟಿಗಲ್ಲ ನಾಡವನಾಣ್ಣ
⁸ಪರೀತಿಗ್ಗೂನುಸಂವತ್ಸ
⁹ರಮಧಿಕಾಪಾಠಬಹುಳ
¹⁰ವಸಮಿದಿನದೊಳಗುರುತ
¹¹ರಣಮೂಳದೊಳಗುಭವ
¹²ರಣಾಮದಬಿಡುನಿನ್ನ
¹³ರೋಕಕೋಗದಂ ||

59

ಕಾಸನದಬಸ್ತಿ ಆವಗಿನಲ್ಲಿ.

- ¹ಪ್ರಮತ್ತರಮಗಂಧರಸ್ಯಾದ್ಯಾದಿಮೋಘಲಾಭನಂ | ಜೀಯೋತ್ಯೋಗ್ಯಸಾಧನೈರಾಸನಂಜಿ
²ನಕಾಸನಂ || ಭವ್ರಮಸ್ತು ಜನಕಾನನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾಸತೇತವೇ | ಅಸ್ಯವಾದಿ
³ಮದಹಸ್ತ ಮಸ್ತು ಕಸ್ಯಾಟನಾಯಘಟಿನೇಪಟೀಯನೇ || ನಮೋವೀತರಾಗಾಯನಮಸ್ತುಭೈಃ ||
⁴ಸ್ವಸ್ತಿ ಸಮಧಿಗತವಂಚಮಹಾಬಲ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾಪತೀಪುರವರಾಧೀಶ್ವರಂದಯಾದವಕು
⁵ಳಂಬರವ್ಯಮಾನಸಮೃಕ್ತ ಸ್ವತೂಹಾಮಾನಿಮಲಪರೋಳದಾದ್ಯನೇಕನಾ ಮನವೇಸಮಾಲಂಕೃತರಪ್ಪಗೀ
⁶ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲತಳಕಾಡುಗೋಣ್ಯಭೂಜುಳವೀರಗಂಗೆವಿಷ್ಣು ವರ್ಧನಹೂಯಸ್ತಿ
⁷ಳ ದೇವರವಿಜಮರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮಾನಮೂಚಂದ್ರಾಕ್ಷಕುತಾರಂ ಸಲ್ಲತಮಿರೆ
⁸ತತ್ಪಾದಸದ್ವಿರಬೇವಿ || ವೃತ್ತ || ಜನತಾಧಾರಸುಧಾರಸನ್ಯವನಿತಾದೂರಂವಚಸುಂದರಾಭಿನವೃತ್ತಸ್ತು
⁹ನಾರಾರನುಗ್ರರಣಧೀರಂಮಾರನೇನೆಂದಪೈಜನಕಂತಾನೇನಮಾಕೇವ್ವಿ ವಿಬುಧಪ್ರಖ್ಯಾತಧರ್ಮ
¹⁰ಪ್ರಯುಕ್ತ ನಿಕಾಮಾತೃತರತೇತಾಯನಲಿದೇನೇಚಂಮಹಾಧನ್ಯನೋ || ಕಂದ || ವಿತ್ರಸ್ತ ಮೇಳುಭಜ
¹¹ನಮಿತ್ರಂದ್ವಿಜಕುಳವವಿತ್ರನೇಚಂಜಗದೊಳುರಾತ್ರಂರಿಪ್ಪಕುಳಕಂದಪನಿತ್ರಂಕೊಣ್ಣಿ ನೈಗೋತ್ರನಮೇಳಚರಿ
¹²ತ್ರಂ || ಮನುಚರಿತನೇಚಂಕಾನವನೆಯೊಳುಮುನಿಜನಸಮೂಹಮುಂಬುಧಜನಮುಂಜಿನಪೂ
¹³ಜನಜಿನವಂದನಜಿನಮಹಿಮೆಗೆಳಾವಕಾಲಮುಂನೋಭಿಸುಗುಂ || ಉತ್ತಮಗುಣಾತ್ಮತವನಿತಾವೃತ್ತಿಯ
¹⁴ನೋಳೊಣ್ಣ ದಂದೂಜಗಮೆಲ್ಲಂಕಯ್ಯತ್ತು ವಿನನಮಗುಣಾಸಂಪತ್ತಿ ಗಜಗದೊಳಗೆಪೋಚಿಕಪ್ಪಿಯ
¹⁵ನೋಣ್ಣಳು || ಅನ್ನಿನಿಬೇಚರಾಜನಪೋಚಿಕಪ್ಪಿಯಪುತ್ರಸಬಿಳತೀರ್ಥಕರಪರಮದೇವ ಪರಮಚರಿತಾ
¹⁶ಕರ್ಣನೋದೀರ್ಣವಿಪುಳಪುಳಕಪರಕಗಿತವಾರಬಾಣನುಂವನಮಸಮರರಸರಸಿಕನ್ನ ಪರಿಪುನೃಪಕ
¹⁷ಳಾಮರೇಶರೋಪರೋಲಿಪಕೃಪಾಣುಂಮಹಾರಾಥಯಭೈವಜ್ಯದಾಸ್ತು ದಾನವಿನೋದನುಂನಕಳರೋಕ
¹⁸ರೋಕಾನನೋದನಂ || ವೃತ್ತ || ವಜ್ರಂವಜ್ರಪೃತೋಹಳಂಹಳಪೃತೃಕ್ರಂತಧಾಚಿಕೀಶ್ವರಿ ಕ್ಕಿ ಕ್ಕಿ ಧರಸ್ತುಗಾಂ
¹⁹ದಿವಧನುಗಾಂಕೋನಕೋದಂಡಿನಃ | ಯಸ್ತದ್ವದ್ವಿತನೋತಿವಿಷ್ಣು ಸ್ತಪತೇವೃತ್ತಯುಕ್ತಗಂಕಥಂಮಾದ್ಯಶ್ಚೈಗ್ಗೋಗಾಂಗೆ
²⁰ತರಂಗರಂಜಿತಯತೋದರಿಸ್ತವನೋಗ್ರಾಭವೇತ್ || ಇನ್ದ್ರಿನಿದ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂ
²¹ದೋಹಾಘರಟ್ಟಗಂಗರಾಜಂನಾಳುಕ್ಯಾಚಕ್ರವರ್ತಿಗ್ರಾಭವನಮಲ್ಲದಮ್ಯಾದಿದೇವನದಳಂಪನ್ನ ವ್ಯಗ್ರಸ್ತುಗಮನ್ತ
²²ವ್ಯಗ್ರಗುಣಕೋಗಾಭಾದಿನಬುಟ್ಟರೆ || ಕಂದ || ತೇವಾರವಮಂಜಾರಮಹಿಗಯಂತನಗಿರುಳಬ

- 25 ಪರಮನುತನವೆಂಟುಗುಪಕೃತಿಗಿರನೇಜಂಪುಗಿಸಿದುದುಭುಜಾಂಗದಂಡಾಧಿಪನ || ಪಚೆ ||
- 26 ಮಂಟಪಮವಸ್ತು ಎದಕೇಳಿಯಿಂದಮನಿಬರಂಸುಮನು ರುಮಂಭಂಗಳಿತದೀಯವಸ್ತು ವಾಹನ ಸಮೂಹ
- 27 ಮಂಟಪವಸ್ತುಮಿಗತಂಕೊಟ್ಟುನಿಜಭುಜಾವಸ್ತುಭಕ್ತ ಮೊಟ್ಟ ಮೊಟ್ಟ ಬೆಂಬೆಡಿಕೊಳ್ಳಿ ಮನ || ಕಂದ || ಪರಮಪ್ರಸಾದ
- 28 ಮಂಟಪವಸ್ತುಮಂಧನಮನೇನುಮಂಟಪದನಶ್ಯರಮಾಗೆಬೆಡಿಕೊಳ್ಳಿ ಪರಮನನಿದನಪದಾಕ್ಷ ಗಾಂಚಿತ
- 29 ಚಿತ್ತಂ || ಅನ್ನು ಬೆಡಿಕೊಳ್ಳಿ || ವೃತ್ತ || ಪಸರಸೇತ್ರ ನಂಜನನಿಪೋಚಲದೇವಿಯರತ್ನಿ ವಟ್ಟುವಾಡಿಸಿದಜನಾ
- 30 ಲಯಕ್ಕ ಮೊಸದಾತ್ಮ ವಂನೋರವೆಲಕ್ಷ್ಮಿ ದೇವಿಮಾಡಿಸಿದಜನಾಲಯಕ್ಕ ಮಿರುಪೋಜನಯೋಜಿತ
- 31 ಮೆಂದುಕೊಟ್ಟುಸನ್ನೊ ಸಮನಜಸ್ರಮಾಂಪನನೆಂಗೆಚಮೂಪನಿದೇನುದಾತ್ತ ನೋ || ಅಕ್ಕರ || ಆದಿಯಾ
- 32 ಗಿಪ್ಪುದಾಹತನಮದುಕ್ಕೆ ಮೂಲಸಂಘಕೊಂಡಕುಂದಾನ್ವಯಂಬಾದುವೆಡದಂಬಳಿಯಿಪುದಲ್ಲಿ
- 33 ಯದೇನಿಗಣದಪುಸ್ತಕಗಚ್ಛ ದೂಧವಿಧವದ ಕುಕ್ಕು ಟುಸನಮಲಧಾದೇವರ || ಪೃಠಿನಿಪ
- 34 ವೆಂಟುಗಾದಮನಿವಸ್ತುಗುಚ್ಛತಂಪ್ರಸಿದ್ಧಾನ್ವ ರೇವರಗುಡ್ಡ ಗಂಗಳಮೂಪತಿ || ಗಂಗವಾಡಿಯುಬಸದಿಗ
- 35 ಳನಿತೋವನಿತತಾಪೆಯ್ತು ಪೊಸಯಿಸಿದಂ : ಗಂಗವಾಡಿಯುಗೊಮ್ಮಟದೇವರ್ಗ ಸುತಾ ಲಯಮನೆಯ್ತು
- 36 ಮಾಡಿಸಿದಂ | ಗಂಗವಾಡಿಯುತಿಗುಳರಂಪಂಕೊಳ್ಳು ನೀರಗಂಗೆನಿಮಿತ್ತಿ ಕೊಟ್ಟಂ | ಗಂಗರಾಜನಾಮುನ್ನಿನ
- 37 ಗಂಗರಾಯಂಗೆಂನೂಮ್ತು ಒಡಿಧನ್ಯನಲ್ಲಿ || ಎತ್ತಿ ದನಲ್ಲಿಗಲ್ಲಿನಲೇವಿಡನಮಾಡಿದನಲ್ಲಿಗಲ್ಲಿಕಣ್ಣಿತ್ತಿ ದು
- 38 ದಲ್ಲಿಗಲ್ಲಿವನಮಾಡೆಡೆಯುಯ್ತು ದುಬ್ಬಿಗಲ್ಲಿನಂಪತ್ತಿ ನಜ್ಜಿನೀಡಮನಮಾಡಿಸಿದೇಡೊ
- 39 ಳಲ್ಲಿಗಲ್ಲಿತ್ತಿ ತ್ತಲುವಾವಗಂವಳಯವಾಳ್ಳ ಪೊಡುದುಗಂಗರಾಜನಿ || ಜಿನಧಮ್ಮಾಗ್ರ
- 40 ಳಿಯುತಿ ಮಟ್ಟ ರಸಿಯು-ತೋಕಂಗುಣಂಗೆಂವ್ವದೇಕೆನೋಡುವಂನಿಂದಕಾರಣದಿನೀಗು
- 41 ಗಂಗದಂಡಾಧಿನಾಥನುಮಂಕಾವೇರೇಚ್ಚಿ ಸುತಿ ಪಿರಯಂನೀರೊತ್ತಿ ಯುಂಮಟ್ಟಿತಿಲ್ಲಿ ನೆಸಮ್ಮಕ್ಕ ದವಂಪನಿನೆಜಿಯೆಂಬಂ
- 42 ಳೆದ್ವಂಜಿನವಂಗೆಸಂ || ಇಂತೆನಿಪದಣ್ಣ ನಾಯಕಗಂಗರಾಜಂಸಕವರ್ಷಂ ಗಂಜಿನಯ ಹೇಮಣಿಯೆಸಂ
- 43 ವತ್ಸರದ ಫಾಲ್ಗುಣಾಂಧ್ಯ ೫ ನೋಮವಾರದಂದುತಂಮಗುರುಗಳುಉಭಾಚಂದ್ರಸಿದ್ಧಾನ್ವ ದೇವರಕಾ
- 44 ಲಂಕಾಚ್ಚಿ ಪರಮನಂಕೊಟ್ಟು || ದಂಡನಾಯಕವಿಜಿತಾಜನುಂತನಗಭಿವೃದ್ಧಿಯಾಗೆನಲಿಸಿದಂ | ಪರಮ
- 45 ನೋಮಾಂತರಂಮೂಡಲುಸಲ್ಲದಕಲ್ಲಹಳ್ಳವೇಗಡಿ | ತಂಕಲುಕಡಿದಕುಂಮರಿಹೊಣಗಾಗಿ | ಪಡವಲುಬ
- 46 ಕ್ಕ ನೋಳಗೆಜಿಯಮಾವಿನಕೆಜಿಯಗದ್ದೆಯೊಳಗಾಗಿ | ಪಳುಗೊಳಕ್ಕೆ ಹೋದಬಟ್ಟಿಗಡಿ | ಬಡಗಲುಮೇ
- 47 ರ | ನೇಣಿಲಕೆಜಿಯಮೂಡಣಕೊಡಿಯಿಂ ತಂಕಣಮೊಸಗೆಜಿಯಪ್ಪು ಗಟ್ಟುದುಬೆಲ್ಲಂ | ಆಜೊಸ
- 48 ಗೆಜಿಯಬಡಗಣಕೊಡಿಯಿಂಧಂ ಮೂಡಹೋದನೀರುವಕ್ಕೆ ಯಿಂದಂ | ಆಯ್ತು ನಕಟ್ಟದತಾವಳ್ಳದಿಂ
- 49 ದಂ | ತಂಕಲಾದುಬೆಲ್ಲವಿನಿತುಂ ಪರಮಂಗೀಮೆಯಾಗಿಬಿಟ್ಟದತ್ತಿ || ಈಧಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿ
- 50 ದರ್ಗಿಮಾಪಾಪುಣ್ಯಮಕ್ಕುಂ || ವೃತ್ತಂ || ಪ್ರಿಯದಿಂದಿಡಿದನೆಯ್ತು ಕಾವಪುರುಷ್ಣಾರ್ಯಯಂಮಹಾಶ್ರೀ
- 51 ಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೇಕಾಯ್ತುಪಾಸಿಗುರುಚ್ಚೇತ್ರೋರ್ವಿಯೊಳಬಾಣರಾಸಿಯೊಳೇಳ್ತೊಟ್ಟ
- 52 ಮುನೀಂದ್ರರಂಕವಿಲಯಂವೇದಾಚ್ಚರಂಕೊಂಡುದೊಂಡಯನಂನಂಗ್ಗಿಮಿದೆಂದುಸಾಪುಡಪುಡಿಕ್ಕಿಳಾಚ್ಚರಂಸ
- 53 ನ್ನತಂ || ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪರೇದ್ಯಸುಂಧರಾಂ ಪಪ್ಪಿಮ್ವರ್ಪನದ್ರಾಣಿವಿಪ್ರಾ ಯಾಂ
- 54 ಜಾಯತೇಕ್ರಿಮಿ || ಬಹುಭಿವ್ವಸುಧಾದತ್ತ ರಾಜಭಿಸಗರಾದಿಭಿ | ಯಾನಿಯಾನಿಯುಥಾಧ
- 55 ವ್ವರ್ತಾನಿತನಿತಘಾಫಲಂ || ಬಿರುದರೂವಾರಮುಖತಿಳಕಂವರ್ಧಮಾನಾಪಾರಂಬಿಡಿಸಿದಂ ||

ಬಾಹುಬಲಿ ಖಸ್ತಿಯ ಸಮೀಪದ ವೀರಗಲ್ಲು.

1 ಕ್ರಿಗಾಸ್ತ್ರಯವೆನೆತೇಜಕ್ಕಾ ಗಿರವೆನೆಗೆಟ್ಟ

2 ಗಂಗವಾಪ್ರಸಾದಂಕಟ್ಟಂಯ್ತು ನಂಬರವರೊಳ್ಳಿಗಳೊ

- ³ವೂರ್ವಾಡಗೊಂಬಿನನ್ನ ನುಟುಟು || ರಕ್ತ ಸಮನೆಯಕ್ಕೋ
⁴ತೆಯುಗಂಗಳನಕಾಳಗದೊಳ್ತನ್ನ ಸಂವಂ ನಿಶ್ಚಯ್ಯಕಾಳಗ
⁵ದಿಂದೆರಕ್ತ ಸಮನೆಯಕಾಣು ತನ್ನ ಬಲವುಂವದ್ವರ್ವಾಳವುಂ
⁶ಪತನ್ನ ಸದಗೋಪದಿನೆಕಾಳಗಬಯಸಿದಭೋಷಮು
⁷ಲರ್ಪಣಮುಂಗೆಮಾತಿ ಲಂಬಿಡೇಕದಿಹದ್ದುನೂಂ ಕರಿ
⁸ಸಿತನ್ನ ಬಲವೆಂಬಗದಲ್ಲಿದಿಂದಿಗಡದಂವೇವ
⁹ಜೇಯೋಳ ಪಾಯಿಸಿಮೂಲಮೆಲ್ಲಮುಂ ಪಡಲ್ಪ ಜಿನಿಬೋ
¹⁰ಜಿಯುಂಪಡೆದುಸಂತಮು ಪೊಯಿಗನಾತ್ಮಾನಿತ್ಯನಂ ಆದಿರಿ
¹¹ಚಿಕ್ಕವಣ್ಣ ರನಕಾಶ್ರಯಗಂಗಳವೆತ್ತ ಮೆಲ್ಲಮುಂವಿದು
¹²ಬುವಿನಂತರೈ ಪಲರತೂಜೂತೂಳ್ಳ ನಿಳೆತನ್ನ ಬಿಡವಟ
¹³ಲದೇನೆಯುಂಪರಬಲುಪೊಗಟಲ್ಪ ದಿಕದಮಾಗಿ ಬೀ
¹⁴ಪ್ಪಿದಲಿಸುಮುಕ್ಕೈ ಯುಂಮೂಜಿ ದುಸೂವುದು ಪೊಯಿಗನಂತೆ
¹⁵ಲಗ್ನಮೂಳ || ನಟ್ಟಸರಲ್ಲ ಯಿದಕತ್ಯ ಸ್ವಯಂಕೂಟಿಸಿ ಕೆದ್ದು
¹⁶ಪದರೊಟ್ಟುಸಿನಂತಹೇತುಗಳೆನಾವಮೊಸಗ್ಗಿಸಿ
¹⁷ಬಿಟ್ಟುಬಿಟ್ಟು ಪೊಲೆತ್ತಾ ಟ್ಟಿನಮುಸ್ತ ಯೇವೆಡೆಯೊಳ್ಳದ್ದು
¹⁸ಗೂಳುಂವಮನದುನಲ್ಲುಮುಟ್ಟುಂವುಂವುಂವುಂ
¹⁹ಲಗದಮಯಿಗನಾಟವ ವಿಕೃತ್ಯನನಂ ||

61

ಅವೇ ಸ್ಥಳದ ಯೆರಡನೇ ವೀರಗಲ್ಲು.

- ¹ಶ್ರೀಯುವತಿಗೊಪವಿಯುಂಯುವತಿಯು ಸವತಿಯು
²ಸಿಂರೂಮೂರ್ವಾಪು ಪಮ್ಮಯಪಳಾಯದಮೆದ್ದು ಲಿಂಬಾಯಕನಿನಿ
³ಪೀನಿಗಳ್ಳ ಯಂಪ್ರಕಟಿಸಿದಂ || ಶ್ರೀವಯಿತನುಂಯೊಳನಮ
⁴ನೋದಯಿತೆಗೆಜಾದೊಳಸವಜಾಬಯ್ಯಗೆತಾಮಾಪರತಾತ
⁵ಯರಪೊಟಲಂವದಾಗ್ಯ ವಂಶದಿಯಲ್ಲನಿಬರವೆಸರಂ ||
⁶ಅವರೊಳವುಟ್ಟಿದೀಳ್ಳ ಅರಿವಿನಂತವೆಧರಧರಿದಗುತ್ತಿಯಿ
⁷ನೆನೆಗೊಳ್ಳಿ ಲೆಭೂಭುವನರಸತಿಯಂಜಾಮವನಿಜೆಗಂತಿ
⁸ರಿಯನಲ್ಪ ವೆಡೆರುಮೊಳರ || ಭೀರನತನಯವಿಖುಭೂದಾ
⁹ರಿಧರಗಸದಲೋಕವಿದ್ಯಾಧರನಂತಾರಮಣಿಗೆಪತಿಯನ
¹⁰ವಿಂಪಾರುಮನಾಸತಿಯುಂವನೊಳ ಪೊಲಿವುದೆ || ಕ್ರಾವಕಧ
¹¹ಮ್ಕೂದೊಳದೊರೆಯನಲ್ಪಿಂಱಿನೊವರೇವತಿಪ್ರವಕಿತಾನನ
¹²ಜ್ಜನಿಕೆಯೊಳಜನಕಾತ್ಮಜಿತಾನೆರೂಪನೊಳವೇವಕಿತಾನೆರೂಪನೊ
¹³ಳುಂಧತಿತಾನೆಜಿನಂದ್ರಭಕ್ತಿ ಸದ್ಭಾವದಿಗೋವಿಯುಟ್ಟ ಜಿನಕಾಸ
¹⁴ನದೇವತತಾನೆಕಾಣಿರ || ಉದಯವಿದ್ಯಾಧರನನ್ನನೋಯಿಪ್ಪನ್ನ.....

ಗಂಧವಾರಣ ಬಸ್ತಿಯ ಶಾಸ್ತ್ರೀಶ್ವರ ಸ್ವಾಮಿಯ ಸಾಧಪೀಠದಲ್ಲಿ.

¹ಪ್ರಭಾಚಂದ್ರಮುನೀಂದ್ರಸ್ಯ ಪದಪಂಕಜಪಟ್ಟದಾಶಾನ್ತಲಾಶಾ

²ಸ್ತಿಚೈನೇಂದ್ರಸ್ಯ ತ್ರಿಮುಕಾರಯೇತ್ |

ಈ ದೇವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

¹ಉಕ್ತಾ ವಕ್ರಗುಣಂದ್ರಕೋಸ್ತ ರಚತಾಂ ಸದ್ವಿಭ್ರಮಂಭೂಯುಗೇಕಾಂಞ್ಯಂ ಕುಚಯೋರ್ನಿಫಿತಂ ಲಘುಕೇಧಸ್ತೇತಿವ್ಯಕ್ತಮಂ
ಬೋಪಾನೇವಗುಣೀಕರೋಪಿಸುಧಾಃ ಸಂಭಾಗ್ಯಭಾಗ್ಯವೈವ

²ವ್ಯಕ್ತಂ ಶಾಂತಲದೇವೀವಕ್ತು ಮನನಾಶಕ್ತೇ ತತೋವಾಕಮಃ || ರಾಜತೇರಾಜಸಂಹೀವಪಾರ್ಶ್ವೇ ವಿಪ್ಲವಮುಖೈಃ ತಾ ವಿಖ್ಯಾತಾಶಾ
ಸ್ತಲಾಖ್ಯಾಸಾಜನಾಗಾರಮಕಾರಯೇತ್ ||

ಎರಡು ಕಟ್ಟಿ ಬಸ್ತಿ ಆದೀಶ್ವರಸ್ವಾಮಿಯವರ ಸಿಂಹಪೀಠದಲ್ಲಿ.

¹ಕುಘಾಕಂದ್ರಮುನೀಂದ್ರಸ್ಯ ಸಿದ್ಧಾಂತೇ ಸಿದ್ಧಾಂತದಿನಃ ಪದಪದ್ಮಂಯುಗೇಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮೀಲಿಂಗವಿವಾಚಿತೇ || ಯಾಸ್ತಿತಾಸತೀನತಾವ್ರತ
ವಿಧಾಂಷಾಂತಾಕ್ಷಿತಿರಾಪ್ಯಪುರಾಣಾಚ

²ವಚನೇಜಿನಾರ್ತವಿಧಾಯಾಚೇನೀಶೇವಳಂ ಕಾವ್ಯೇನೀತಿವಧೂರಣಿ ಜಯವದೂರ್ಯಗಂಗಸೇನಾಪತೇಸಾಲಕ್ಷ್ಮೀರನ್ನತೀಗುಣೈ
ಕವಸಿತಿರಾಪ್ಯತೀತನಸ್ಮೃತನಾಂ ||

³ಶ್ರೀಮೂಲಸಂಘದೇಶಕಗಣವಪ್ರಸ್ತ ಕಾನ್ಯಯ

ಕತ್ತಲೆ ಬಸ್ತಿ ಮೇಲೆಯಿರುವ ಆದೀಶ್ವರಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

¹ಭದ್ರಮಸ್ತು ಶ್ರೀಮೂಲಸಂಘದೇಶಕಗಣವಪ್ರಸ್ತ ಕುಘಾಕಂದ್ರಸಿದ್ಧಾಂತದೇ

²ವರಗುಡ್ಡದಾಶಾ ನಾಯಕಗ ಯುನುತಮ್ನತಾಯ ಪೋಷವೈಗಮಾಡಿಸಿದೀನದಿ ಮಂಗಳಂ ||

ಶಾಸನ ಬಸ್ತಿಯ ಆದೀಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

¹ಆಚಾರ್ಯಶುಭಾಕಂದ್ರದೇವಯಂಚೋರಾಧ್ಯಾಂತರಾ ಕರಸ್ತು ತೋನಾಬುಧಮಿತ್ರನಾಮನದಿಶೋಮಾತಾಚಪೋಚಾಂಬಿಕಾ

²ಯಸ್ಯಾಸಾಜನಧರ್ಮನಿರ್ದಳರುಚಿಶ್ರೀಗಂಗಸೇನಾಪತಿರ್ವೈನಮಂದಿರಮಂದಿರಾಕುಳಗೃಹಂಸದ್ವೈತೋಚೀಕರತಃ ||

ಚಾಮುಂಡರಾಜನ ಬಸ್ತಿಯ ನೇಮಿಶ್ವರ ಸ್ವಾಮಿಯ ಸಿಂಹಪೀಠದಲ್ಲಿ.

¹ಗಂಗಸೇನಾಪತೇನಸ್ತನುರಚಣೋಭಾರತೀಚಾಃ ಶ್ರೀಶೋಕೈರಂಜನಂಜೈನೈಶ್ಚಾಪಯಮುಚೀಕರತಃ

²ಬುಧಬಂಧುಗೃಹಾಂಬಂಧುರೇಚಾಃ ಕಮಲಾಚಾಃ ಬೋಪಾನಾಪರನಾಮಾಂಕೋಚೈಶ್ಚಾಪಯಮುಚೀಕರತಃ ||

ಇದೇ ಬಸ್ತಿಯ ಮೇಲಿನ ಪಾರ್ಶ್ವತೀರ್ಥಂಕರರ ಸಾಧಪೀಠದಲ್ಲಿ.

¹ಜನಗೃಹಮಂಚೇಗ್ಗುಣೋದೋ ಜನಮೃಗೈಃಪೂರ್ವಮಂತ್ರಿ

²ಚಾಮುಂಡನಂದನನೇಲಮಾಡಿಸಿದಂ ಜಿನಭವನಮನಜಿತಗೇನಮುನಿವರಗುಡ್ಡಂ ||

ಕಂಚಿನದೊಳೆಯಲ್ಲಿ ನೀರಿನಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಂಫ.

(ಎನೇ ಮುಖ.)

- ¹ಶ್ರೀಮತ್ಪರ
- ²ಮಗಂಭೀರಸ್ಯಾ
- ³ದ್ವಾರಾಮೋಘರಾಂ
- ⁴ಭನಂ | ಜೀಯಾತ್ಮೈರೋಕ್ಯ
- ⁵ನಾಥಸ್ಯಕಾಸನಂ ಜಿನಕಾಸನಂ |
- ⁶ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣ
- ⁷ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮ
- ⁸ತ್ರಿಭುವನಮಲ್ಲಜಲದಂಕ
- ⁹ರಾವಣೋಯ್ಯಳಸೆಟ್ಟ
- ¹⁰ಯರುಲಯ್ಯಾವೊಳೆಯ
- ¹¹ಯುಂಡಿಗೆಯದಮ್ಮಿ ಸೆಟ್ಟ
- ¹²ಯಮಗಂಮಲ್ಲಿಸೆಟ್ಟಿಗೆ
- ¹³ಜಲದಂಕರಾವಣೋಯ್ಯ
- ¹⁴ಳಸೆಟ್ಟಿಯೆಂದುವನರು
- ¹⁵ಕೊಂಡರಿಂತುಸಕವರ್ಗ
- ¹⁶ಂಗೋನೆಯ ಸಾಮ್ರಾಜ್ಯವತ್ಸರ
- ¹⁷ದವಾಘಮಾಸದರು
- ¹⁸ಕ್ಲ ಪಕ್ಷದಸಂಕ್ರಮ
- ¹⁹ಕಾದಂದುತನ್ನ ವಸಾನ
- ²⁰ಮನಜುರುತನ್ನ ಲಂಘಗಳಂ
- ²¹ಬಡಿಸವಮಚಿತ್ತ ಬೋಳು
- ²²ಮುಡಿಮಿಸ್ವರ್ಗ ಸ್ಥಾನಾದಂ ||

(ಎನೇ ಮುಖ.)

- ¹ಆತನಸತಿವಂತ
- ²ಪ್ಪರಂಕೆಂದೊಡೆ || ತುರವಮ್ಮ
- ³ಸಗನುಗ ವೇಗಸುಖ
- ⁴ತ್ರಿವೃತ್ತಿಕ್ರೀಡನಗಂ
- ⁵ಭೋದಕವಪ್ರೀತೋ
- ⁶ತ್ತ ಮಾಂಗಿಯುಮಂಟಪ
- ⁷ರಾಘವಭೈಸಿಟ್ಟನಾ
- ⁸ಸ್ವದಾಘನೋದಯರ

- ⁹ಪ್ರಚಂದಿ ಕಷ್ಟ ತನ್ನ ಪುರು
¹⁰ವಚನದಂಕದವನೊಯ್ಯ
¹¹ಇಸಿಟ್ಟುಗಂವನಗಂತನ್ನ ಮಗ
¹²ಬೋಕಣಂಗೆವರೋಡ್ವವಿ
¹³ನಯಮಾಗಿವನು ಜಿನಿ
¹⁴ದನಿಬಿಧಿಗೆ ||

69

ಕಂಚಿನದೊಣೆಗೆ ಹೋಗುವ ಬಾಗಲಿನ ಸವಿವನದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

(೧ನೇ ಮುಖ.)

- ¹ . . . ವ್ಯಾವೃತ್ತವಿಚ್ಛಿತ್ತಯೇಂಕ
² ನೇಕಲಿಕಲ್ಮಪತ್ಯನುದಿನಂ | ೫೭೦
³ ಕಚಂದ್ರಮುನಿಂವಣ್ಯಮುಕ್ತುರ
⁴ ತ್ವರೋಹಣಧರಂಧಸ್ಯಾಸ್ತು ನಾನ್ಯೇ
⁵ ವಯಂ || ಭ್ರಮರಕಳಂಜಿತರಕಾಶಿ
⁶ ಕರಚಂಚಳಸ್ತು ದ್ವಪ್ರಪ್ತದ್ವಾರಾ
⁷ ಪತಯಪ್ರಕಾಶರನೇಕಚಂದ್ರದೇ
⁸ ವಪ್ರಭಾವಮೇನಾಶ್ಚರಿಯ || ೫೮
⁹ ಬೀಳಚಂದ್ರ

(೨ನೇ ಮುಖ.)

- ¹ ಭದ್ರಮಪ್ಪತ್ರಿಕೋ . .
² ವರವಿಹಿತಧೂತಾಂನಿತ್ಯಕೀರ್ತಿಂಚಿತ್ಯಸಮು
³ ಚಿತಚರತೋಯ ರಥತಪ್ಪ
⁴ ಧುವಿನೂ ಯುಕ್ತಾಹಂ
⁵ ಭುಜಬಿಂಬಿತಮಣಿ . . ಕರತ್ವಂಚಿರಾ
⁶ ದಿಮು
⁷ ಸಮಾ
⁸ ಗತಿಭಿಃ . . . ಜ್ಞಪ್ತಿಯರುದ್ಧಿಶ್ರೀಕವಿ
⁹ . . . ಸನಧ . . ಶ್ರೀವಹಾ

(೩ನೇ ಮುಖ.)

- ¹ . . . ರಾನೋಬಿಧಿ . . .
² ಚಿತ್ರತನೂಜ್ವತಾಮ
³ ಯತೇತರಾ || ಸಕಳ

- ⁴ವಂದ್ಯಪಾದಾರವಿಂದಂನ
⁵ಮಮೂತ್ತಿಂಸಂಸ್ಕೃತಸತ್ವಾ
⁶ಬಕದುರತಾಭಿವೃದ್ಧ
⁷ನುನಿಜಿತಮಕರಕೇತು
⁸ತ್ರಿಪ್ರತಿರೋಧ || ಛಾಂದೋ . . .
⁹ಸುವಿಕ . . . ಚಕ್ರಾ . . .
¹⁰ರೂಪತತ್ತ್ವವ

70

ಅಲ್ಲಿಯ ಇರವೆಬ್ರಹ್ಮದೇವರ ದೇವಾಲಯದ ಸಮೀಪದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮುರದ ಕಲ್ಲು.

- ¹ ಸ್ವಯಂವತನ
² ಯುಬಯೈಗುಣ
³ ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗ್ರ
⁴ ಚ್ಯುತನಯಕೀರ್ತಿಗು
⁵ ದ್ವಾಂತಚಕ್ರವರ್ತಿಗಳಸಿದ್ಧಿ
⁶ ರುಗ್ರದಾಪಣದಿಕ್ರಿಯದೈವೇ
⁷ ವರಂಭಾನುಕೀರ್ತಿಗುಸಿದ್ಧಾಂತದೇ
⁸ ವರಂಭಾಭಿಷೇಕದೈವೇ
⁹ ದೇವರು || ಪರಮಾಗಮವಾರಿಧಿ
¹⁰ ಸಚ್ಚಿದ್ರ

71

ಭದ್ರಬಾಯು ಗು ಬೋಳಗಿನ ಬಂಡೆಯಲ್ಲಿ (ನಾಗರಾಕ್ಷರ.)

ಶ್ರೀಭದ್ರಬಾಯುಸ್ವಾಮಿಯುಸಾಧಮಂಡಿನಕಂದ್ರಪ್ರಣಮತಾಂ ।

72

ಭದ್ರಬಾಯು ಗವಿಯುಬಯಲ್ಲಿ ಬಂಡೆಯೇಳೆ.

- ¹ ಕಲೀವಾಹನಕಲ್ಪಾ ೧೩೩೧
² ನೆಯ ಕುಶ್ಲ ನಾಮಸಂವತ್ಸರದೇವಾ
³ ದ್ರವದಬ ೩ ಬುಧವಾರದಲ್ಲಿ ||
⁴ ಕುಂಡಕುಂಡಾನ್ವಯದೇವೇಣದ
⁵ ಶ್ರೀಬಾರು || ಶ್ರೀರಾಜಚ
⁶ ತೇತ್ತಿ ದೇವರುಅವರೇವೈ
⁷ ಯುಬಯೈತ್ತಿ ದೇವರೇವೈ
⁸ ರಾಜಕುಂಡಾನ್ವಯದೇವೇಣದ

⁹ ಸೋಪವಾಗುವಂಸಂಪೂರ್ಣ

¹⁰ ಮಾಡಿಕ್ಕಾಗವಿಯಲ್ಲಿದೇವಗತನಾ

¹¹ ದರು

73

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಮುಂಭಾಗದ ಪಾದಗಳ ಒಳಯಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಾಳಯಾಳ

² ಕಾದಯುಸಂಕರನುಡಲಿದ್ದವೆಚ್ಚಿ

³ ಗದ್ದೆಯಕಡುವಣಪುಣಸದು

⁴ ಮೂಜುಗುಂಡಿಗೆ

74

ಚಿಕ್ಕ ಬೆಟ್ಟದ ಪ್ರಾಕಾರಕ್ಕೆ ದಕ್ಷಿಣಭಾಗದ ದೊಣಗೆ ಉತ್ತರದಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಾಳಗರಬಹುಳಪೃಷ್ಠಾಶುಕ್ರವಾರ

² ವಂದುಮರಿಯಾಳವಿಮ್ಲಾಡಿನಾಯಕರಿಮಾಡೆಟ್ಟಿಚಿಕ್ಕ ಬೆಟ್ಟಕ್ಕೆ ಬ . .

ದೊಡ್ಡ ಬೆಟ್ಟದ ಕಾಸನೆಗಳು.

75

ಗುಮ್ಮಟೀಶ್ವರಸ್ವಾಮಿಯು ಯೆಡ್ಲೂಗದಲ್ಲಿದೆ.

ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಾಳ

(ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

ಶ್ರೀಗಂಗಾಜಲಸುತಾ ಲಯವೆಂದಾಯಿಲೇ

76

ಬಲಭಾಗದಲ್ಲಿ.

(ಹಳೆಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಾಳ

(ಗ್ರಂಥಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಕೃಷ್ಣರಸಂವತ್ಸರದಮಾಳ

(ಕನ್ನಡಾಕ್ಷರದಲ್ಲಿ) ಶ್ರೀಗಂಗಾಜಲಸುತಾ ಲಯವೆಂದಾಯಿಲೇ

77

ಪದ್ಮಪೀಠದಲ್ಲಿ.

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ದೈತ್ಯದಿವಿಜಾಧಿಪತಿನ್ನ ರವನ್ನ ಗನಮನ್ಮತ ಕರತನ್ನಿಗ್ಗಣಿಗಣಿಗಣಿ ಕರಾ ಪ್ರಾಪ್ತ ಸಮ
ಸ್ತ ಮಸ್ತ ಕರಮೃತಪಟ್ಟಿಪದವನ್ನ ಕಾಸನವಿನ್ಮ ರವನಿಗೆನಲ್ವೆ ಧರವಾರುಧಿಸೂಯ್ಯಾ ಕಡಾಂಕಾಯನಂ ||

ಯೊಡವ ಭಾಗವಲ್ಲ.

¹ಶ್ರೀನಮಃ

²ಶೀತಲಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ

³ಶ್ರೀಬಸವಿಸೆಟ್ಟಯರು

⁴ಸುತ್ತಾಲಯದೊಡ್ಡ ಯಮಾಚನ

⁵ಚವ್ವೀನತೀರ್ಥಕರಮಾಡಿಸಿದರುಮ

⁶ತ್ತಶ್ರೀಬಸವಿಸೆಟ್ಟಯರು

⁷ಸುಪುತ್ರರುನಂಬಿದೇವನ

⁸ಟ್ಟೋರಿ ಸೆಟ್ಟಯ್ನ ಸೆಟ್ಟ

⁹ಬಾಹುಬಹುಬಲಿಸೆಟ್ಟತಮ್ಮಯ್ಯ

¹⁰ಮಾಡಿಸಿದತೀರ್ಥಕರನುಂದಣ

¹¹ಜಾಣವರವರಮಾಡಿಸಿದರು ||

¹ಶ್ರೀಲಲಿತನ

²ರೋವರ

ಬಲ್ಲಭಾಗವಲ್ಲ.

¹ಶ್ರೀಮನ್ಮದಾ

²ಮಂಡಳಪ್ರದಪ್ರತಾಪ

³ಜೊಯ್ಯಳನಾರಸಿಂಹ

⁴ದೇವರಕ್ಕೆಯಲ್ಲುವ

⁵ದಾಸ್ಯಾಚಾರಿ

⁶ಭಂಡಾರಿಹಳ್ಳಿಯಯ್ಯ

⁷ಗೊಮ್ಮಟದೇವರ

⁸ಪಾರ್ಶ್ವದೇವರ

⁹ಚತುರ್ವಿಂಶತೀರ್ಥಕರನಪಟ್ಟ

¹⁰ವಿಧಾಚಾರ್ಯನಗಯಿ

¹¹ಯರಾಹರದಾನಕ್ಕಂನವಣಿರಂಬಡಿ

¹²ಸಿಕ್ಕೊಟ್ಟದತ್ತಿ ||

ಶೀರ್ಥಕರ ಸುತ್ತಾಲಯದಲ್ಲ.

¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಾಂಭ

²ನಂ | ಜೀಯ್ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಜಾನಂವಿನವಾನಂ ||

³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪದ್ಮನಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ

- ⁴ಜಸರಮೇಶ್ವರಂಧ್ಯರಾವತೀವರವರಾಧೀಶ್ವರಂಧ್ಯರಾವತೀಮುಖ
⁵ರದ್ಯಮುಖನಿವೃಷ್ಟಿ ಜೂಡಾಮುಖನಿವರಾಜ್ಯನಿಮೂರ್ತಿ
⁶ನಂ ಜೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾ ಚಾರ್ಯಂ ಗ್ರಾಮತ್ರತಾವಜೆ
⁷ಶ್ರವತ್ರಿಕೂಯ್ಯಳೋನೀರನಾರಸಿಂಹದೇವರಸಂಪ
⁸ದ್ವೀರಾಜ್ಯಂಗಯ್ಯತಿರಲತತ್ವದಸದ್ಯೋಸಜೀವಿಯುಬೀಮುನ್ನ
⁹ಯಶೀತ್ರಿ ಸಿದ್ಧಂತಹಕ್ರವರ್ತಗಳೇಪ್ರರಶೀಮದ
¹⁰ಧ್ಯಾತ್ವಬುಳಚಂದ್ರದೇವರಗುಡ್ಡವ್ವಸ್ತು ಸಮಸ್ತಗೋಸುಪ
¹¹ವ್ವನುಂಬಿನಗಂಧೂಕಪವಿಗ್ರಹ್ಯವೋತ್ತಮಾಂಗಸಂಪದ್ಧಿಮ್
¹²ಕಥಾಸುಸುಗಮಂ ಚತುರ್ವಿಧದಾಸವಿನೋವಸುಮಪ್ಪತಮ
¹³ಮಸೆಪ್ಪಮಮಗ ಗೋವಟಗಟ್ಟುರಸಿಂಹಪ್ರರದ ಪುಷ್ಪಗು
¹⁴ಧ್ಯುತರಾಯಣನಂಕ್ರಾಂತಿಪಾಶಿವಿವ ಪ್ರವವಾಂವದ್ಯೋ
¹⁵ಗೊಂಮಟವೇವರಚವ್ವಿಸತೀರ್ಥ ಕರಲವ್ವವಿಧವರ್ತನೋಪ
¹⁶ಯುಧಾಂಡವಾಗಿ ಕೊಟ್ಟಿಗದ್ಯೋ ೮೨ ||

82

ಬ್ರಹ್ಮದೇವರ ಮಂಟಪದತ್ತಿ.

(೧ನೇ ಮುಖ.)

- ¹ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ವಾದೋಳಲಾಂಘನ | ಜೀ
²ಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಸಂಪದನಕಸಂ ||
³ಶ್ರೀಮುಕ್ತ ರಾಯಸ್ಯಬುಧೂವಮಂತ್ರೀಶ್ರೀಚೈತದಂಜೇಶ್ವ
⁴ರನಾಮಧೇಯ | ನೀತಿಯ್ಯಾದೀಯನಿಖಿಲಾಭಿನಂವ್ಯನಿ
⁵ಶ್ರೀಪ್ರಯಾಪೂಸವಿವಕ್ಷತೋಕಂ || ದಾನೇಚೇತ್ತಧಯಮಿ
⁶ಬುಬ್ಬದದಮಂಗಾಪೇತಸಂತಾನಕೋವೈದ್ಧಿಂಪದಿಸಪ್ಪದಸ್ವತಿ
⁷ಕಥಾಕುತ್ರಸುಸೇದೇಯವೇ | ಕ್ಷಾಂವೀಚೇದನಪಂಯನೀಂಜಡ
⁸ತಯಾಸ್ವಸ್ಯೇತಸರ್ವ್ಯಂಸಹಸ್ಮೋತಂಜೈಚಪದಂಜನೇತಾರವ
⁹ನಾಶಕ್ಯಂಕವೀನಾಂಕಥಂ || ತಸ್ಮಾದಟೀದುತಜಗದ್ವಯಾತಾಪು
¹⁰ತ್ರಾಸ್ತ್ರಯೋಳೂಪಿತಾರುಣೀಃ | ಯೈರ್ಭೂಷಿತೋ
¹¹ಜಾಯತಮಧ್ಯಲೋಕೋರತ್ನೈಃಪ್ರಭಿಜ್ಞೈಃಸಂವಾಪವ
¹²ಗ್ಗಂಃ | ಇರುಗಪದಂಜನಾಧಮುಫಬುಕ್ತಗವಪ್ಯನು
¹³ಜೋಸ್ಯಮಹಿಮುಸಪದವಿರಚಯ್ಯಸುತರಾಂಪ್ರಥಿ
¹⁴ತಾ | ಪ್ರತಿಭಟಿಕಾಮಿನೀಪ್ರಭಾಪಯೋಧರಪಾಂವರೋ
¹⁵ಮಹಿತಗುಣೋಧವದ್ವಗತಿಮಂಗವದಂಜಪತಿಃ || ವಾಕ್ತಿ
¹⁶ಣ್ಯಪ್ರಭದಾಸ್ವದಂಸುಚೇತಗೈಕಾಸ್ರಯಸ್ಸತ್ಯವಾ
¹⁷ಗಾಧಾರಸ್ಸತತಂವದಾನ್ಯಪದವಿಸಂಪಾರಜಂಘಾಂ
¹⁸ಕಃ | ಧರ್ಮೀಶ್ವರತಯಾಜ್ಞಮಾಕುಲ್ಯಹಂಸಾಜನ್ಯಸಂಕೇ

- 19 ಕರ್ಣಾಕೀರ್ತಿ ಒಂದುಗವದಂಶವೋಯಮತನೋ
 20 ಜ್ಞಾನಾಗಮಾನುವ್ರತಃ || ಜಾನಕೀತ್ಯಭವದಸ್ಯಗೋಪಿನೀ
 21 ಜಾರುಕೀಲಗುಣಭೂಪನೋಜ್ವಲಾ | ಜಾ
 22 ನಕೀವತನುವ್ರತ ಮಧ್ಯಮಾರಾಘವಸ್ಯರಮಣೀ
 23 ಯತೇಕಸಃ || ಆಸ್ತಂ ತಯೋರಸ್ತಮಿತಾರಿಪಗ್ಗಾಫು
 24 ತ್ತಾಸವಿತ್ರಿಕೃತಧರ್ಮ್ಯಮಾಗ್ಗಾ | ಜಾಯಾಋಷೂತ್ತ
 25 ಜಾಗದ್ವಿಜೇತಾಫವ್ಯಾಗ್ರಣೀಚ್ಚೈಕಚಪದಂನಾಥಃ || ೨
 26 ರುಗಪದಂಷಾಧಿಪತಿಸ್ತಸ್ಯವೇದಾಸ್ಯಮಸ್ತಗು
 27 ಣಶಾಲೀ | ಯಸ್ಯಯಶ್ಚಂದ್ರಿಕಯಮಿಲಂಬಂತಿ
 28 ವಾಪ್ಯರಾತಿಮುಖಪದ್ಮಾಃ || ೩ || ಬ್ರಹ್ಮಕಾಳರಿ
 29 ಏವಪ್ರಮಾಜ್ವಯ ನಚೇಶ್ವರೈಶ್ಚ ತ್ವಣಾನ್ವಿಭವೇಗನ್ಯಾ
 30 ಕಲ್ಪಯಕಾಲರಾಜನಾರೀಂತವೈರಿಪೃ
 31 ದ್ವೀಪೃತಾಂ | ವೇತಾಲವ್ರದವರ್ಧಯೋದರತಲಿ
 32 ಪಾನಾಯನವ್ಯಾಪ್ತಜಾಯುಧಾಧೋದೃತಾಶ್ಚ
 33 ವೈರರುಗಪಕ್ಷ್ಯಾಃ ಪಶ್ಯಕೋಪೋಭವತ್ || ಯಾತ್ರಾ
 34 ಯಾಂಧ್ವಜನೀವತೀರುಗಪಕ್ಷ್ಯಾಃ ಪಶ್ಯಥಾಟೀಧ
 35 ಖದ್ವೀಟೀಘೋರಖರಪ್ರದಾರತಟಫೋಪ್ರೋ
 36 ಮೂಢಿಫೂವ್ರಜೈಃ | ರುದ್ಧೇಘನುಕರೇಗಮ

(ಎನೇ ಮುಖ)

- 1 ದ್ವಿಪ್ರಕರಾಃ ಘೋಷಃ ಪಗ್ಗೇಶನಂಪ್ರಾಪ್ತೀಶ್ಚ ಕಮದ್ವತೀ
 2 ವಿಕಸನಂದೀಪ್ತಾಃ ಪ್ರತಾಪಾನಲಃ || ಯಾತ್ರಾಯಾಮಿ
 3 ರುಗೇಶ್ವರೇಣಾಸಹಸಾಂಸ್ಯಾರಿಸಾಧಾಂಗಣಪ್ರೋ
 4 ಳ್ಲಾಸದ್ವಿಧುಕಾಂತಕಾಂತಕಲೀಚ್ಚಪ್ಪನೋಭಾಧಿಪಃ |
 5 ಮತಸ್ತಸ್ಯ ಪ್ರವಾಂಪ್ರವಿದ್ವಿಪಮಿತಿಫಣೈಕದಂತ
 6 ಸ್ತದಾತ್ರಾಹಿತಾಗಮಾನೇತಿಬಹುಧಾವೇತಾ
 7 ಷವ್ಯಂವೈಸ್ತುತಃ || ಕೋಧಾತ್ರಾಲಿಖಿತಃ ಲಲಾಟಫ
 8 ಲಕೇವನ್ಮೃಗಾಪ್ರಮಾಪ್ತುಂಚ್ಚಮೋವಾತ್ಮಾಂಫೂರ್ತವಾಪೋ
 9 ಮಯಾಮಿಶಿವಯಂವಾತ್ಮಾನ್ಮಮನ್ಯಾಮಹೇ |
 10 ಯದ್ಧಾತ್ರಾಪ್ರಮಿರುಗೇಂವ್ರದಂಧನ್ಯಪತಾಸಂಜಾ
 11 ತಮಾತ್ರೇಪ್ರಯೋನಿಶ್ರೀರಪ್ಯಧಿಕ್ರಿಯಾಫಿ
 12 ಟಿರಪ್ಪಸ್ರೀರಪಕ್ಶೈಕತಃ || ಯದ್ಧಾಪಾಮಿರು
 13 ಗೇಂದ್ರದಂಧನ್ಯಪತೇಬ್ಬಿಫಫತ್ಯಸಂತಾಫಸಂಕೀಪಾ
 14 ಧಿಕಫಣಾಗಣೇನಿಮಿತಾಂಸಸ್ವಂಗನಾಯಾ
 15 ಸ್ತದಾ | ಗುಢಾಲಿಂಗನಸಾಂದ್ರಸಂಫಮುಖಪ್ರೋದ್ವಿ
 16 ತರೋಪಾಪಲಿಗಾಪ್ರೋವನಸಾಮಾಂತವಗು

- 17 ಸಾಗಸ್ತೋತುಂಕೃತಾರ್ಥಭೂತಿ || ಅಹಾರಸಂಪದಭಯಾ
 18 ಪರ್ವಣಮಾಪಧಂಜನಾಸ್ತ್ರಯತಸ್ಯಸಮಾಚಾರತ
 19 ನಿತ್ಯದಾನಂ | ಹಿಂಸಾನ್ಯತಾನ್ಯವೇನಿತಾವ್ಯಸನಂಸ
 20 ಚಾಪ್ಯುಗಂಮೂರ್ಛಾಚರದೇಶವಶತೋಸ್ತುಭೂ
 21 ವದೂರೇ || ದುನಂಜಾಸ್ಯಸುಮಾತ್ರಯೇವಕರುಣಾ
 22 ದೀನೇಪುಷ್ಯಪ್ರಿಜ್ಞೇಭೃತ್ಯರ್ಥಮ್ನಾಪಫೇಜಿನೇಂದ್ರಯ
 23 ಕಸಾಮಾಕಸ್ನೇನೇಪುಕ್ರತಿಃ | ಜಿಹ್ವಾತದ್ಗುಣೀತ್ರ್ವ
 24 ನೇಪುಷ್ಯವರ್ಣಾಪ್ಯುಚತನ್ವವನೇಭೃತಾಂತತ್ತ್ವ
 25 ರೂಪಾಬ್ಜಸಾರಭರೇನವ್ಯಂಚತತ್ವೇವನೇ || ಯಿ
 26 ರುಗಪದಂಜನಾಫಯಕಸಾಧವರೇಭವನೇ
 27 ಮುಖಿನಿವಸೂಪ್ತವಚರವಂಭೀರವೃತಾಂತಿಕುರೇ |
 28 ವವತಿಚತಸ್ಯಮುಖರೇಭೀರೇವಲ
 29 ಯಂನಮಿತೀತರಾಕ್ರಮಕಥಾಪಿತ
 30 ತತ್ತ್ವಚಯೋ || ಕರ್ಣೈರ್ವಿಸ್ತೃತಕುಂಡಲೈ
 31 ರತಿಲಕಾಸಂಗೈರ್ಜಾಲಾ
 32 ಚಸ್ಥೈರಾನ್ವೇರ್ತಲ
 33 ಕೈರೂಪಾಧರವಚೈರ
 34 ಸ್ತೃಪ್ಸಮುಕ್ತಗುಣೈಃ | ಬಿಂಬೋ
 35 ಪ್ತೃರೂಪೈರಾಜಸುಧೃಃತಾಂಬೂ
 36 ಲರಾಗೋಜೈತ್ಯಯ್ಯಾಸ್ಯಸಂಘರತರವ
 37 ತಾನವಸಕ್ತವ್ಯಕ್ತಕವ್ಯತೇನವ್ಯತಃ ||

(ಇನೇ ಮುಖ)

- 1 ಯತ್ತಿರ್ವಿಭಿನ್ನದಧೋನಿಹರಿಲಂಘನೀಭೃತಾರ್ಥಚಿ
 2 ರಾಮನಿರೂಪಿಗಂಧೀಕಾಳಕೇ | ಸ್ವಚ್ಛಾತ್ಮಕಸ್ತುಪಿನ
 3 ದೀರ್ಘರಂಗನಾಸಾಸುಪ್ರಜಮಂವರಮುತಿಕಾಬಲೀ
 4 ಕರೋತಿ || ಯವ್ಯದಾಬ್ಜರೂಪಕಾಪ್ರಸುಪತೇ
 5 ಭಕ್ತ್ಯಾಸಹಾನಾಭಾವಯುಕ್ತರಣ್ಯಕಟಾ
 6 ಕ್ಷಕುಂತಲಪರೇಪ್ರಜ್ಞಾಲಯತ್ಯಾಶುಖಾ |
 7 ಮೋರಾಹಕರಣಂಕ್ಷಿಣೋತಿವಿಮಲಾಯವ್ಯೈ
 8 ಖೀರವೃಂದೀವಪ್ಯಾಕಾಸ್ಯನಮಾನನೀಯಮ
 9 ಓಮಂತ್ರವಿಮಲೋದ್ಯೋಗಮತಿಃ || ಮಂದಾ
 10 ರವ್ರಮಮಂಜರೀಮಧುಮೂರೀಮಂಜಾಸ್ಥರನ್ಮಾ
 11 ಭೂಪುಷ್ಯಾಸಂಕೃತಿರೂಪಿಪಾಟವಪರೀಪಾ
 12 ಪ್ರೀತ್ಯಾತೀರ್ಥಿಭಟಃ | ನೃತ್ಯಪ್ರಭಾಕರದೃಗಾತ್ಮ
 13 ವಿಲಾಸತ್ವಲೋಕಕಾಲೋದೀನಿಸ್ಥೂಪೀಖಿಲಾಪಂ

- ¹⁴ ದಿಶಾನ್ಯುಯಮಿನೋವ್ಯಾಖ್ಯಾನೋಽಃ
¹⁵ ಹಳಃ || ಕಾರುಣ್ಯಪ್ರಥಮಾವತಾರನ
¹⁶ ರಣಿಶ್ಯಂತೇನ್ನಿಶಾಂತಂಸ್ಥಿರಂವೈರುಷ್ಯಸ್ಯತಪಃಫ
¹⁷ ಲಂಸುಜನತಾಸಂಭಾಗ್ಯಭಾಗ್ಯೋದಯಃ |
¹⁸ ಕಂದರ್ಪದ್ವರದೇಂದ್ರಪಂಚವದನಕಾವ್ಯಾಮೃ
¹⁹ ತಾನಾಂಖನಿಷ್ಟೈರ್ವಾಧ್ವಾಂಬರಭಾಸ್ವರಭುತ
²⁰ ಮುನಿಜ್ಞಾತಿಗತ್ತಿನಮ್ರಾತಿಗಜಿತ || ಯು
²¹ ಕ್ತಾನ್ಯಗಮಾನ್ವವವಿಲೋಲನಮಂವರಾದ್ರಿಶಬ್ದಾಗ
²² ಮಾಂಬುರುಪಕಾನನಬಾಲನೂರ್ಯುಃ | ಕು
²³ ದ್ಧಿಕಯಾಪ್ರತಿನಂದರಮಾಗಮೇನಸಂವರ್ಧತೇ
²⁴ ಶ್ರುತಮುನಿಯುತಿಸಾವ್ಯಭಾಮಃ || ತತ್ಸನ್ನಿಧೌ
²⁵ ಬಳಗುಳೇಜಗದಗ್ರ್ಯತೀರ್ಥೇಮಾನಸಾವಿ
²⁶ ರುಗಮಾಪ್ಯಯದಂಡನಾಥಃ | ತ್ರಿಗುಂವಚೀಕ್ಷರ
²⁷ ಸನಾತನಭೋಗದೇಶೋಗ್ರ್ಯಮೋತ್ತಮಂವಳಗು
²⁸ ಣಾಖ್ಯಮದತ್ತಧೀರಃ || ರುಭಕೃತಿವತ್ಸರೇಜ
²⁹ ಯುತಿಕಾತಿ ಕವಾಸತಿಥಾವುರಮುಫ
³⁰ ನಸ್ಯಪ್ರಪ್ತಮುಪಜಗ್ಮಪ್ರೀತರೂಢಿ | ಸಮಾಪ
³¹ ವನಂಸ್ತನಿಮ್ನಿತನವೀನತಟಾಕಯುತಂಸಹಿವ
³² ಕುಲಾಗ್ರೇಣೀರಗಿತೀರ್ಥವರಂಮುನಿತಃ || ಯಿ
³³ ರುಗಪದಂಧಾಧೀಶ್ವರವಿವಲಯಕಃ ಕಲಮ
³⁴ ವರ್ಧನಕ್ಷೇತ್ರಂ | ಆಚಂದ್ರಕಾರಕಮಿದಂಬೆ
³⁵ ಷುಗಲತೀರ್ಥದ್ರಕಾಕತಾಮತುಲಂ ||
³⁶ ದಾನಪಾಲನಯೋವ್ಯಾಧೈರ್ದಾನಾತ್ಪ್ರೇಯೋನುಮಾಲನಂ | ದಾನಾತ್ಪ್ರವೃತ್ತಿಗಮ
³⁷ ವಾಪ್ತೋಪಿವಾಲನಾಧಿಪ್ಯುತಂಪದಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂನಾಯೋಪರೇಚ್ಛವ
³⁸ ಸುಂಧರಂ | ಪಪ್ಪಿರ್ವರ್ಷಸಪಸ್ರಜಿವಿಷ್ಟಯಮಂಜಾಯತೇಶ್ರಮಿಃ ||

ಪಶ್ಚಿಮದಿಕ್ಶಿನ ಮಂಡಪದಲ್ಲಿ.

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯರಾಜಾ
² ಮೋಘಲಾಂಧನಂ | ಜೇಯಾತ್ಪ್ರಲೋಕ್ಯನಾಥ
³ ಸ್ಯಕಾಸನಂಜಿನಕಾಸನಂ || ಸ್ವಪ್ನಶ್ರೀವಿಜಯಾಭಿಷ್ಯದ
⁴ ಯು ಜಾಲೀವಾನನಕವರ್ಷ ೧೬೫೦ನೇಸಲುವೇಶೋ
⁵ ಭಕೃತುಸಂವತ್ಸರದಕಾತಿ ಕವ ೧೬೫೦ನೇಸಲುವೇಶೋ
⁶ ಸ್ವಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಕುಣ್ಡಾಲಕರಾಜ್ಯ
⁷ ಭಿಷ್ಣುನಾಥಪ್ರದಮದಾಪ್ತಾ ದೇವಮಮಂಗಳೇಭೂತ

- 8 ಪದ್ಧರ್ಥನಸಂರಕ್ಷಣವಿಹಕ್ಷಣೋಪಾಯ ವಿವೃದ್ಧರಪ್ತಮುಷ್ಣ
 9 ಭುಪ್ತಜನಮದವಿಭಂಜನಮಪಿಕೂರಧರಾಧಿನಾಥರಪ್ತ
 10 ಬೋಧಕೃಷ್ಣರಾಜವಡೆಯಬೈಯನವರು || ಮತ್ತಂ || ವೃ ||
 11 ಜನತಾಧಾರನುದಾರನತ್ಯಸದಯಃ ಸತ್ತ್ವೀತಿ ಕಾಂತಜಯಂ |
 12 ವಿನಯಂಧಮ್ಮರಾದಾಪ್ರಯಂಸುಪಿತಯಂತೇಜಾಪ್ರತಾಪೋದ
 13 ಯಂಜನನಾಥಂವರಕೃಷ್ಣಾಭವರಂಸತ್ಪ್ರಖ್ಯಾತತಂದ್ರೋದ
 14 ಯಂ | ಭನಪ್ರಾಣ್ಯಸ್ವಿತಪ್ರಿಯಮಗ್ನಾಸಹಿದಂಧಮ್ಮರ
 15 ಸಂಪತ್ತಿಯಂ || ಕಂದ || ಶ್ರೀಮದ್ವೈಕುಂಠಚೂಡಮೂರ್ತು
 16 ರವರವವೇವಗುನುಹಿತನವಶ್ರೀಮುಖವಲೋಕಿಸಲೂ
 17 ಹಾಮೋದವುಪ್ಪಟ್ಟಿದರುಪ್ಪಾಜನನುಸುರ್ವಂ || ವಚನ ||
 18 ಪಾಪಿಣವಕುಲವವತ್ರನುಪ್ರಾಪ್ತರಾಜಪ್ರಸಂಗಮುಪಗು
 19 ಭವಜಿನಧರ್ಮಾಕ್ಕೆ ಬಿಟ್ಟಂಧಾಗ್ರಾನಾಧಿಗ್ರಾಮಧೂಮಿಗಳ |
 20 ಅರ್ಹನಾಭಿಯಂ | ದೂಸುಭಯಂ | ಜನನಾಧಪ್ರದಂ |
 21 ವಸ್ತ್ರಿಯಾಗ್ರಾಮಮುಂ | ರಾಜನಾಭಿಯಂ | ಉತ್ತಮಾಭಿಯಂ |
 22 ಜನ್ಮನಾಭಿಯಂ | ಕೋಪುಲಗಳವರನು ಕಸಪದೇಳಗುಳನ
 23 ಮೋತಾಪ್ತಸಮುದ್ರಮುಳ್ಳಜೀರಂಸಪ್ತಪರಮಕ್ಕನಾಧಿಪತಿ
 24 ಯವ್ವಗುಂಮುಟಿಸ್ತಾಮಿಮವರತಾಜೋತ್ಪವಂಗಳಪ್ರಾಣ್ಯ
 25 ಸಮೃದ್ಧಿಸಂಪ್ರಾಪ್ತೈರ್ಥಸಿಮಿತ್ಯರ್ಥವಾಗಿಯುಂ | ಅಲ್ಲಾಬ್ಧಮಿತ್ರಂ
 26 ಸಂಕ್ಷಿಪ್ತವರ್ವಕಂಪರ್ವವನುಪ್ರವಾಗಿದಮುಪಾಲಿಸಿಯುಮತ್ತಂ ||
 27 ಕಂಪ || ಬಿಗದೇವರಾಜಕಲ್ಯಾಣಿಯುಗಳಮೋಕ್ಷಾರ್ಥಾನ್ವಯ
 28 ತ್ರಾಸಗಳೆಗುಗುಣಿಯುಕೂಡಾಗ್ರಾನುಸಜಗದೇಯನು
 29 ಕೃಷ್ಣರಾಜಸೇವಿಸತ್ತಂ || ಇಂವೀದಿಗಳ್ಳಂಧಮ್ಮರವುಅಂತಂ
 30 ದೇವದೇವೋರ್ವುರಲ್ಪನ್ನೇವಂಸಂತಪದಿವೆಮ್ಮಯುಧೂ
 31 ಕಾಂತರರಕ್ಷಿಸಲಿಧಮ್ಮರಪ್ರಾಪ್ತಿಯದೇಯಂ || ವಿಠ ಧರ್ಮವಂ
 32 ದೇವಾಲಿಂಗದವರಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷಂಗಳಂವರಂಪರೆಯಂ
 33 ವಡೆಯವರ || ವೃ || ಪ್ರಿಯಂವೀದಿಸಧರ್ಮಾನುಸದಮಿಷಗ್ನಾ
 34 ಯುಂಮುಹೋದಯಮಕ್ಕೆಯಿದಂಕಾಯದನೀತಪಾಪಿಗಳು
 35 ಶ್ವೇತೋದ್ವಿಡೋಳಬಾಣದಾಬೋಳೋಳ್ಳಿಃಸುನೀಂದ್ರಂಕುಲಿದುಂ
 36 ವೇದಾಧ್ಯಾಪಕೋದಪಂಪಯಸಂಸುಗ್ಗಮಿವೆದುಕ್ರಿಸ್ವನೈ
 37 ಪಶ್ಯಲಕ್ಷ್ಯವಗಳೇನೇಮಿಸಲ || ಇತಿಮಂಗಳಂ ಭವತ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

ಪೋಲವಳೆಯದಲ್ಲಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಮಂಟಪದಲ್ಲಿ.

1 ಶ್ರೀಜಲಿನಾಹನಕವರುಳ

2 ೧೫೫೬ನೆಯಭಾವನಂವತ್ಸರದ ಆಶಾಠ

3 ಕು ೧೬ ಸ್ಥಿರವಾಕುಪ್ರಾಪ್ತಿಯೋಗದಲು

- 4 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪ
 5 ರಮೇಶ್ವರ ಪೃಷ್ಠಸೂರುಪಟ್ಟಣಾಧೀಶ್ವರ
 6 ಪದ್ಮರುಕನಧವೃತ್ತಿ ಸ್ಥಾಪನಾಚಾರ್ಯರಾಜರಾಮ
 7 ರಾಜವೈದ್ಯರು ಅಯ್ಯನವರುಳ್ಳುಗು
 8 ಕದಸ್ಥಾನದವರಕ್ಷೇತ್ರಲು ಬಹುದಿನಅಡಲು
 9 ಅಗಿರಲುಗಿಲಾಕಾಮರಾಜ ಶ್ರೇಷ್ಠಿಯರು
 10 ಯ್ಯನವರು ಯೋಜ್ವೇತ್ರವಲಡವೊಡಿದಂತವರು
 11 ಹೊನ್ನವುಳ್ಳಲಕೆಪಪ್ಪನಮಗತನ್ನಣಬೆಳಗುಳ್ಳ
 12 ದಪಾಯಿಸೆಟ್ಟಿಯರಮಕ್ಕಳುಚಿಕ್ಕಣಚಿಗಪಾಯಿಸೆಟ್ಟಿ
 13 ಯವರುಮುಂತಾದಲಡವೊಡಿದಂತವರಕರಗಿನಿವ್ವು
 14 ಅಡವಿನಸಲವನ್ನು ತೀರಿಸಲಯೊಂಬಲಗಿಚ್ಚ
 15 ನ್ನಣಚಿಕ್ಕಣಚಿಗಪಾಯಿಸೆಟ್ಟಿಮದ್ದಣಚಿಕ್ಕಣ
 16 ಪದುಮಪ್ಪನಮಗಪಂಡೆಣಪದುಮರಸೈಯ್ಯ ದೊಡ್ಡಣ
 17 ಪಲಕುಣಕವಿಗಳಮಗುವೆವ್ವರಾಂಮಣಕವಿ
 18 ವಿಜಯಣಗುಮ್ಮಣಚಾರುತಿತ್ತಿ ನಂಗಳವ್ವರಡದೈಯ್ಯ
 19 ಒಂಮಿಸೆಟ್ಟಿಹೊನ್ನವೈಯ್ಯರಾಂಮಣಪಟಿಯಣ
 20 ಗಾಡಪ್ಪರಸೆಟ್ಟಪ್ಪರಣವೀರಯ್ಯಯವರುಮುಂ
 21 ತಾದಸಮಸ್ತರುತಮ್ಮತವೆತಾಯಿಗಳೆವ್ವನವ.ಗಲಿಯೆಂ
 22 ದುಗುಂನಟಿಸ್ವಾಮಿಯನಂನಿಧಿಯಲಿತಮ್ಮಗುರು
 23 ಚಾರುತಿತ್ತಿಪಂಡಿತದೇವರಮುಂದೆಧಾರದತ್ತವಾಗಿಯಿಲಾಡು
 24 ನಪತ್ರಸಾಲವನುಮಿಲಾಡವಕೊಟ್ಟಿಸ್ಥಾನದ
 25 ಮಗ ಯಿಲಾಡತ್ತಕರುಗೊಡಗಲಿಯನಾಲವ
 26 ನ್ನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಲಯಿಲಾ
 27 ಟ್ಪಂತಪತ್ರಸಾಲವನುಲವನವರುಂ
 28 ಒಂಮಿಸೆಟ್ಟಿರಾಮೇಶ್ವರದಲ್ಲಿನಂ
 29 ಪಸ್ತಕವಲಿಯನುಬ್ರಹ್ಮಣರ
 30 ನುಕ್ಕೊಡವವಕ್ಕೆ ಹೋಗುವ
 31 ರುದುಂಬುಬರದಲಾಣನ || ೨೨ ಕ್ರೀ ||

ದ್ವಾರಪಾಲಕರ ಬಾಗಿಲ ಪಶ್ಚಿಮದಲ್ಲ.

- 1 ಶ್ರೀಗೊಂಮಟವೆನಂನರನಾಗಮರೆತಿಜಖಿತಪತಿಪೂಜಿತನಂ | ಯೋಗಾ
 2 ಗ್ನಿಹತಸ್ತರನಂಯೋಗಧ್ಯೇಯನವೇಯನಂಸ್ತು ತಿಯಿಸುವೆಂ || ಕ್ರಮದಿಂ
 3 ಮೆಯ್ಯಾಣದಾರಾಪತ್ರಮವೆಮಾತಂಬಿಟ್ಟುತನ್ನಿಟ್ಟಚಕ್ರಮದುಂನಿ
 4 ಪ್ರಭಮಾಗ್ನಿಗ್ನಿಮೊಳಕೊಂಡಾತ್ಮಗ್ರಜಂಗೊಳ್ಳಗೆಯ್ಯಮ

6. ಹೀರಾಜ್ಯಮನಿತ್ತು ಪೋಗಿತದಿಂಕಮ್ಮಣ್ಣಿವಿಧ್ಯಂನಿಯಾದಮಹಾತ್ಮಾಪುರುಷನುಬಾಹುಬಳಿವ್ಯಾತ್ಮಾ ರೋಮಾನೋಂ
 7. ನತರ || ದೃತಪಯುಷುಬಾಹುಬಳಿವ್ಯಾತ್ಮಾಪುರುಷನುಬಾಹುಬಳಿವ್ಯಾತ್ಮಾಪುರುಷನುಬಾಹುಬಳಿವ್ಯಾತ್ಮಾಪುರುಷನು
 8. ನತಿಯುಕ್ತಮಪ್ಪತ್ಯತಿಕ್ರಿಯಮನೋಮುದವಮಾಡಿದಂಭರತಂಜಿತಾವಿಳಕ್ಷಿತತತಿಕ್ರಿಯದನಪು
 9. ರಾತಿಕದೊಳ್ಳುರುದೇವನಂದನ || ಚರಕಾಲಂನಿಜಿಜ್ಞಾಸುಕ್ತಧರಿತ್ರಿದೇವೋಲೋಕಭೀಕರಣಾಕುಕ್ತುಟಿಸರ್ವಸಂ
 10. ಕುಳಮಸಂಖ್ಯಂಪುಟ್ಟಿದಲ್ಲಕ್ಕುಟಿಸ್ವರನಾಮಸ್ತದಪೂರಿಗಾದುಮಬಿಕ್ಕಂಮೈಕ್ಯತಗ್ಗಾಯ್ಗೋಷಮಸ್ತಾಮ
 11. ಹಿಮಂತ್ರತಂತ್ರನಿಯತಕ್ಕಾಣ್ಣಿಗ್ಗಡಿನ್ನಂಪಲರ || ಕೇಳಲ್ಪಪ್ಪುದುದೇವದಂಧುಭರವಂಮಾತೋನಿಹ್ಯಾಚ್ಛನಾ
 12. ಜಾಳಂಕಾಲಮಪುಪ್ಪದಾಜನಕವೋದ್ಯನ್ನೆವಪ್ರಸ್ಥರಲ್ಲಿರಾದರ್ಪಣಮನಿಹ್ನಿಗಿದವಕಃ || ಪ್ಲನ್ನಿಗಾತೀತ
 13. ಜನ್ನಿಳಂಜಾಕೃತಿಯಮಾತೀತಯಮದೇವಲಿಳಾವಿಕ್ರತಂ || ಜನದೊತಜ್ಜಿನವಿಕ್ರತಾಚರಯಮಾತೀತೋ
 14. ಪ್ಲನ್ನಿಚೇತನೆಯೊಳ್ಳುಟ್ಟಿದಪೂಲುದ್ಯಮಿಸೆದೊರಂದಾಗ್ಗಮಾತತ್ವರಾವನಿಯವ್ವಾಯ್ಗಣನವ್ಯವೋಧಿಸಿಮೋಡನಾ
 15. ದಂದಾತದ್ವೇವಕಲ್ಪನೆಯಿಂಮದಿಸೆನೊಮದಿಸಿದನಿನ್ನಿದೇವನೋಮುಟ್ಟ || ಶ್ರುತಮು ವಾಸನಾಧಿ
 16. ದುಂವಿಧವಮುಂಪ್ಪತ್ಯಮಾದಾಸಮುದ್ಯತಿಯುಂತನ್ನೊಳನಂದಂಗಳಕುಳಚಪ್ರಂಜಿತಂಜ್ಞಾನಾಧಿಮಿಹ
 17. ಸ್ವೋದಿಯುಂಭವಂಜಾಮಾಂಡರಾಯನುಪ್ರತಿಮಂಗೊಮ್ಮಟನಲ್ಪಮಾಡಿಸಿದನಿನ್ನಿದೇವನಂದಾತ್ಮನಿ || ಅತಿತಂ
 18. ಗಾಕೃತಿಯದೊಡಾಗದದೊಳನಂದರ್ಪಣಮಾನ್ಯತ್ಯಮುಂಸುತನಂದರ್ಪಣಮನಾಗಮತ್ಯತಿಶಯತಾನಾಗದೊಂ
 19. ತ್ಯಮುಂಸುತಗುಂದರ್ಪಣಮುಂಜ್ಞಾತಾತೀತಮುಂಸುತಂಜ್ಞಾನಿನ್ನಿದ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 20. ಪವಾಹ್ಯೋದಮಂ || ಪ್ರತಿವಿಧ್ಯಂನಿಯದುಲ್ಪಯನಜಿಮೆನೋಡಲ್ಪಕಲೋಕಾಭಿಮಸ್ತುತಿಗೈಯ್ಯಳ್ಳಣಿವಾಯು
 21. ಕಂ ನೆಜಿಯನೊಂದಂವ್ಯವಾಪ್ಯುರಂಪ್ರತಿವಿಧ್ಯಂನಿಯದುಲ್ಪಯನಜಿಮೆನೋಡಲ್ಪಕಲೋಕಾಭಿಮಸ್ತುತಿಗೈಯ್ಯಳ್ಳಣಿವಾಯು
 22. ದಕ್ಷಿಣಾಕುಕ್ತುಟೀತನಂದಂಪ್ರಾಪ್ಯುರಂವ್ಯವಾಪ್ಯುರಂ || ಮಜಿಮಂಪಾಪಮವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ
 23. ಯೋವೈರೋಪ್ಪಿಜುಗುತ್ತುಂ ಪೊಪೊಣ್ಣುಗುಂಸುರಭಿಳಾಸ್ತ್ರಿದೇವೋಲೋಕಾಭಿಮಸ್ತುತಿಗೈಯ್ಯಳ್ಳಣಿವಾಯು
 24. ತ್ರಿಲೋಕದಹಸಂತಾನೆಂದ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 25. ಗಲೋಕಂತಮುಂಜ್ಞಾನಿನ್ನಿದ್ವಿಧ್ಯಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 26. ಲಂವಿಂಸತ್ಯಾಪುಪ್ಪವ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 27. ಕ್ತಾವಳೋಕಂತ್ರಿಲೋಕಂ || ಅನುಪಮದೊಪನೀಶ್ವರನಂದ್ರಾನೆಂದ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 28. ನತ್ಯಭಿವನಿಯೇತಪಸ್ತನಮೇರೊಪ್ಪಯಿತ್ತೇಯೋದ್ವಾಪುರಂಪ್ರಾಪ್ಯುರಂ || ಮಜಿಮಂಪಾಪಮವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ
 29. ನೆಯಮುಂವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ || ಅಭಿವಾನ್ಯುರೂಪವಂವಮಗಮಾಜ್ಞತ್ಯುಧ್ಯಮನೋವ್ವತಂ
 30. ಲಂವಿಂಸತ್ಯಾಪುಪ್ಪವ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 31. ಮುಕ್ತರಂಭವಂನೊಯನಾಪ್ತನಿವ್ಯಾಪಿಪವಂತ್ರೋದವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ || ಸ್ವರದುದ್ಯಾಪಿಪವಂತ್ರೋದವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ
 32. ಪರಸತ್ಯಾಪುಪ್ಪವ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 33. ಪ್ಲನ್ನಿಚೇತನೆಯೊಳ್ಳುಟ್ಟಿದಪೂಲುದ್ಯಮಿಸೆದೊರಂದಾಗ್ಗಮಾತತ್ವರಾವನಿಯವ್ವಾಯ್ಗಣನವ್ಯವೋಧಿಸಿಮೋಡನಾ
 34. ದ್ದಗೋವತಿಯುಂಕಂಡ್ವಿಜಿಂವದವ್ಯಾಪಿಪವಂತ್ರೋದವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ || ಸ್ವರದುದ್ಯಾಪಿಪವಂತ್ರೋದವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ
 35. ಪರಸತ್ಯಾಪುಪ್ಪವ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 36. ಪ್ಲನ್ನಿಚೇತನೆಯೊಳ್ಳುಟ್ಟಿದಪೂಲುದ್ಯಮಿಸೆದೊರಂದಾಗ್ಗಮಾತತ್ವರಾವನಿಯವ್ವಾಯ್ಗಣನವ್ಯವೋಧಿಸಿಮೋಡನಾ
 37. ದ್ವಗೋವತಿಯುಂಕಂಡ್ವಿಜಿಂವದವ್ಯಾಪಿಪವಂತ್ರೋದವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ || ಸ್ವರದುದ್ಯಾಪಿಪವಂತ್ರೋದವೇಲೊಡ್ಡಿಸಿವಂಕಪ್ಪವ್ವ
 38. ಪರಸತ್ಯಾಪುಪ್ಪವ್ವಿಧ್ವಾಪೇಕ್ಷಿತಿಸಂಪೂಜ್ಯಮೊಗೊಮನೀಶ್ವರವೆನೈರೋ
 39. ಪ್ಲನ್ನಿಚೇತನೆಯೊಳ್ಳುಟ್ಟಿದಪೂಲುದ್ಯಮಿಸೆದೊರಂದಾಗ್ಗಮಾತತ್ವರಾವನಿಯವ್ವಾಯ್ಗಣನವ್ಯವೋಧಿಸಿಮೋಡನಾ

- 40 ಪುಷ್ಪವೃಷ್ಟಿವಿಭುಬಾಹುಬಲೇಕನಮೇಲಿಲಿಲಿಯಂ || ಕಮ್ಮಗಿದೇಕನಾಡಪಲವಂದನವಿಬಿಂಬಿಗ
 41 ಕ್ಷೃಣೋಮರುಳಾಗಿದೇವರಿಂದವರಂಮತಿಗಿಟ್ಟಿನಿನ್ನ ನೇಕಮ್ಮ ತೋಳಿಳಿತವೆಪ್ಪಭವಕಾನನದೊಳ್ವರವಾತ್ಮರೊಪ
 42 ನಂಗೊಮ್ಮಟದೇವನನೆನೆಯನಿಗುನಿಜಾತಿಜನಾದಿಬುಟಮಂ || ನಮ್ಮದವಾಗಲಾಗಕೊಲಿಯುಂ
 43 ಪುನಿಯಂಕಳವುಂಪರಾಂಗನಾಗಮ್ಮತಿಯುಂಪರಿಗ್ರಹವಕಾಂಕ್ಷೆಯುಮೆಂಬವಟುಂದಮಾದೊಡೆಂದುಮ್ಮ
 44 ನುಜಂಗತತ್ವದಾಪತ್ರೆಯಕೇಡಿತುಂಮುತೋಳ್ತದೊಳೊಮ್ಮಟದೇವನಿದ್ದುಸಲಿಸಾಜುವಪ್ರೇಲಿಸಿದ್ದು
 45 ನೀಕ್ಷಿಸ್ತ || ಎಮ್ಮುವನೀವಸನ್ನನುಮನಿದುವುಮಂನನೆವಿಲ್ಲುಮಂಟುಮಂಕೆಮ್ಮಗನಾಥಮೂಢಮನೆ
 46 ವಾಡಿಬಿಸುಟ್ಟುತಕ್ಕ ಪೂಣ್ಣುನಂದಿವಿಗಿಲಪ್ಪುದೇವಡೆವುದೆಂತಿಮುಗ್ಗುಂಪಟ್ಟನಾದಮನೊಮ್ಮ
 47 ಟದೇವನಿನ್ನ ಕಿವಿಗಯ್ಯವೆನ್ನಿ ಪೋರೊನಿಕ್ಕುಪರ || ಎಮ್ಮನಿವೇಕೋಂಬಿಸುಟಿಯಂದೇಯುಂ
 48 ಲತಿಕಾಂಗಿಯುಕ್ತಳುಂಪತ್ರಳಿಂಬೆಂಬುದುಟಿಗಿಡುಪ್ಪಿದೊಂಬನಮಂಪವ್ಲಿಪ್ಪತ್ತು ಮ್ಮರಿದೊತ್ತಿ ತಳ್ತಲತಿಕಾ
 49 ಯಮೊಪ್ಪತಪೋನಿಯೋಗದೊಳೊಮ್ಮಟದೇವನಿದ್ದುಸಲಿಸಾಜುವಪ್ರೇಲಿಸಿದ್ದು || ತಮ್ಮ
 50 ನೆಪೋದರನ್ನ ನುಜರ್ದಿರಾಮುದ್ಧುತಕ್ಕ ನೀನುಮಿಂತಮ್ಮದಕ್ಕ ಪೋದೊಡೆನಗೀನಿವೊಪ್ಪದಾಪಕ
 51 ನುತ್ತು ಮುಣ್ಣುಂಮವಮಿಳ್ಳು ಮನ್ನು ಮಗಿಯುಂಬಿಗೊಳೊಡೆದಿಟ್ಟಿಗೊಂಬೊಳೊಮ್ಮಟದೇವನಿದ್ದುತವೆನಂ
 52 ದವಾಮುಳ್ಳುಪಕ್ಕುಗೊಂಬುಂ || ನಮ್ಮಡಿಯನ್ನ ಧಾತ್ರಿಯೊಳಗಿದ್ದ ಪುಪ್ಪೆಯವೊಡಧಾತ್ರಿಯಮ್ಮ
 53 ದುಮೆನ್ನ ದುಂಬಿಗಿಟ್ಟುಡುಪ್ಪದೊಡವುಟ್ಟಿಬೋಧವೀರ್ಯುಮ್ಮತಿತಾತ್ವಧವ್ಯಮುಭೃತ್ಪ್ರಿಯಗಂಬಿಸಿಜಾ
 54 ಗ್ರದೊತ್ತಿಯಂಗೊಮ್ಮಟದೇವನುಂನುಪಮಾನಕಪುನುಮನೆಯ್ತೊಟ್ಟಿದ್ದು || ತಮ್ಮತರಾಸ್ತಿಗ್ಗ ಕೂತಪ
 55 ಸ್ತಿವೀಳ್ಳು ಬುಂಗನಗತಂತಮ್ಮಕಿರಿದಮಾನೆಗಿಳ್ಳನೃತರಾಪ್ತರಶ್ವತ್ತ ಕಂಕಮ್ಮದಿಯೊಜನವೆವಂ
 56 ವಲಂಸ್ಸವಾಕ್ಷಯುಬಾಪ್ಪುತುಂವೊಮ್ಮಟದೇವನೀಂತರಮಾನಾಂತದೇರಕ್ಕುಮದೊಪ್ಪವೇ || ನ
 57 ಮ್ಪನಮನಿಜಾತ್ಯವೊಳಕಂಟವನಾಗಿಡೆವೋತನೀಯಮುಖ್ಯವ್ವುಡೆದೊಡಿದೊಳಫಿನಫಾತೆಲಂಬಲದ್ವ
 58 ಕ್ಕುಬೋಧಸಾಪ್ಪುಮ್ಪುಟದಾನ್ವಿತನೆಗಳವತ್ತಿ ಸಿಮತ್ತ ಮುಘಾತಿಘಾತದಿಂಗೊಮ್ಮಟದೇವನುಗ್ಗಿಗದಮಂ
 59 ಪಡೆದೊನಿವಯನುಖ್ಯಮಂ || ಕಮ್ಮಿಡವಪ್ಪಕಾಡಪೋನಪಾಗಿನಿಟ್ಟಿ ಸಿಮಾಡೆದವ್ವಮಂಸಮ್ಮದಿಂದ
 60 ನೋಡಿಭವವಾಕ್ಯತಿಯಂಬಿಗೊಂಡುಬಿಲ್ಲದಾಂಗಿಮನವೊಟ್ಟುಕೀರ್ತಿಪವರೊಕ್ಕತಕ್ಕುರೊಕ್ಕಶ್ವನಂ
 61 ದಿಂಗೊಮ್ಮಟದೇವನಿನ್ನ ನಜಿದಿಟ್ಟು ಸುತಿರ್ಪವರೊಕ್ಕ ತಾತ್ಕರೋ || ಕುನುನೂಸ್ತಂಃ ಮನುಮುಪ್ಪದಮಟ
 62 ಲಿಯನುಂಟಿದ್ದೊಡೆಂದುನ್ನ ತನ್ನೊಳ ವಸುಧಾನಾನಾಜ್ಞಯುಕ್ತಂಭರತಕವಿಮುಕ್ತಂವಧಾಗಾ
 63 ಸ್ತ್ರಮುಗ್ರಾಶುಸಮಂತನ್ನು ದೈದೋದ್ದುಗಡಮನೊಳೊಡಂಬಿಟ್ಟವಂದಮು ಸಾಮಾನ್ಯಸುಬಾತ್ಯಂದೀಕ್ಷೆಯಂ
 64 ಬಾಹುಬಲೇಕದನಮ್ಮನ್ನ ರೇನಂದೊಮ್ಮಾ 5 || ಮನದಿಂನುಡಿಯೊತನುವಿದನನುಮುನ್ನೆಂ
 65 ಏದಫಮನಲಜಿವನೊಬೀಮನದಿದವೊಪ್ಪದೊಮ್ಮಟದೇವನುಂಟಿವನುಂಟಿಯುಗಡನುಜನೋತ್ತಂಸಂ ||
 66 ಸುಜನ್ಮವ್ಯವೃತ್ತವಗವಜಸ್ತಮುತ್ತಂಸಮಪ್ಪಪುರುಳಿಂದೊಪ್ಪಂಸುಜನೋತ್ತಂಸನೆನ್ನಂಸುಜನುಗ್ಗತ್ತಂ
 67 ಸಮೆಂಬಪ್ಪದಾಳಿಂಬಿನಂ || ಈಜಿನನುತಿಣಸನಮಂಪ್ರೀಜಿನಕನನವಿದಂವಿನಿಮ್ಮಿಸಿವಂವಿದ್ಯಾಜಿ
 68 ತವ್ವಜಿನಂಸುಕವಿಸದೊಜನುತಂವಿರದೀತ್ತಿ ಸುಜನೋತ್ತಂಸಂ ||
 69 ವರಸ್ಯದ್ಯಂತಿಕಚ್ಚೇಕ್ಲದನಯ್ತಿ ಪ್ರವ್ರತ್ತೇದ್ರೈಪ್ಯಂನಿಜಾತಿಪ್ರಾತನಧ್ಯಾತ್ಮಕಳಾಧರನುಪ್ಪಳೇತ್ತಿ ಬಾಳ
 70 ತಂದ್ರಮುನೀದ್ರಂ || ತಮ್ಮನಿನಿಯೋಗದಿ || ಪೊಡವಿಗೊಂದೊಮ್ಮಟದೇವನಿದ್ದುಸಲಿಸಾಜುವಪ್ರೇಲಿಸಿದ್ದು
 71 ಬುಪ್ಪನೆಂದನಿವೊಪ್ಪುಪದಿತಿತೊಟ್ಟ ವೇಲ್ಲ ವಂಕಡಯೊಂದಂಬಲಂಕವಡಮಯ್ಯನದೇವನಿತ್ತಿಯಿಂದ
 72 ಜಗಿಣಿಯರುದ್ರನುಪರದವೊಡೆದಂವಿಳಸತಪ್ರತಿಜ್ಞಯಂ ||

ಅದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿಂ ಶ್ರೀಪತಂಗುಲತಿರ್ಥದಗೋಂ
- ²ಮುಟದೇವರಸುತ್ತಾಲಯ
- ³ದೊಳುವಡ್ಡಬ್ಬವಹೂವೊ
- ⁴ಸಳಯವಸವಿಸೆಟ್ಟಯ
- ⁵ರುತಾವುಮಾಡಿಸಿವತು
- ⁶ವ್ಯಾಂಸತಿರ್ಥಕರಅಪ್ಪವಿಧಾಚ್ಚ
- ⁷ನೆಗಮೊಸಳೆಯನಕರಂಗಳು
- ⁸ವರಿಸೆಬುಧಿಯಾಗಿಹೊಡುವ
- ⁹ಪಡಿನೇಮಿಸೆಟ್ಟಬಸವಿಸೆಟ್ಟಪಳ
- ¹⁰ಗಂಗರಮುರದೇವಚಿಕ್ಕಮುದಿಪೂ
- ¹¹ದಮ್ಮಿಸೆಟ್ಟಪಳಸೆಟ್ಟಸೆಟ್ಟಬೀಬಿನ
- ¹²ಪ್ಪಳಗಿಸೆಟ್ಟಪ್ಪಳಯಮಸೆ
- ¹³ಪ್ಪಳಬಿದಿಯಮಸೆಟ್ಟಪಳಮಸ
- ¹⁴ದೇವಸೆಟ್ಟರಟ್ಟಸೆಟ್ಟಪೂಪರಿಸಸೆ
- ¹⁵ಪ್ಪಳಬಿದಿಸೆಟ್ಟರಟ್ಟಪಳಮಾ
- ¹⁶ರಗೋಸೆಟ್ಟಹೊಯ್ಸಳಸೆಟ್ಟ
- ¹⁷ಪೂನಂಬದೇವಸೆಟ್ಟಪಳಸೆಟ್ಟ
- ¹⁸ಸೆಟ್ಟಪಳಪ್ಪಳಸೆಟ್ಟಪಳಪೂ
- ¹⁹ಪರಿಸೆಟ್ಟಪಳಪಟ್ಟಪೂಮಿಟಂ
- ²⁰ಸೆಟ್ಟಪೂಸೆಟ್ಟಪಳಮದೇ
- ²¹ವಸೆಟ್ಟಗೋವಿಸೆಟ್ಟಪೂಪಪ್ಪಳಸೆಟ್ಟ
- ²²ಮೂಸೆಟ್ಟಪೂಮೂರಂಡಿಸೆಟ್ಟಮ
- ²³ದದೇವಸೆಟ್ಟಪೂಪ್ಪಳಸೆಟ್ಟಪೂರಿ
- ²⁴ಸೆಟ್ಟಪೂಸೂವಿಸೆಟ್ಟಮಟ್ಟಸೆಟ್ಟಪೂ
- ²⁵ಪೂವಸೆಟ್ಟಪೂಪಿಸೆಟ್ಟಪೂ
- ²⁶ಬಮೂಂಡಿಸೂಪ್ಪಳಯಪಗಕೂ
- ²⁷ತೈಯ್ಯಪೂಮಸೂಸೆಟ್ಟಕೂತಿ
- ²⁸ಸೆಟ್ಟಪೂವಿಸೆಟ್ಟಪಳಪಟ್ಟಸೆಟ್ಟ
- ²⁹ಬಸವಿಸೆಟ್ಟಪೂಮಟ್ಟಸೆಟ್ಟಪೂಮ
- ³⁰ದದೇವಬಯರಪೂಬಮ್ಮಯಮಸ
- ³¹ಪೂಪಕಳಯಗೂಡೆಯಪೂ
- ³²ಗಪ್ಪಳಪೂಮಿಮದವೆಗಸೆ

33. ಪಟ್ಟಪೂಮಾಃ ಸತ್ಯಪಾಲನಾಃ ಸತ್ಯಪ
 34. ಮಹೋಪಾಸತ್ಯಪಾಲನಾಃ ಸತ್ಯಪೂಮಃ
 35. ಗಿರೀಶ್ವರಃ ಸತ್ಯಪಾಲನಾಃ ಸತ್ಯಪೂಮಃ
 36. ಮಾಃ ಸತ್ಯಪಾಲನಾಃ ಸತ್ಯಪೂಮಃ
 37. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ
 38. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ
 39. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ
 40. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ
 41. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ
 42. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ
 43. ಶ್ರೀಶೈಲಃ ಸತ್ಯಪೂಮಃ

87

ಅದೇ ಕಲ್ಲಿನ ಪುರ್ವಭಾಗದಲ್ಲಿ.

- 1 ಕ್ರೀಡಿಸುವ ಸತ್ಪ್ರಿಯು ತೀರ್ಥ ಕರಕ
- 2 ವ್ಯವಿಧಾಚ್ಛೇದನಗಮನನಯನ
- 3 ಕರವರನನಿಬಂಧಯಾಗಿ
- 4 ಚಳುಂಡೆ ಮಹಾಕ್ಷಣಿ ಕಿರಿಯಚಳುಂ
- 5 ಡೆಯವ ಮಹದೇವನ ಸತ್ಪ್ರಕಂಬಿ
- 6 ಸತ್ಪ್ರಪಣಗುಣಮಸತ್ಪ್ರಪಾರಸ
- 7 ಟ್ಪಪಣಪೋಕಿಸತ್ಪ್ರಪೂ ಸತ್ಪ್ರಪಣ
- 8 ಮಾಟಿಸತ್ಪ್ರಕೂನ್ನ ಸತ್ಪ್ರಸುಗ್ರ ಸತ್ಪ್ರಪಣ
- 9 ಮೂಕಿಸತ್ಪ್ರಪಣಾಮಿಸತ್ಪ್ರಪೂಬಿ
- 10 ಸತ್ಪ್ರಪಣಮಂದಿಸತ್ಪ್ರಪಣವಿಸತ್ಪ್ರಪಣ
- 11 ಮಲ್ಲಿಸತ್ಪ್ರಗುಣ ಸತ್ಪ್ರಪಿಕ್ಕ ಮಲ್ಲಿಸತ್ಪ್ರಪೂ
- 12 ಮಸಣಿಸತ್ಪ್ರಪೂಬಿಸತ್ಪ್ರಪೂಚಿಪ
- 13 ಟ್ಪಪೂಲಗಿಯಮಾರಿಸತ್ಪ್ರಪೂವಿದಿನ
- 14 ಟ್ಪಪೂಕೂಲ ಸತ್ಪ್ರಪಿಕ್ಕ ಮಾದಿದೂ
- 15 ಕೂರುಲಮ್ನ ಸತ್ಪ್ರಪೂವಿಸತ್ಪ್ರಪಣ
- 16 ಮಲ್ಲಿಸತ್ಪ್ರಪೂಬಿಸತ್ಪ್ರಕಾಣಿಸತ್ಪ್ರಪೂ
- 17 ಮಣಿಗಣಮಾಟಿಸತ್ಪ್ರಸತ್ಪ್ರಯ
- 18 ಪಾಪತರಣಿಯೂ ಪಂದೆಯರೆ
- 19 ಗಗನವಂಚಾಪಂದೆಯರಾಮೆಯ
- 20 ಮುಕ್ತಿಯುಚ್ಛೇದನಮೂಕಣಿಗಿಂಪ
- 21 ಸತ್ಪ್ರಯಾಣಮಾಟಿದುಮಾರೆಯ

- 1 ನಳನವತ್ಸರದ ಉತ್ತರ ರಾಯಾಣಂ
- 2 ಕ್ರಾಂತಿ ಯಲಖ್ಯೇಮನ್ಯು ಹಂಪನಾ ನಿ
- 3 ವಿಜಯಾಣನವರೈಯುಚಿಕ್ಕ ವನ
- 4 ದುಕ್ಕಣ್ಣ ಶ್ರೀಗೊಮ್ಮ ಟ್ಟೇವರನೊ
- 5 ಕ್ಷಣ್ಣನೊಂಪಾಸಿಗುಂವಿಗೆ
- 6 ಶ್ರೀಮನ್ಯು ಹಂಮಂಡಲಾಚಾರ್ಯರು
- 7 ಕೆಂದ್ರವ್ಯವರೈವೇ ಕೈಯಲವನಾಂ
- 8 ಗೊಂಡುಗಂಗವಂದ್ರದಲಗದ್ದೆಸಂ
- 9 ಹದ್ದಲಕಂಠಾಂನಕುಳಿಕೊಂಡು
- 10 ಕೊಟ್ಟವತ್ತಿ ಮೂಗಲವನಾ ಶ್ರೀ.

- 1 ಕಾಳಿಯು - ಸಂವತ್ಸರದ
- 2 ಕಾತ್ಯಕ ಶರದ್ ಪೂರ್ಣಿಮಾ ಮೃತದೇ
- 3 ವರದಾಕ್ಷರ ನೆಗೆದುವಿನವಳಿ
- 4 ಕ್ರಿಯಾಸ್ಥಾಪನಾಂಡಲಾಕ್ಷರದ
- 5 ಪೂನುನಯಕ್ತಿರ್ದೇವರೇಶ್ವರಿ
- 6 ರೇಖಾದ್ರವ್ಯಭವೇನರಕಯಲಯ
- 7 ಗಳಿಸಿದಕಳಿಸಬೇಡುನೋವು
- 8 ಮನುಗದ್ದೆ ದೇವಲಗಿಣಿ
- 9 ಯುದ್ಧ ಕೋಣಗಂಗನಮದ್ರ
- 10 ದಕ್ಷಿಣೇಶ್ವರನು ಕಲಿಕೋಣಿಯು
- 11 ಲುಗುಳಿಯಕುಮಾರೇ
- 12 ಗದ್ಯಲಯದವನದ್ದು
- 13 ಅಕಲನೇವು.

ದ್ವಾರವಾಲಕರ ಬಾಗಿಲ ಪೂರ್ವಭಾಗದಲ್ಲಿ,

ಶ್ರೀಮತ್ಪರಮಹಂಸೋರಸ್ಯಾಧ್ಯಾತ್ಮವೇಶ್ವರಾಃ ಛಾನಂ | ಜಿಯಾತ್ಕ್ರಿಯೇಶ್ವರಾಃ ಸ್ಯಾತ್ಕೃಷ್ಣಾನಂ
ಜಿನಾಃ ಸನಂ || ಛದ್ರಮಗ್ನು ಜಿನಾಃ ಸನಾಯಮಃ ಪದ್ಯಕಂಠ್ಯತಿದಿಧಾ

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[illegible]

91

ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನ ರತ್ನಶ್ರೀಃ || ಪಂಚಶತೀತ್ಯಾದಿಸಮಸ್ತ ಮೋಕ್ಷಕೃತ್ಪುನಃ || ಗ್ರೇಹಮುಖೇವರಮಾಂಶ್ಯದಃ ||
 ಮೌವರ್ಜನಿಬಂಧಿಸೂಗಿಹೂವಿಸವದಿಗುಣಾತಿವವಕ್ತೃತೂಲೀತಾಂಕುರದಕ್ತೃವೀನಾಯಿದವಾಂಶ್ಯಾಕ್ಶಕಾ ||
 ಶಿರಃಪರಂಸಲಿಸುವರು || ಮಂಗಳಮಠಾ || ಶ್ರೀಶ್ರೀ ||

92

[illegible]

93

1 ಸ್ವಸ್ತಿ : ಭವ
 2 ಸಂವತ್ಸರದ ಭಾವ
 3 ಐದರುಕೃಪಾರ
 4 ದಂದು ಶ್ರೀಗೃಹಮುಖವೇ
 5 ಮಂಜೀಷ್ವರನೇ ತೃಪ್ತಕರ
 6 ಗಮನಿಸಬಹುದು
 7 ಐದನು ಶಿಷ್ಯಮನು
 8 ಐದನು ಶಿಷ್ಯಮನು

- ⁹ರಕದೇವತಗುಡ್ಡ
¹⁰ಶ್ಲಯ್ಯನು ಅಕ್ಷ
¹¹ಯಭಂಡರವಾಗಿಕೊ
¹²ಟ್ಟಿಗೆ ೧ ೨ ೩ ಯಾ
¹³ಮುಯಾದಿಯು
¹⁴ಲುಕುವದೆಯು
¹⁵ಸುಗಮವ್ಯನಾಕು
¹⁶ವರುಮಂಗಳ
¹⁷ಮಹಾ || ೨ || ೨ ||

- ¹ಸ್ವಪ್ರೀತಿ
²ವಸಂವತ್ಸರದ
³ಪ್ರವೃತ್ತಿಗುಡ್ಡ ೫
⁴ಪ್ರೀತಿಗುಡ್ಡ
⁵ಮೃತದೇವತೆ
⁶ತಾಳ್ಮೆವೇಕಕ್ಕೆ ಶ್ರೀ
⁷ಪ್ರಭಾಕರ
⁸ಭಟ್ಟರಕದೇವರ
⁹ಗುಡ್ಡ ಅರಕನೂ
¹⁰ರಮೇಷವಸ
¹¹ಟ್ಟಿಗೆ ೨ ರೂಪಾಯಿ
¹²ನಯಕ್ಕೆ ಅಕ್ಷ
¹³ಯಭಂಡರಕ್ಕೆ
¹⁴ಕೊಟ್ಟಿಗುಡ್ಡ
¹⁵ನವಾಲ್ಕು
¹⁶ಯಾಕೂ
¹⁷ನ್ನೆಗೆಟಮೃತ
¹⁸ಪಡೆಗಲ
¹⁹ಕಂದ್ರಾಕ್ಷನಿ
²⁰ತ್ಯದಡಿ ೨
²¹ಯಮಾ
²²ನಡಾಳನ
²³ದ್ವಿವನಯ ಯಾ
²⁴ಧರ್ಮಪವನ

²⁵ಶಿವನಕರಂ

²⁶ಗಳುಂಯೆಳ್ಳಯೆಂ

²⁷ಗಳುಂಯೆಳ್ಳಯೆಂ

²⁸ಕುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ||

95

¹ಜಲಸೂತನೊ

²ಯಿ ಸಟ್ಟಿಯಮ

³ಗಿಳಿ ಸಟ್ಟಿಯಮ

⁴ಗೊಂ ಮಟ್ಟಿದೇವರಲ್ಲಿಗೆ

⁵ನಿತ್ಯ ಪಡಿಮುಖ

⁶ವೊನೆಯಾಂನೊ

⁷ಭೀಷ್ಮ ಕೃಷ್ಣ ಕೂಟ್ಟಿಗ

⁸ಅಯ್ಯೋನ ಪಡಿಗೆ

⁹ಪಾಲನೆಯೊ

¹⁰ವರಮಾನಕನೊ

¹¹ರಸದೊಂನೊ

¹²ಜಂಧ್ರ ಕೃಷ್ಣತಾರ

¹³ಕುಮಂಗಳಮಹಾ ಶ್ರೀ ||

96

¹ಶ್ರೀಮತ್ಪರಮಗಂ

²ಭೀಷ್ಮ ಕೃಷ್ಣತಾರ

³ಭಲಾಂಭನಂ | ಜೀಯಾ

⁴ಶ್ರೀಮತ್ಪರಮಗಂ

⁵ಪರಮಾನಂದನಂ ||

⁶ಶ್ರೀಮತ್ಪರಮಗಂ

⁷ಕೃಷ್ಣತಾರ

⁸ಭೀಷ್ಮ ಕೃಷ್ಣತಾರ

⁹ಪರಮಾನಂದನಂ

¹⁰ಶ್ರೀಮತ್ಪರಮಗಂ

¹¹ಪರಮಾನಂದನಂ

¹²ಪರಮಾನಂದನಂ

¹³ಶ್ರೀಮತ್ಪರಮಗಂ

¹⁴ಶ್ರೀಮತ್ಪರಮಗಂ

¹⁵ನೆಯ ಶ್ರೀಮತ್ಪರಮಗಂ

- 16 ಸಂವತ್ಸರದ ಪ್ರವ
- 17 ಉಬ್ಬಿ ೧೫ ಅದಿ
- 18 ವಾರದಲ್ಲು ಕ್ರೀಮ್
- 19 ಮಡುಮಂಡಲಾಚಾ
- 20 ಯ್ಯಾರುನದುಕೀರ್ತಿರೇ
- 21 ವರದಿಪ್ರಕಾಶಂವ್ರ
- 22 ಭದ್ರೇವರಕಯ್ಯಲಾಚಾ
- 23 ನ್ನೇಚೆಗಿಜಿಯ
- 24 ಮೂದಯ್ಯನಮಗೆ ಸಂ
- 25 ಮುದೇವನಸಂಗಿಪಟ್ಟ
- 26 ದುರಮಗಪೊಂಮಂ
- 27 ಉ ಅಗ್ಗ ಪಸೆಟ್ಟಿದುರ
- 28 ಮಕ್ಕಳಂದೋರಯ
- 29 ಚವ್ವೆತಯ್ಯನವರು
- 30 ಕ್ರೀಡಾಂಮುಟದೇವ
- 31 ರಾಮೃತ ಪಡಿಗೆಮ
- 32 ತ್ರಿಮುಕೇಶಿಪಸಟ್ಟ
- 33 ಕಲ್ಲೀಮಾಪುರಿ
- 34 ಯಾದೇಯೋಳಗದಗದ್ದೆ
- 35 ಸುತ್ತಲಯವಕತು
- 36 ಸ್ವೀಕರತೀರ್ಥಕರಲವೃ
- 37 ತಪಡಿಗೆಕೊಟ್ಟನೊ
- 38 ದಲೇರಿಯಗದ್ದೆ ಸಲಿಗೆ
- 39 ವೈಂದೂಸಹಿತ ಸರ್ವ
- 40 ಉಧಪರಹಾರವಾಗಿ
- 41 ಧಾರಾಪೂರ್ವಕಂಮಾ
- 42 ದೀಕ್ಷಾಪೂಜಂವ್ರಾಕ್ಕ್
- 43 ಕಾರುಖರಂಸಪ್ಪಂತಾ
- 44 ಗಿಕ್ಕೊಟ್ಟದತ್ತಿಮಂಗಳ
- 45 ಮುಖಾ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ ||

- 1 ಸ್ವಸ್ತಿ ಕ್ರೀಡಾಪಸಂವ
- 2 ಶ್ವರಧಾಪ್ರಪವಳು
- 3 ಧ್ವ ೫ ಅದಿವಾರದಲ್ಲು

- ⁴ಶ್ರೀಗೊಮ್ಮಟದೇವರ
⁵ನಿತ್ಯಾಭಿಷೇಕಕ್ಕೆ ಆ
⁶ಮೃತರಡಿಗ್ಗಿಪ್ರಭುಹಂದ್ರ
⁷ಭಟ್ಟರಕದೇವರಗುಡ್ಡ
⁸ಗೋರಸವೈಯಗೋವಿಂದಸೆಟ್ಟಯ
⁹ಮೊಮ್ಮಗ ಆದಿಯೋಲಕ್ಷ
¹⁰ದುರ್ಭಂಡಾರವಾಗಿಯೆ
¹¹ರಸಿದಗದ್ಯಾಣ ನಾಲ್ಕು
¹²ಶಿರಗಲಿಗೆ ರೂಂ
¹³ಗಯಾಗಬಿಡಿಅಬಿಡಿ
¹⁴ಯಲಿ ನಿತ್ಯಾಭಿ
¹⁵ವೇಕಕ್ಕೆ ವೃತ್ತಾಂತನಡ
¹⁶ಸುವರಯೋವಾಶಿಂಗಿವಾ
¹⁷ನಿಕ್ಕನಕರಗಲವ
¹⁸ಶೈಯವಡಯರುಅಚಂದ್ರಾಕ್ಷ ತಾ
¹⁹ರಂಬರಂಸ್ವಂತಾಗಿನಡ
²⁰ಸುವರು || ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

98

ಅಪ್ಪದಿಕ್ಕಾಲಕರ ಮುಂಟವದ ಕಂಬದಲ್ಲಿ.

(೧ನೇ ಮುಖ.)

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನ
²ಶಿಖ ವರೂಪ ಗೌರನೆಯ ಸುವರ್ತಮಾ
³ನಕ್ಷತ್ರ ಸುಖ ವೈದ್ಯನುನು ಸಂವತ್ಸರವ ಛಾ
⁴ಬ್ಬಣ ಬಿ ೫ ಭಾನುವಾರವಲ ಕಾಸ್ಯ
⁵ಬಗೋತ್ತೇಅಸುನುಸೂಕ್ತೀ ವೃ
⁶ಪುಷ್ಯ ಪ್ರವರೇ ಪ್ರಭವಾನುಮೋಗಿ ಶಾ
⁷ಶಾಯಾಂ ಶ್ರೀ ಬಾವುಡದಾಜ ವಂಶ
⁸ಸ್ಥರಾಜ ಬಿಕ್ಕೇ ಅನಂತರಾಜ್ಯ ಅರಸಿ
⁹ನವರ ಪ್ರಸಾತ್ರ ತೋಟವೇವರಾಜ್ಯ
¹⁰ಅರಸಿನವರ ಪಾತ್ರ ಸತ್ಯಮಂಗಳವ
¹¹ಚಲುವೈ ಅರಸಿನವರ ಪುತ್ರ ಶ್ರೀಮನ
¹²ಮುಖಸೂರಪುರಮಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣ
¹³ರಾಜ ವಡೆಯರವರ ಸಮ್ಮುಖದಲ್ಲಿ ಬಾ
¹⁴ರಗಾಢು ಕಂಡುಬಾರ ಸವಾರ ಕಚೇರಿ

(೨ನೇ ಮುಖ.)

- ¹ಯಿಬಾಕೆ ಖತ್ತ್ವ ಬೇವರಾಜ್ಯಾಚರಿಸ
- ²ವರುಕ್ರೀಗೊಂಮುಟೀಶ್ವರ ಸ್ವಾಮಿಯವ
- ³ರ ಮಸ್ತಕಾಭಿಷೇಕ ಪೂಜೋತ್ಸ
- ⁴ವ ದಿವಸ ಸ್ವರ್ಗಸ್ಥರಾದ್ದಕ್ಕೆ ಶ್ರೀಪುರಂದಿಂ
- ⁵ದ ವರ್ಧಪ್ರತಿವರ್ಧದಲ್ಲೊ ಶ್ರೀ ಗೊಂಮು
- ⁶ಟೀಶ್ವರ ಸ್ವಾಮಿಯವರಗೆ ಪಾದಪೂಜೆ
- ⁷ಮುಂತಾದ ಸೇವಾತ್ಮಕ ನಡೆಯುವದಾ
- ⁸ಗೆ ಯಿವರ ಪುತ್ರರಾದ ಪುಟ್ಟದೇವರಾ
- ⁹ಜ್ಯಾಚರಿಸವರು ೧೦೦ ನೂರುವರ
- ¹⁰ಜಾಹಿರಿಸುವ ಪುದುವಟ್ಟಿನ ಸೇವೆ
- ¹¹ಗೆ ಭದ್ರಂ ಭೂಯಾದ್ವರ್ಧತಂ ಜಿನ
- ¹²ಶಾಸನಂ || ೨೫ ||

99

೨ನೇ ಕಂಬದ ದಕ್ಷಿಣಮುಖದಲ್ಲೆ.

- ¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯದಾವೋ
- ²ಘರಾಂಭನಂ | ಜೀಯಾತ್ಮ್ಯಲೋಕ್ಯನಾಥಸ್ಯ
- ³ಶಾಸನಂಜಿನಶಾಸನಂ || ಸಖವರ್ಷಸಾ
- ⁴ವಿರವ ೧೮೫೮ತನೆಯ ವಿಳಂಬಿ ಸಂವತ್ಸ
- ⁵ರದ ಮೂಘಶುಭ ಗ್ರಯಬು ಗೆರಸೂವೈಯ
- ⁶ಶಪುಡಿಸಿಟ್ಟರು ಅಗಣಬೊಂಮದ್ಭಾವಮುಗಕಂಫ
- ⁷ದ್ವಯನು ತನ್ನ ಜೇತ್ರ ಅಡಹುಗಿರಾಗಿ ಚ
- ⁸ಪುಡಿಪಟ್ಟರು ಅಡನುಬಿಡಿಸಿಕೊಟ್ಟಿದ
- ⁹ಕ್ಕೆ ಪೊಂದತಂಡಕ್ಕೆ ಆಹಾರದಾತತ್ಯಾಗದ
- ¹⁰ಪ್ರಪ್ತನ ಮುಂದಣಿ ಕುವ್ವಿನ ತೋಟವೊಂ
- ¹¹ದು ದಡಿ ಅಕ್ಕಿ ಬತ್ತತಪುಂಜ ಇವ್ವನು ಆ
- ¹²ಚಂದ್ರಾಕ್ಷ ಸ್ಥಾಯಿಯಾಗಿ ನಾವು ನಡೆಸ
- ¹³ಖಡನುಮಂಗಮು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

100

ಅದೇ ಕಂಬದ ಪಶ್ಚಿಮ ಮುಖದಲ್ಲೆ.

- ¹ತತ್ಸಂವತ್ಸರದಲು ಗೆರಸೂವೈಯಾಡಿ
- ²ಸಿಟ್ಟುಗಿದೊಡದೇವದ್ಭಗ ಮುಗ ಬಿಕ್ಕ
- ³ನು ಕೊಟ್ಟ ಭಾರ್ಯ ಸಾಧನ ನಮಗೆ ಅನುಮ

1 ತನ್ನಂವತ್ಸರದಲಾಗಿರನೊಪ್ಪಿಯುತ
 2 ಪುಡಿಸಿಟ್ಟರಾಗಿಗಳಮಗಪೂಂಮು
 3 ಣನುಕೊಟ್ಟಧಮ್ಮಣಾಸನನವಮಿಜನು
 4 ವತ್ಸರಲರಾಗಿನೀವುನಮಗಪರಿಪರಿ
 5 ಕೊಟ್ಟದಕ್ಕೆ ವರ್ಷಗಕ್ಕೆ ಆಟಿಂಗಿಳುಪದ್ಯುಳ್ಳ
 6 ತರಗತೆಂದಕ್ಕೆ ಆಡಾರದಾನವನುಆತೆಂ
 7 ದ್ರಾರ್ಕ್ಯಸ್ಯಾಯಾಗಿರನೊಪ್ಪಿಯುತ ಮಂ
 8 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

1 ತತ್ಸಂವತ್ಸರದಬುಧಿರಸೋಽಪ್ಯಯತೆ
 2 ಪುಡಿಗಟ್ಟುರಿಡುವಿನಹಂವದ್ಯುನುಕೋ
 3 ಟ್ಟಧಮ್ಮ ಸಾದನದಸಂಖಂಧನಂವಕ್ಷೇ
 4 ತ್ರಪುಲಹದಾಗಿದಾಗಿನೀವುಲಕ್ಷೇತ್ರವನು
 5 ಬಿಡಿಸಿಕೋ ||

- 1 ಸಖವರವು ಪಂಚೋದನೆಯು
- 2 ಕುಳ ಸಂವತ್ಸರದವಯಿಹಾ
- 3 ಖಿಲಗಂಬೂಮಂಡಲೇಶ್ವ
- 4 ರಕುಲೋತ್ಪಂಚಕುಲಾಳ
- 5 ಮಹದೇವಮಹೀಪಾಲನ
- 6 ಪ್ರಧಾನೋಮಹೀಶೇಶವನಾ
- 7 ಭರವಪ್ರಕಾಶಕುಲವಿತ್ತಂದೆ
- 8 ನಭಮ್ಮ ಸಹಾಯಪ್ರತಿಪಾಲ
- 9 ಕರಹವಿಂಮ್ಯೂಮಂತ್ರಿನ
- 10 ದೋರರಹನಮ್ಯಾಳಕುಲಾ

- ¹¹ ಮೇಲಿಹಂಸಂ ಮರನನ
¹² ನಂಬಾಯದಪ್ಪಣದಪ್ರಾಪಕಭ
¹³ ವ್ಯಜನಗಳಿಗೋಪ್ಪಿಸನಾ
¹⁴ ಯ ಶ್ರೀಗುಂಮಟಿಸ್ವಾಮಿಯ
¹⁵ ಬೆಳ್ಳನಾಡವಜೀರ್ಣೋದ್ಧಾ
¹⁶ ರವಮಾಡಿಸಿದರು ಶ್ರೀ ||

104

ಸುತ್ತಾಲಯದ ವೇದನೆಯ ಮಂಟಪದಲ್ಲಿ ಕೂಪ್ರಾಂಡಿನೀ ಪೀಠದಲ್ಲಿ.

- ¹ ಶ್ರೀನಮಸೀತ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿ
² ಗಳಿಪೈರುಶ್ರೀಬಾಳಚಂದ್ರದೇವರ
³ ಗುಡ ಕೀತಿಸೆಟ್ಟಿಯದುಗುಬಮ್ಮನೆ
⁴ ಟ್ಟಮಾಡಿಸಿದರು ಶ್ರೀದೇವತಿಯಂ ||

105

ಸಿದ್ಧರಬ್ಬಿಯಲ್ಲಿ ಉತ್ತರಕಡೆ.

(೧ನೇ ಮುಖ.)

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯಾದಾಮೋಘಲಂಘನಂಜೇಯಾತ್ಮೈ
² ಲೋಕೈನಾಥಸ್ಯಾಭಿನವನಂಜನಕಾನಂ || ಶ್ರೀನಾಭೇಯೋಜಿತಕಂಭವನಮಿ
³ ವಿಮಲಸ್ಯಾವ್ರತಾನಂತಧಮ್ಮಾಕ್ಷಂದ್ರಾಂಕಶಾಂತಿಕುಂಭಸ್ಯಸುಮತಿಮಿವಿಧಿ
⁴ ಶ್ರೀತಳೋಮಸುಪ್ತಜ್ಯೋತಿಃ | ಮಲ್ಲಿಕಾರ್ಜುನಸ್ಯ ಪಾಶೋಪಲಬ್ಧರೂಪನಂದನಮಾಚ್ಯನೇಮೋಶ್ರೀ
⁵ ವಿರೇಶೋಪದೇವನಾಭವಿದದತುಜಿತುರ್ವಿಂಶತಿಮೃತ್ಯುಂಗಲಂಕಾರಂ || ವೀರೋವಿಃಪಾಂವಿನತಾಯರಾ
⁶ ತೀತೀಶ್ರೀಲೋಕೈರಭಿವಕ್ಷ್ಯೋತೇಯಃ | ನಿರಸ್ತಕಮ್ಯಾಸಿನಿಬಿಲಾತ್ಫಲವೇದೀಪಾಯದಸಾಪ್ತಮ
⁷ ತೀರ್ಥನಾಥಃ || ತಸ್ಯಾಭವನ್ನಪಸೀರೇಜನಸ್ಯಸಿದ್ಧಾಂತಪ್ರದ್ಧಯೋಗೋಧರಾಃ | ಲರಂಜನಂಭಾಃ ||
⁸ ಯೇಧಾರಯಂತಿಕುಂಭದರ್ಶನೋಧವೃತ್ತಿಮಿಧ್ಯಾತ್ರಯಾದಮಗಾಂವಿನವಿವತ್ಪ್ರವಿಶ್ಯಾನ್ ||
⁹ ಇಂದ್ರಾಗ್ನಿಘೋತಿರಪಿಮಾಯುಘೋತಿರಕಂಪನೋಮಾಯ್ಯಾನುಧಮ್ಮಾಪುತ್ರಾಃ | ಮೃತ್ತೇಯಮಂ
¹⁰ ಪಾಪೈಶ್ಚನರಂಧವೇಲಪ್ರಭುಸಕಾಶ್ಚೇತಿದೇವಯಸಂಕ್ಷೇಪಃ || ಪೂರ್ವಾಕ್ಷಾನಿದಮಾದಿನೋವಧಿಜ್ಞಃ
¹¹ ಪೂರ್ವಪರ್ಯಾಯಕ್ಷಾನಿನಗೇವೈಕ್ರಿಯಕಾಂಕ್ಷಾಸಿಕ್ಷಕಯತೀನಕೈವಲ್ಯಭಾಜೋಪ್ಯಮೂನಿ |
¹² ಇತ್ಯುಕ್ತೈಃ ಸಂಮುನಿಧಿತ್ರಯೋತ್ತರನಿಜಾನಾಥಾಃ | ಕಾಯೈಕತೈರುದೋಸ್ತೈಕತಾಚಲೈರಮಿ
¹³ ತಾನಸ್ಮಿನ್ಮನಿತ್ಯಂಗಾನ್ || ಸಿದ್ಧಿಂಗತೇವೀರಜನೇನುಬದ್ಧಕೇವಲ್ಯಭಿವ್ಯಾಪ್ತಯುಪವಜಾತಾಃ | ಶ್ರೀ
¹⁴ ಗಾತವಸ್ತುಜನಧಮ್ಮಾಪಯೋಃಕೇವಲೇವೈತದಿಜಾನುಬದ್ಧಂ || ಜಾನಂತಿವಿಪ್ಲವಪರಾಜಿತ
¹⁵ ನಂದಿಮಿತ್ರೋಗೋಪದ್ಧಾನೇನುರುಣಾಸಹಭದ್ರಬಾಹುಃ | ಯೇಪಂಚೋಕೇವಲವದಪ್ಯುಖಿಲಂಕು
¹⁶ ಶೇನುಬದ್ಧತತೋಸ್ತುಮಮಧೀಶ್ವರಕೇವಲಿಭ್ಯಃ || ವಿದ್ಯಾಮವಾದದರ್ಶನೇಸ್ವಯಮಾಗತಾಭಿ
¹⁷ ವ್ಯವಸ್ಥಾಭಿರಾತ್ಮಜಾತಾದಮುರಾದಭಿಜ್ಞಃ | ಪೂರ್ವಾಕ್ಷಾನೀಯೇವಕವ್ಯರೂಪಿಧಾರಯಂತಿ

- 18 ತಾನನ್ನಿ ಮೃಗವನ್ನಿ ದಕಪೂರ್ವಧರಾನಿ ಸಮಸ್ತಾನಿ | ತೇಜೋಪ್ರಿಯಾಪ್ರೀತ್ಯಲಂಗದೇವಜಾಯಸ್ತುಭ
19 ಮೃಗವಿಜಯೋವಿಶಾಖಃ | ಶ್ರೀಬುದ್ಧಿಲೋವ್ಯಾಪ್ತತೀರ್ಥೇಣವಾಗ್ನಿವಿದ್ಧಾತ್ಮಕಾತ್ಮಕೈಶ್ವಭವಾನುಭವಃ |
20 ನಕ್ಷತ್ರಪ್ರಮಾಣಜಯಪಾಲಕಂ ಸಾತಾಯಾರ್ಯವಸಿಶ್ರೀಧರಮವೇಣಾಕೃತ್ | ಏಕಾದಾಂಗೀಧರಣೀ
21 ನರೂಪಾಯೇವಂಕತೇಮಿಹವ್ಯದಿವೇವನಂತು | ಅಚಾರಸಂಕ್ಷಾಂಭ್ಯತೋಽಪ್ರಮಾಣೇಲೋಹಸ್ತುಭ
22 ದೋಷಜಯಸ್ತುರ್ವಭದ್ರಃ | ತಥಾಯೋಗೋಬಾಹುರವಿಹಿತಮೂಲಸ್ತಂಭಃಪಿನೇಂದ್ರಾಗಮರ
23 ತ್ವದವೈಶ್ವೇಶ | ಶ್ರೀಮಾನಕುಂಭೋವಿನೀತೋಹಲಧರವನುದೇವಾಚಲಪೇರಂಭೀರನೈವೈಶ್ವೇಶ್ವರಃ ಸರ್ವೈ
24 ಗುಪ್ತೋಮಹಿಧರಧನಪಾಲಮಹಾವೀರವೀರಾ | ಇತ್ಯಾದ್ಯಾನ್ವೇಶಕಸೂಚ್ಯಭಸುಮದಮವೇತೇ
25 ಮದೀವೃತ್ತಪಸ್ಯುತಸ್ತುಧಾರೇಷುಪುಣ್ಯಾಭವನಿಸರ್ವತಾಂಕೇಂದ್ರಕುಂದೋಯತೀಂದ್ರಃ | ರಜೋಭರ
26 ಸ್ವಪ್ನಪೃಥುತಮತ್ಯಮತುಷ್ಟಾಪ್ಯೇವನವೈಶ್ವೇಶಯತುಂದತೀಶ | ರಜಪವಂಫೂಲವಿತಳಂವಿಜಾಯತ
27 ಚಾಮಸ್ಯೇತಕವಂಕುಳಂಸಃ | ಶ್ರೀಮಾನುಮಾಸ್ತುತೀರಯಂಯತೀಶಸ್ತತ್ಪ್ರಾಕೃತಸೂತ್ರವೃಕಟೀಶ
28 ಕಾರ | ಯುನ್ತುಕ್ತಿಮಾಗ್ನಿಕಚರಣೀದೃಶಾನಾಂಪಾರ್ಥೇಯಮರ್ಥೋಭವತಿಪ್ರಜಾನಾಂ | ತಸ್ಯೈವೇಶೋ
29 ಜನಿಗೃಹ್ಯಬಿಂಭಗ್ನಿವೀಯಸಂಕ್ಷಾಸ್ತುಬಿಲಾಕುಂಭಃ | ಯತಸ್ತುಕ್ತಿರತಸ್ತುನಿಭವಂತಿಲೋಕೇಮುಕ್ತಯಂ
30 ಗನಾಪೋಹನಮಂಡನಾನಿ | ಸಮಂತಭದ್ರಸ್ಸಚಿದಾಯಾಜೇಯಾದ್ಯಾಪೀಧವಜಾಂಕುಸೂಕ್ತಿ
31 ಜಾಲಃ | ಯಸ್ಯಪ್ರಭಾವಾತ್ಸಕಲಾವನೀಯಂವಧ್ಯಾಸದುಷ್ಪಾದಕವಾತ್ಸರ್ಯಾಃ | ಸ್ಯುತ್ಕಾ
32 ರಮುದ್ರಿತನಮಸ್ತುಪದಾರ್ಥಪೂರ್ಣಂತ್ರುಲೋಕೈಕಮೈಶ್ವೇಶಮಖಿಲಸಖಿಲವೈಶ್ವೇಶ | ದುಷ್ಪಾ
33 ದಕೋತ್ತಮನುಃಪಿತಂತರಂಸಂಸಾಮಂತಭದ್ರನತನಸ್ತುಕಿರತ್ನವೀಶಃ | ತಸ್ಯೈವೇಶೈವ
34 ಕೋಟಿಸೂರಸ್ತಪೋಲತಾಂಽವನದೇವಯುಷ್ಮಿಃ | ಸಂಸಾರವಾರಾಕರಪೋತಪೇತತತ್ಪ್ರಾಕೃತಸೂ
35 ತ್ರಂತವಲಂಕಾರಃ | ಪುಗ್ಗಲ್ಯದಾಯಿಗುರುಣಾಕಿಲದೇವನಂದೀಬುಧ್ಯಾಪುನರ್ವಿಪ್ರವೃತ್ತಯಾ
36 ಸಜಿನೇಂದ್ರಬುದ್ಧಿಃ | ಶ್ರೀಪೂಜ್ಯಪಾದಾತಿಶೈವಬುದ್ಧಿಪ್ರಚೋದ್ಯೇಮತತ್ಪ್ರವೇಶಕಃಪದ
37 ಯುಗೇವನದೇವತಾಭಿಃ | ಭಟ್ಟಾಕಳಂಕೋಕೃತನಗತಾದಿಮದ್ವ್ಯಾಕೃತಂಕೈನ್ಯಕಳಂಕಭೂತಂ | ಜ
38 ಗತ್ಸನ್ನಾಮೇವವಿಧಾತುಮುಕ್ತೈಃಸಾತ್ಕರ್ಣಮಂಕಾರಕಳಂಕಮೇವ | ಜೇಯಾಜ್ಞಗತ್ಯಂಜಿನಸೇನಸೂ
39 ರೀಯಸ್ಯೋಪದೇಶೋಪ್ಪದವ್ಯಗಣೇನ | ವೈಕ್ರಿಕೃತನವ್ಯವಿದಂವೇನೇಮಾಪುಣ್ಯಂಪುರಾಣಂಪುರು
40 ಷಾದಿವಂತಿ | ವಿನಯಭರಣಪಾತ್ರಂಭವೈಶ್ವೇಶಕಮಿತ್ರಂವಿಮಿಷನುತಕಿರತ್ನಂತ್ರಂತ್ರಗಣೇಂದ್ರಾ
41 ಗ್ರಹತ್ರಂ | ವಿಹಿತಭುವನಭದ್ರಂವೀತದೇಶೋಹೋರುನಿದ್ರಂವಿನಮತಗುಣಭದ್ರಂವೀಶ್ವೇಶವಿ
42 ದ್ಯಾಸಮದ್ರಂ | ಸದ್ಯೋಜುಸ್ಸೂರನಭಸ್ತುನುಲಕ್ಷಣಂಗಳೈನ್ಯಾಂಗಭಾವಾಕಾಶನಾಂಗನಿವಿತ್ತೈ
43 ದ್ಯುಃ | ಕಂಠತ್ರಯೇವಿಮುಖಮುಖವಿಜಯಾಜಯಾದ್ಯಂತತ್ಪ್ರಾಪ್ತವತ್ಪುನರವೈಶ್ವೇಶಮ
44 ಸ್ತಮೇವ | ಯಾಪುಗ್ನದಂತೇನಚಭೂತಬಲೈಶ್ವೇಶವಿಷ್ಣುಶೈವೈಶ್ವೇಶತಯೇವರೇಚೇ | ಫಲಪ್ರದಾ
45 ನಾಯಜಗಜ್ಜನಾನಾಂಪುಷ್ಪಂಕುಶಾಭ್ಯಾಮಿವಕಲ್ಪಭೂಜಃ | ಅಪ್ರದೃಶೈಸ್ಸಂಘಾತಕು
46 ವ್ಯವಧೂತಗ್ರೇಕೇಂದ್ರಕುಂದಾನ್ಯಯಮೂಲಸಂಘೇಕಾಲಪ್ಯಭಾವವಿವಿಜಾಯಮಾನಾವ್ಯವೇತರಾ
47 ಕಲ್ಪೀಕರಣಾಯಚಕ್ರಃ | ಸಿಂಹಾಂಖರಾದೌವಿಮಲತರೂಪೇವಿಲೀವಿಸಂಘೇವಿತನೋ
48 ತುಪೋಧಂ | ತತ್ಸೇನನಂದಿತ್ರಿವಿವೇಸಿಂಹಸ್ಸಂಘೇಷುಯಸ್ತಂಮನುತೇಕಾದೃತ್ಯಃ | ಸಂಘೇಷುತತ್ರ
49 ಗಣಗಂಜ್ಞವಲಿತ್ರಯೇಣಲೋಕಸ್ಯಚಕ್ಷುಃಪ್ರಭಿಜಾಪಿಸಂದಿಸಂಘೇ | ದೇಶೀಗಣೈಶ್ವತಗುಣಾ
50 ನೈತಪ್ತಸ್ತಕಾಚೈಗಂಜೈರಂಭೀಶ್ವರವಲಿಕ್ಷಯತಿಪ್ರಭೂತಾಃ | ತತ್ರಾಸನ್ನಾಗದೇವೋದಯ
51 ರವಿಜನಮೇಧಪ್ರಭಾವಾಲತಂದ್ರಾದೇವಗ್ರಹಾನುಚಂದ್ರಕುಶನಯಗುಣಭದ್ರಮೃದಯಕೀರ್ತಿ
52 ದೇವಾಃ | ದೇಶೀಶೇಂದ್ರಪಮೃದೇವಕುಲಗುಣತಪೋಭೂತಸೂರಯೇನೈವಿದ್ಯಾಧಾಮೇಂ

(ಎನೇ ಮುಖ)

- 1 ದ್ರವದ್ವಾರವನುಗುಣವನಿಹ ಸಂದ್ಯಾಪ್ತಯಾತ್ಮಕಃ | ವಿಹಿತಮರಿತಭಂಗಾಭಿನ್ನವಾ
 2 ದಿಭಕ್ತೃಗಾವಿತತವಿವಿಧಮಂಗಾವಿಕ್ಯವಿದ್ಯಾಬ್ರಹ್ಮಾಂಗಾಃ | ವಿಹಿತಜಗದನಂಗಾವೇ
 3 ಕದಾರೋಜ್ಯಲಂಗಾವಿಕದಚರಣತುಂಗಾವಿಶ್ವತಾಸ್ತೇಸ್ತಸಂಗಾಃ | ಜೇಯಾಚ್ಛೇನೇಮಿಹಂ
 4 ದ್ರವಕುವಲಯಲಯಕೃತ್ಯಾಟಿಕೋಟೀರ್ಧಗಾತ್ರೋನಿತ್ಯೋದ್ಯದ್ವೈಪ್ರಬಾಧಾವಿವಚನ
 5 ಕುಕಲಸ್ತತ್ಪ್ರಾಕೃತ್ಯತಃ | ಚಂದ್ರಗ್ಗೋವದ್ರದತ್ತಮೃತವಚನರುಚಿನೀಯತೇ
 6 ಯಸ್ಯಕಾಂತಂ ಭವತ್ವವ್ಯಾಜಸ್ಯನೇತೋಸ್ತವಭವತವದಂಶ್ಚ ನೇಮಿರಥಸ್ಯ | ೩೨
 7 ಮಾಘನಂದೀವಿಯುಧೋಜಗತ್ಪ್ರವಾನ್ವತ್ಥಮೇವಾತನುತಾತ್ಮನಾಮ | ಸಮುಲ್ಲಸತ್ಸಂವರ
 8 ನಿಜ್ಜಿಹತೋನಯೇನಪಾಪಾಪ್ಯಭನಮುಃ | ತುಂಗೇತರೀಯೇಧೃತವಾದಿನಯೇಗುರು
 9 ಪ್ರವಾಹೋನ್ನತವಂಶಗೋತ್ರೇ | ಅಧೋವಿತೋಘೋನ್ನಜಪಾದಸೇವಾಪ್ರವೋದಲೋಕೋಭಯ
 10 ಚಂದ್ರದೇವಃ | ಜಮುತಿಜಿತತಮೋದಿಸ್ತ್ಯಕ್ತೋದೋನುಷಂಗೇಶವದಂಶಿಲಕಲಾನಾಂ
 11 ಪಾತ್ರಮಂಘೋರಮಾಮಾಃ | ಅನುಗತಜನುಪದ್ವೇಶ್ಚ ತ್ವಮಿತ್ರಾಸು
 12 ಕೂಲ್ಯಾಸತತಮಭಯಚಂದ್ರಾಸತ್ಪಚ್ಚರತ್ನದೀಪಃ | ತರೀಯತನುಜಾತ್ಯ
 13 ತಮುನಿಗ್ಗಣವೇರೇಸ್ತಪೋಘನಿಮುಂತ್ರಿತತಮುಸ್ತತಜೇಕತತೋಜನಿಜೇನೇದ್ರವಚನಾ
 14 ಸ್ತವಿವಯಾಕಸ್ತತಸ್ವಯೀಸಾಧ್ಯತನಮುಸ್ತವನುಧಾಃ | ಭವವಿಹಿತಕೃತನುಃ
 15 ಭವ್ಯಸಂಕೇಜಾಘನುಃಸವಿತತನಮುಸೋನುಸ್ವರವೇಕಾಮುಧೇನುಃ | ಭುವಿದುರಿತತ
 16 ಮೋದಿಪೋತ್ಯನುತಾಪನುಲಿಖತಮುನಿವರನೂರಿಶ್ಚದ್ವೀಲೋಸ್ತನುಃ | ಚಂ
 17 ದೋದ್ಯುತಶತ್ರಿವಂಶೋಸರಮುಖವಂಶವಂಶೋಜಪದಗೋವಾರಾಗಾರೋರುಕಾ
 18 ರಪ್ರಿವಿಧಪದ್ಧಿಕೃತಾಗಾರವಂಗಾರವಂಶ | ತುಲ್ಯಾಭಲೋನಲಭ್ಯತ್ರಯಮತುಲ
 19 ವಪುಃಕವೃತಮಮೃತ್ಯುಚ್ಛಿದಂಶೋಭಾಪೋನ್ನೇಪೀತ್ರಿಮೋಘೋರಮುನಿಮುಃಪೋ
 20 ನಿಮೃತ್ಯವೋಚ್ಛಿಪವಃ || ಪ್ರವಿದ್ಯಭಗಣೋಗಮವನಾಭವಿತುಲೀವೇವ
 21 ದ್ವೈಯತಿಪೂರ್ಣಕಲಾಂಮಂವಯಸ್ತ | ಅನಂದಿನಿಧನಾದಿವರವಾಗವದ
 22 ಯೋಧಿವುಘೋಪನವಕೃತಮುನಿಗ್ಗಣವದೇಸಃ | ವಮ್ಗೇಮಗ್ಗೇನಿಸಗ್ಗೇ
 23 ತಕ್ರತಿಭಟಕಟುಜಲೈನಂ ದೇನವಾಪಿತ್ರವೈಕಾಂಶೇತಿನವೈಮೃದುಮಧುರವದ್ಯಃ |
 24 ಕಮೃತ್ಯದೈಸ್ತವಮೃತ್ಯದೈಶ್ಚ | ಮಂತ್ರೇತಂತೇಮಿಯಂತೇನುತನಕಲಕಲಾಯಾಂಶ
 25 ಕಬ್ಬಣ್ಣಿವೇನುಕೋವಾನ್ಯಾಕೋವಿದೋಸ್ತಿಶ್ಚುತಮುಃ ಮುನಿವದ್ವೈವಿದ್ಯಾವಿನೋ
 26 ದಃ || ಕ್ಷೇತ್ರೇಪೂಜ್ಯಪದವಸಕೇವಿವತಚಿತ್ತತ್ವತಂತ್ರೇಪುದೇವನಿದ್ಧಾಂತೇಸತ್ಯರೂ
 27 ದೇವನಿನಿನಿಗದಿತೇಗತಮಾಕೋಷಕುಂದಃ | ಅಧ್ಯಾತ್ಮೇವರ್ಧಮಾನೋಮನುಜಮಥ
 28 ನೇನಾರಿಮುಗ್ಧುಪಹ್ನು ವಿಘ್ನೇವಃಕೀರ್ತಿವತಃಶ್ಚುತಮುಃವದಭೂದ್ಭಿತ್ರ
 29 ಯೇಕೋತ್ರಕ್ಟಿತಃ || ಕ್ಷದ್ಧೇಕುದ್ಧಾಂಪ್ರವೃದ್ಧಾಂಶಮುಧಿಕೃತಾಂಜೈನಮಾ
 30 ಗ್ಗೇನುಸಗ್ಗೇನಿಧಿಂಮುಧಿಂಮಹರ್ಧೇಬ್ಬುಧವರನಿವತ್ಯವೃತ್ಯವತ್ಪ್ರವಾ
 31 ನಾಂ | ಮಿತ್ರಂಚಿತ್ರಾಂಶಂಭವಭಯಭದ್ರದಂಭವ್ಯವಂಶಃಖಜಾನಾ
 32 ಮಪ್ಯೇನೋನ್ಮುನಮೇನುಕೃತಮುನಿಮುಃಪಂಪ್ರಮಾಧಾಭಯಾಧ್ಯಂ | ೩೩ಮಾ
 33 ನಿತೋಸ್ತಾಭಯಾಂಪ್ರಮಾಧೇಸ್ತಸ್ತುನುಜಾತಕುಶಲೀತ್ರಿದೇವಃ | ಅಸೂಚ್ಛಿನೇ
 34 ಮೋದಿತೇಶ್ಚನುನಾಮಾಪೂರ್ಣಾಕ್ಷೇಕೃತಕುರುವೃತ್ತಃ | ವಿಹಿತನಕಲ

- 35 ವೇದವೀತಚೇತೋವಿಷಾದೇವೀತನಿವಿಲವಾವೇವಿಹವಿದ್ಯಾವಿನೋದೇ | ವಿತತಚರಿತ
36 ಮೋವೇವಿಸ್ಥ ರಕ್ಷಿತ್ಯುಮದೇವಿನುತಜಿನಪವೇವಿಸ್ವರಕ್ಷಾಂಪವೇದೇ || ಸಗ್ರೀ
37 ಮೂಸ್ತತನೂಜಸ್ತದನುಗಣವೇಸಸ್ಯಧಾಚ್ಚಾ ರುಕೀತ್ತಿ ಕೀತ್ತಾಕ್ತೀಣ್ಣಿ ಕ್ರಿತ್ರೋ
38 ಕ್ಯಾಮುಪುಮತಿವಿಘಾಕಾರಸ್ಯಮದ್ಯದ್ರತ

(4ನೇ ಮುಖ.)

- 1 ಲ್ಲಾ | ಯುಸ್ಯೋಪನ್ಯಾಸವನ್ಯೋದ್ವಿಪಟುಘಟಯೋತ್ಪಟಿತಾಶ್ಚಾಟುವಾಚಾಪದ್ವಾಸದ್ವಾ
2 ತ್ತಮುತ್ಕ್ರೋಷ್ವಲತರರುಚಮೋಪ್ಪ್ರಸಿತ್ತವಾದಿವದ್ವಾಃ || ಚಾರುಗ್ರೀವಾ ರುಕ್ತಿ ಕಪವನ
3 ತವಗುಧಾಧೀವ್ರರೋಧೀವ್ರರೋಯುಗವ್ವಂಕುಪ್ವಂಕುತಮುವಿವ್ರೇವ್ರರಸದಮಹಾವಾದಿ
4 ನಂವಾದವಂವ್ಯಂ | ಚಕ್ರೇದಿಕ್ರೀಡದಗ್ರೀಸರಸರಸವಚಾಸಂಧಿತಾಶೇಪಸಾಧ್ಯೋ
5 ವೇದ್ಯವೇದ್ಯಾದ್ಯವಿದ್ಯಾವ್ಯಸಗಮವಿಲಸವ್ವಿಧ್ಯವಿದ್ಯಾವಿನೋದಃ || ಬಚ್ಚಳಕ್ತೋಣಿಪಾ
6 ಳಂವಲಿತಬರಿವಿಲವಾಬಿಭಿವ್ವೇವೇತಜುರೋಗಾಸೇಗಾವಗ್ಗತಸುಗ್ಗತಿಮುಪಿಸಪ
7 ಸೂನ್ಯಾಘಕಾಮಾನಿನಯ | ಆತೀಯೈಕೃತಸ್ವಯುಗೋಬಿಲವಿದಭಮುಸೂರ
8 ಸ್ತಘಾತಾವಮುತ್ಪ್ರೇವಾಕೇಸಕಸ್ತ್ರಯುಸಧಿಮುಘಯುಗೂಂಪರಸಂಪತಾ
9 ದ್ವ್ಯಂ || ಕಿವೋಮಹ್ಯಾಘಿಪ್ಪೀಕರಂನಿಪುಣಸೂತ್ರಸ್ಯತನೋಪದೇವ್ಯಾಕಿವ್ಯಾಪೀಯೂ
10 ವನಸ್ಯಂವನಪಟುವಚನಂಪಿಡಿತಂಪಿಡಿತಾಘಃ | ಸೂರಿಸೂರೋವಿನೀಯಾಂಬುರುತ
11 ವಿಕಸನೇಸವ್ಯದಿಗ್ವ್ಯಾಪಿಧಾವಾಂಮಾನಸ್ಯಾತ್ಮತಾಸೂಬೆಳುಗುಳನಗರೇತತ
12 ಧವ್ಯಾಕಭಿವ್ಯಗ್ರೈ || ದ್ರಷ್ಟಿಮೂಷಂಜೋಘುಜವಿಲಸಮಿಗುಂಮುಟಂಕನ್ಮೃತಾಪ್ತಾಂ | ಭ
13 ಕ್ತಾಕ್ರಕ್ಷುಚಮುಕ್ತೈತಿಜತಸುರನಗರೇಸ್ಥಪಮವ್ಯದ್ರಮದಾ | ತವ್ಯಾತ್ಯಯೋ
14 ಘೋಷ್ವಲತನುಜನುಜನಿವಾನಾನ್ಯಾನಿಚಾನ್ಯಾಕೈಲಾಸೇಲಲಾತಿತ್ರಿಧುವನವಿಲ
15 ಸತ್ಪ್ರತಿ ಕಚಗ್ರವಚಕ್ರೇ || ಸ್ಥಾನೇತತಸ್ಥಾನಮುತ್ಕ್ರೋಷ್ವಲತನುತುಲಂಪಂಡಿತೋಲಂಕರೋ
16 ತುಗ್ರೀಮಾನೇಪೋಕ್ತಕೀತ್ತಿ ಸ್ಪೃಶಪವವಿಲಸತ್ವಲಸೋಪಸಕಾವ್ಯೈಃ | ಚಿತ್ರೇವೇವೇವಿಪಿ
17 ಚ್ಚೈಘವನತಿಲಕಂಪಂಪನಸ್ಪೃಶಪವವಿಲಸತ್ವಲಸೋಪಸಕಾವ್ಯೈಃ | ಚಿತ್ರೇವೇವೇವಿಪಿ
18 ಪುಣ್ಯಸ್ತಘಾಚಕಾರ || ಕಿಂವಂಕ್ಷೀರಾಭಿವೇಕಾದುತನಿಜಯಕೋನಿವ್ಯುಲಾಚ್ಚಂ
19 ಕರಾರೀನೋತ್ರಾದ್ರೀಸಸ್ವಟೀಂಚಕ್ರತಿಮವಂಕಜಾನಿದಿಗ್ ಜಾನೇವಧೀರಃ | ಪ್ತೀರೋದಾನ್
20 ಸಪ್ತಸಿಂಧೂನುಪರಿಪರಧುನಿಪಾರದಾನ್ಯಗಲೋಕಂಕೇವಾ ಣ್ಣಂವಿದೀನ್ಯಾಮೃತಕಲಕಮ
21 ಏಸ್ಯವ್ಯತೇನವಿದ್ಯಃ || ಮೇರಾಜನ್ಯಾಭಿದೇ ಕಂಸುರಪತಿವತತ್ತತ್ಯಮಾತ್ರೈಲೇದೇವಸ್ಯದ್ವ್ಯ
22 ಯುನೋಪರಮವಿಲಸನೈವಸೂರಿವ್ಯಧಾಯ | ಸನ್ಯಾಗ್ಗೇಷಾಧುನೈಸಂಪಿತ ಮ
23 ಖಚಿರವಾಮದ್ಯಗ್ವಾಕ್ತಮೋಘಿನಿಶ್ಯೇಷಂತಾನಿಪೂವ್ಯಂಪುರುರಿವಪ್ರಸರತಾಕಳಂಕೋಪ
24 ನೀಯ || ರೇರೇಕಾಣಾದಕೋಣಂಕರಣಮಧಿವಸಜ್ಜದ್ರನಿದಾನಿವಾಸಂಮೈಮಾಂಸೇಚ್ಚಾ
25 ಮತುಚ್ಚಾಂತ್ಯುಜನಿಜಪಟುವದೇಪುಕೃಚ್ಚಾಕುಗಚ್ಚ | ಬಾದ್ಧಬುದ್ಧೇವಿಮಾಗ್ಧೀಸ್ಯವಸರ
26 ಸಪಸಾಸಾಂಖ್ಯವಾರಂಖ್ಯಸಂಖ್ಯೇಕ್ರೀಮಾನಮಥ್ವಾತಿವಾದಿದ್ಯಗಜವಾಭಯಸೂರಿಪರಂವಾ
27 ದಿಸಂಪಃ || ಏಶ್ವಯ್ಯಂವತತ್ತ್ವಾಶ್ವತಮುಖೇದತ್ತತ್ತ್ವಸವ್ಯಕಚ್ಚಾತಾಂಭಿಭಾತ್ರೇತನಿ
28 ರೀತಾಂಪಿತಯಾಂಚಾರುಕ್ತಿ ಕರ್ಮರಾ | ತತ್ರಾಯಾಂಪಿಘುಗಸಾಂಪಜಿನಾಂಧೀಮಾ
29 ನಯಂವಾಗ್ಗೇಷೇವಾದ್ರಿಂಸಮಧತ್ತಮಾಗ್ಗೇಷಾಮುರುಗ್ಧೇಮಾನಪೇವಾಚ

- ³⁰ ರೇ || ಸ್ಥೂರ್ಣದ್ವಿಜಃ ಕುಟುಂಬೋಚನಃ ಪಿಚ್ಚುಲಾವಃ | ದ್ರವ್ಯತೇಜಃಂಜೋಮನ್ಯಭಜೇ
³¹ ವನಾಭಧಿರಭೂದೇವಾಪುರಾಣೈಃ | ಸವ್ಯಕಾಶ್ಚೋತ್ತಮಚರೋತ್ತಿ ಸುಮಾನೇಸ್ಯವ್ಯಕ್ತ
³² ಪೋವಹ್ಮಿ ನಾನಿದ್ಧಗ್ಧಸ್ಯಚರಿತ್ರ್ಚಂಡಮರುತೋದ್ಧೃತಸ್ಯಕಾತೇಗತಿಃ || ಏತಾಮಹಠಿ
³³ ಪ್ವಂಗನಂಗತೈಃ ಪ್ರಹಂತಯೇ | ಚಾರುಕೀರ್ತಿವಚೋಗಂಗಾಲಿಂಗಿತಾಂಗಳೇಸರಸ್ವತೀ || ಅಸ್ಯಂವಾಣೀ
³⁴ ನಿವಾಸ್ಯಂತ್ಯದಯಮುರುದಯಂಸ್ವಂಚೇತ್ರಂಪವಿತ್ರಂದೇಹಂಜನ್ಮೈಕಾಗೇಹಂ
³⁵ ಕಲಸುಜನತಾಗಣ್ಯಮುದ್ಧೃತಪುಣ್ಯಂ | ಶ್ರಾವ್ಯಭವ್ಯಗುಣಾಗ್ನಿಸ್ವಿಬಿಂಬಧ
³⁶ ತತೇದ್ಯುಗಸ್ಯಸೋಯಂಜಗತ್ಪಾಮತ್ಯಾರೂಘಪ್ರಸಾದೋಜಯತುಚಿರಮಯಂ
³⁷ ಚಾರುಕೀರ್ತಿಪ್ರತಿರಂಭಃ || ಮೂಢಂಪ್ರಾಥಮಂವ್ರಂಧನಪಿತೃಧಮಂಮಾನವಂಮಾನವಂತಂ
³⁸ ದುಷ್ಯಂತಿಪ್ಪಂಚಮಾನ್ವಿತಮುಗುಬಿಸಂದಮ್ಪ್ರದಂಧಮ್ಪ್ರಃ || ೮೦ | ಕುರ್ವನ್ಸಾಮಂತಭದ್ರಂ

(೪ನೇ ಮುಖ.)

- ¹ ಚರಿತಮನುಸರನವ್ರಸಮಂತಭದ್ರಂತನ್ನಸ್ರೋಕಾರುತಿಶ್ವರ್ಗಗತಿವಿಜಯತೇ
² ಚಂದ್ರಿಕಾಚಾರುಕೀರ್ತಿಃ || ರೇರೇಚಾವ್ಯಾಕಗವ್ಯಂಪರಿಪರಬರದಾಂಶ್ಚರೈವಪ್ರಮುಂ
³ ಚಸಾಂಬ್ಯಾಸಂಪ್ರೇಯುರಾಜತ್ಪರಿಕರನಿಕರಾದಾಪ್ತಫಲೋಪ್ಪಿಫುಟ್ಟ | ಶೂ
⁴ ಲ್ಲಂಕಾಗಾದತತೋಽಂತ್ಯಜನಿಜಮನಿಶಮಾನಮಾದನ್ವಿದಾನುಸಂಸನಿಸ್ತೋನೋಽಭಿ
⁵ ಕಂಸೋಪ್ರಜತಿಯವರಾನ್ ವಾದಿನಃಸಿಂಹನಾದ್ಯಃ || ತತ್ಪರಿಪಾಘೈಸ್ತದ
⁶ ತಾತರಿಲಾದಿರಾಧಾನವ್ಯಕ್ತಬೋಧತರಣೋನ್ನತದಾನಿದ್ಯ | ಜಾತಾವುಘಾ
⁷ ಹಯುಸೋಹರಣಾಂಕಚಾರುವ್ರಾಣೀಶ್ಚದೇವರತಿಜಾಹ್ವಾನದೇವಕಲ್ಪಃ ||
⁸ ಧನ್ಯಮನ್ಯೇನಸನ್ಯಸಪರಮಧಿನಾನೇತುಮೇವಸ್ಯಯಂಸ್ವಂಧಮ್ಪ್ರಂಕಮ್ಪ್ರಾಪರಮಮ್ಪ್ರ
⁹ ಚಿದಮುರಸುಖದಂ ದುರ್ಜಾಭಂವಲ್ಲಭಂಚ | ಶಾಂತಾಶಾಂತೇನ್ನಿವಾಂತೀಕ್ರತಸಕಲಜ
¹⁰ ನಾಣೂತಿಪೀಯೂಷಪೂರ್ವೈಸ್ತೇವಿಸರ್ವೇಸ್ತದೇವಾಸ್ಸರಪದಮಗಮನ
¹¹ ಧ್ಯಾತವ್ಯನೇಂದ್ರಪಾದಾಃ || ತತ್ರತ್ರಯೋದಕಕಕ್ಷಿತ್ವದರಪ್ತಯೇನಕೇಲೈಕೇ
¹² ಪರಿಮಿತೇಭವದೀರ್ವಾಪ್ರೇ | ಮಾಘೇಚತವ್ರಕಶಿಫೌಸಿತ್ಯಾಜಿವೇರೇಸ್ಯತೌ
¹³ ಕಸ್ಯಸ್ವರಪದಂಪುರುಪಂಡಿತಸ್ಯ || ಅಗ್ರದಧುನವಪಂಡಿತನೇವಸೂರಿರಾ
¹⁴ ನನಾಂಘ್ರಮುಕರೇಕೃತೇತಿರೇವಃ | ಪೈನಿಧಾಯಸಿಜಧಮ್ಪ್ರಾಧುರೀಣಂವಯಂ
¹⁵ ತ್ರಾತ್ಮಸಂಸ್ಕೃತಿದೇವದೀಪದೀಪಿತಾಯುಃ || ತತ್ಪ್ರವಿಧ್ಯಾಕವಯಂಸತತವಸಿವಿಧಿ
¹⁶ ತ್ವನ್ನೈವಾತಮ್ಪ್ರಸಿದಂತತ್ಸಂಘಃಗತತ್ವಂಕರಳಜನದೋರತ್ನತಾವಪ್ರ
¹⁷ ಧಾವ | ಜೀವನಧರಾಗ್ರಸಿವ್ಯತ್ಯರುಜಗದುದಿತಾತ್ಮೈಕ್ತವಾದುಲಾಪೋದ
¹⁸ ಸ್ವಾದ್ವೈಕ್ತೈಕರೋಷ್ಯಗ್ನಿರವಬುವಿತರೋನವಾದಿನಃಪಂಡಿತಾಯುಃ || ಸಂಸಾರಾ
¹⁹ ಪರಮಾರಾಕರದರಲಪರತುಲ್ಯಾಶ್ಚೋಧವೇಪಪ್ರಪ್ತೇಮುತ್ಯಜ್ಜನಾ
²⁰ ನಾಮಸುಖಜಲಹರೈರ್ದಿಶತಾನಾಮವಿಷಾಂ | ಪೋತೋನೋತೋವಿನೋತೋದ್ಭುತತ
²¹ ತಿಗತವನ್ನವ್ಯಭವ್ಯಚ್ಚಿತ್ತಾಂಘ್ರೀಭದ್ರೋಗ್ನಿದ್ರಸ್ಸಮುದ್ರಸ್ಸತತಪದ್ಧನ
²² ಪ್ರೇರಾಜತೇಪಂಡಿತಾಯುಃ || ಅಯಮಧಗುರುಧಕ್ತಾಕವಯಾತ್ಮನ್ನಿದಧ್ಯಾಪು
²³ ಪರಗಣಿಭಿರುಚ್ಚೈಗ್ಗೇ ಒಭಿಸ್ತೈಸ್ಸಪೈವ | ಉಭಯಸುಮುಷೂತ್ತೇ ಸಾರಿಶೋ
²⁴ ದ್ವಾಳಿಲಾಕಂ ಜುಗುಪಸುಖವಾವ್ಯಧ್ಯವರತ್ಪ್ರದಾಪುಃ || ೮೧ ||

²⁵ ಕ್ಷಾನ್ತನಿಜಮುಕ್ತಯೋರ್ಹದ್ವಾನೋದಿತಂಹಸನಮೇತದುಮ್ಭ್ಯಾಂ | ಶಾಸ್ತ್ರಾಧಿಕೃತ್ಯಾತ್ಮ

²⁶ ಯಶಂಸನಾಂಗಮಾಚಂದ್ರತಾರಂದವಿಮೇರುಜೇಮಾತ ||

106

¹ ಶ್ರೀಮತ್ಕೃಷ್ಣಾಽಟದೇವೀಯತಿಪುರವರಂಗಂಗವತ್ಯಾಖ್ಯಮೇತತ್ಸದ್ವೈದಾನೋ

² ಪವಾಸಪ್ರತರುಚಿರಭವತ್ತಮಾಣಿಕ್ಯದೇವಃ | ಬಾಬಾಯಿದಧ್ಮೃಪ

³ ತ್ವೀಗುಣಗಣವಸತಿವಸ್ತುನೊನುಸ್ತಯೋಶ್ವೇತಮಾನ್ಯಾಯಂ

⁴ ನಾಮಾಜನಿಗುಣಮಾಣಿಭಾಕ್ತಾಂದ್ರಕೀರ್ತೀಶ್ವರೇಶ್ವರಃ || ಸಮ್ಯಕ್ತ್ವಚೋಡಾಮಣಿ

⁵ ಯೇಸಿವಪ್ರಭವ್ಯೇತ್ಯಮನುಸ್ತುಪ್ರೀತಕವರುಷ ೧೩೩೧ನೆಯವಿ

⁶ ರೋಧಿಸಂವತ್ಸರದ ಚೈತ್ರವು ೫ ಗು ಶ್ರೀಗುಂಮಟನಾಥನಮಧ್ಯಮದ

⁷ ಅಷ್ಟವಿಧಾಚ್ಚ ನನಿಮಿತ್ತವಾಗಿದಳುಗುಳದಗಂಗಸಮುದ್ರದಕೆಚೆ

⁸ ಯಕಳೆಗದಾನೇಲಿಯಗದ್ದೆಬು ೨ ಗವನೂತಳುಗವರಾಣಿಕ್ಯನ

⁹ ಬವದಹರದುಗೌಡನನುಗುಂಮಟದೇವಮಾಣಿಕ್ಯದೇವನಮ

¹⁰ ಗ ಪೂಮಂನೋಳಗಾದಗೌಡಗಸಮಕ್ಷಮದಲ್ಲಿದೇವರಿಗೆ ಪಾದಪೂಜೆ

¹¹ ಯಂಮಾಡಿಕ್ರಮವಾಗಿಕೊಂಡುಕೊಟ್ಟುಅನುಧಾರಣವಪಂತಕೀರ್ತಿಪಾ

¹² ನೂಪುಣ್ಯವನೂಲುಪಂಜ್ಜಿಸಿಕೊಂಡನು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

107

¹ ಶೀಲದಿಕಂದ್ರಮೌಃವಿಧುನಾಚಲದೇವಿಸಿದೋನ್ನತಾಂಕೆಯಾಲೋ

² ಲಪ್ಯಗಾಕ್ಷಿಪಳುಳದಗುಂಮಟನಾಥನಪಾದದ | ಚಾರ್ವಕಗಳೆರಡೆ

³ ಪಕ್ಷನೇಮಿಯುತಿತ್ತನುಮಾರವೀರಂಜ್ಞಾನವ್ಯಪಂಗಳನುರೆಯು

⁴ ಮಜ್ಜೆಯುಮೌಃನಮೈದಸತ್ವಿನಂ || ಅತುಧಾರಾಪೂರ್ವ

⁵ ಕಪಂಮಾಡಿಕೊಟ್ಟಂತಾಗ್ರಾಮನೇಮಿ | ಮೂಡಬೋನ್ನೇವಪಳಿ

⁶ ತಂರಬ್ಬಿಹೌಃದೇವರವ್ಯಸಮಪಯೋಳೇನಪೃಥಾಡುನಪೃ

(೧ನೇ ಮುಖದಕೆಳಗೆ.)

⁷ ಬಡಗಸುಂಜನಪೃಥಾಡುಟ್ಟುತೋಟಿಗಾಂಮುಖಾಚಂದ್ರಾಕ್ಷಸಾ

⁸ ಯಂಮಾಡಿಸಲಗೆಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

108

ಸಿದ್ಧರ ಬಸ್ತಿಯಲ್ಲಿ ವಕ್ಷಣಕಡೆ.

(೧ನೇ ಮುಖ.)

¹ ಶ್ರೀಜಯಕೃಷ್ಣೇದ್ಯಾದಮಹಾತ್ಮ್ಯಂವಿಶಾಸಿ

² ತಕುಶಾಸನಂ | ಉಸನಾಚೈನಮದ್ಭುಸಿಮುಕ್ತಿ

³ ಲಕ್ಷ್ಮೀಕೃಷ್ಣಾಸನಂ || ಅಪರಿಮಿತಸುಖಮನಲ್ಪವಗಮಮಯಂ

⁴ ಪ್ರಬಲಬಲಕೃತಾತಂಕಂ | ಸಿಖಿಯವಲೋಕವಿಧವಂ

⁵ ಪ್ರಸುತುಪೃಥವೀಪರಂಜ್ಯೋತಿಃ | ಉದ್ವಿಜ್ಞಾಖಿಲರತ್ನಮು

- ⁸ಧೃತುಪಂನುನಾನಯಾಂತರ್ಗಡಂನಸ್ಯಾತ್ಮಾ ರಸುಧಾಭಿಲಿಪ್ತಿ ಜನಿಭೃತ್ವಾ ರು
⁹ಸ್ಯಾತ್ಮಾಭೋಚ್ಛ್ರೇತಂ | ಆರೋಪ್ಯಪ್ರತಯಾನಪಾತ್ರಮಮೃತದ್ವೀಪಂನಯಂತಸರಾ
¹⁰ನೀತೀತೀತ್ಯಕ್ತಾತೋಮದೀಯಪ್ರದಯೇಮಧೈಭವಾಬ್ಧ್ಯಾಸಿತಾಂ || ತತ್ರಾಧವತ್ತಿ
¹¹ಭುವನಸುಭುರಿದ್ಧವೈದ್ಧಿಖೀವದ್ಧವಾನಮುನಿರಂತಿಮತೀತ್ಯನಾಥಃ | ಯದ್ವೇದದೀಪ್ತಿ
¹²ರವಿಸಂಹಿತಃಖರಾನಾಂಪೂರ್ವೋತ್ತರಾಶ್ರಿತಭವಾನ್ವಿರೋಚಕರ || ತಸ್ಯಾಭವ
¹³ಚ್ಚರಮಚಿಜ್ಜಗದೀಶ್ವರಸ್ಯಯೋಯಾವ್ಯರಾಜ್ಯಪದಸಂಪ್ರದಯತುಪ್ರಭಾತಃ |
¹⁴ಗೋತಮೋಗಣಪತಿರ್ಭಗವಾನ್ಮದಿಪ್ತೋವೈಶ್ವರಸುಪ್ತಿಸ್ತನುತಿಯುಕ್ತಿಸ್ಥಿಗಾ
¹⁵ಜೀಯಾತ || ತದನ್ವಯೇಕುದ್ಧಿಮತಿಪ್ರತೀತೇನುಗ್ರಾಹಮಲರತ್ನಜಾ
¹⁶ಲೀ | ಅಭೂದ್ಯತೀಂದ್ರೋಭಾವಿಭದ್ರಾಪಾಪಃಪಯಾಪಯೋಧಾವಿವಪೂರ್ವಾಚಂ
¹⁷ದ್ರಃ | ಭದ್ರಭಾಹುರಗ್ರಿಮಸ್ತಮಗ್ರಬುಧ್ಧಿಸಂಪದಾಕುದ್ಧಿಸಿದ್ಧಾಕನಂನುಕ
¹⁸ಬ್ಧಿಬಂಧನಂದರಂ | ಅದ್ಧವೈಶ್ವರಸಿದ್ಧಿರತ್ರಬದ್ಧಕಮ್ಪಾಭತ್ತಪೋವೃದ್ಧಿವೃದ್ಧಿಪ್ರತಿರೂಪಧೇವ
¹⁹ಹದ್ಧಿಪಃ || ಯೋಭದ್ರಾಪಾಪಾಕುತಕೇವಲಾನಾಂಮುನೀಶ್ವರಾಣಾಮಿಪಹಸ್ತಮೋಽಽ | ಅ
²⁰ಪ್ಪೂವೋಭೂದ್ಯದುವಾಂವಿನೀತಾಸವ್ಯಕ್ತುತಾತ್ಮಕಪ್ರತಿಪಾದನೇನ || ತದೀಯೋದ್ಯೋಜನಿಚಂ
²¹ದ್ರಗ್ರಾಪ್ತಾನಮಗ್ರಸೀಲಾನತದೇವವೃದ್ಧಃ | ವಿನೇಕಯತೀವ್ರತಪಃಪ್ರಭಾವ್ರಭೂತಕೀರ್ತಿಬುಧ್ಧಿ
²²ವನಾಂತರಾಣಿ || ತದೀಯವಂಶಾಕರತಃಪ್ರಸಿದ್ಧಾದಭೂದೇವೋಪಾಯಿರತ್ನಮಾಲಾ |
²³ಬಿಭೃಯದಂತಮ್ಪ್ರಾಣಿನಮ್ನಿನೀಂದ್ರಸ್ಯಕುಂಡಕುಂದೋದಿತಚಂದದಂಧಃ | ಅಭೂದಮಾ
²⁴ಸ್ವಾತಿಮುನಿಪವಿತ್ರೇವಂಕೀತದೀಯೇಸಕಲತ್ಯವೇದೀ | ಸೂಪ್ರೀಕೃತಯೇನವೇನಪ್ರ
²⁵ಣೀತಂದಸಾಶ್ರಿತಾಜಾತಮುನಿಪುಂಗವೇನ || ಸಪ್ರಾಣಿನಂರಕ್ಷಣಸಂವಧಾ
²⁶ನೋಬಿಭಾರಯೋಗೀಕೀಲ್ಯದ್ಧರಾಕ್ಷಾಃ | ತದಾವ್ರಭೃತ್ಯೇವಬುಧಾಯಮಾಪುರಾ
²⁷ಚಾಯ್ಯಾಕಪ್ತೋತ್ತರಗೃಧ್ರಪಿಂಚ್ಛಂ || ತಸ್ಮಾದಭೂದ್ಯೋಗಿಕುಂಪ್ರೀಪೀಬಲಾಕುಂಚ್ಛಃ
²⁸ಸತೋಮಹದ್ಧಿಪಃ | ಯದಂಗನಂಸ್ತರ್ಕನಮಾತ್ರತೋಽವಾಯುಮ್ವಿಪಾದಿನಮೃತೀತಕಾ
²⁹ರ || ಸಮಂತಥದ್ರೋಜನಿಭದ್ರಮೂರ್ತಿಪ್ತತಾಪ್ರಣೀತಾಜಿನಕಂಸಸ್ಯ | ಯದೀ
³⁰ಯವಾಗ್ನಿಪ್ರಕಶೋರಪತತ್ಪೂಜ್ಞೀಪ್ರಚಕಾರಪ್ರತಿನಾದಿಶ್ಚೋಃ || ಶ್ರೀಪೂಜ್ಯಪಾದೋ
³¹ದ್ಧತಥಮ್ಪ್ರಾರಾಜ್ಯಸ್ತತೋಸುರಾಧೀಶ್ವರಪೂಜ್ಯಪಾದಃ | ಯದೀಯಮೈದುಪಗ್ರಾಣಾನಿದಾ
³²ನೀನಂದಂತಿಶಾಸ್ತ್ರಾಣಿತದಮೃತಾನಿ || ಧೃತವಿಶ್ವಬುಧ್ಧಿರಯಮತಯೋಗಿಭಾಕೃತಕೃತ್ಯಭಾ
³³ವಮನುಬಿಭ್ರದುಚ್ಚಕ್ಯಃ | ಜನವದ್ಭೂವಯದನಂಗಚಾಪತ್ಯಪ್ರವೇಂದ್ರಬುಧ್ಧಿರಿತಿ
³⁴ಸಾಧುವೇಕ್ಷೀತಃ || ಶ್ರೀಪೂಜ್ಯಪಾದಮುನಿಪ್ರತಿಮಾದಧಿದ್ಧಿಪ್ತೋಯಾದ್ವಿಜೇದಜಿನದ
³⁵ರ್ಕನಪೂತಗಾತ್ರಃ | ಯತ್ವಾದಧಿತಜಲಸಂಸ್ಪರ್ಕಪ್ರಭಾವಾತ್ಕಾಳಾಯಸುಖಿತದಾ
³⁶ಕನೀಲಕಾರ || ತತಃಪರಂಶಾಸ್ತ್ರವಿದಾಂಮುನೀನಾಮಗ್ರೇಸರೋಘೂದಕಕಂಕನಾಃ |
³⁷ಮಿಥ್ಯಾಂಧಕಾರಸ್ಯಗಿತಾಖಿಲಾತ್ಮಾಪ್ರಕಾಶತಾಯಸ್ಯವಜೋಮಯೂಪುಃ ||
³⁸ತಸ್ಮಿನ್ನತೇಸ್ವಗ್ಗಭುವನಮಪಾರ್ವದಿವಾಪತಿನ್ಮತ್ಪುಮಿವಪ್ರಕೃತ್ಯುಪ್ಪಾಃ | ತದನ್ವಯೋ
³⁹ದ್ಧಾತಮುನೀಶ್ವರಾಣಾಂಬಭೂತೋತ್ಕಂಭವಿಸಂಘೋದಾಃ || ಸಯೋಗಿಸಂಘೇಶ್ವತುರಃ
⁴⁰ಪ್ರಭೇದಾನಾಸಾದೃಭೂಯಾನವಿರುದ್ಧವೃತ್ತಾಃ | ಬಿಭಾಸಯಂಶ್ರೀಭಗವಾನ್ವಿನೀಂದ್ರಶ್ಚ
⁴¹ತುಮ್ಹುಃಪ್ರಾಣೀನಮಿಭಸ್ಸಮಾನಿ || ದೇವನಂದಿಸಂಪನಿಸಂಘೋದಕವತ್ತಿಪ್ರಾಣಾಂವೇಶಭದ
⁴²ವತ್ತಿಪ್ರಾಣಾದೇಕಭೇದತಃಪ್ರದೋಧಭಾಜಿದೇವಯೋಗಿನಾಂ | ವೃತ್ತತಸ್ತಮಸ್ತತೋವಿರುದ್ಧ

- 41 ಧಮ್ಮಸಸೇವಿನಾಮಧ್ಯತಃ ಪ್ರಸಿದ್ಧ ಏವನಂದಿಸಂಘಾತ್ಯಭೂತಃ || ನಂದಿಸಂಘೇನದೇಶೇ
42 ಯುಗಣೇಗಚ್ಛೇತ್ಯಪ್ಪವಸ್ತುಕೇ | ಇಂಗುಲೇಶಬಲಿಚ್ಛೇದಯಾನ್ತಂಗಲೀಕೃತಭೂತಃ ||
43 ತತ್ರಸರ್ವಕರಣರಕ್ಷಾಕೃತಮತಿವ್ವಿಜಿತೇಂದ್ರಿಯಸ್ಸಿದ್ಧ ಶಾಸನವರ್ಧನಪ್ರತಿಲಬ್ಧಿ
44 ಕೀರ್ತಿಕಲಪಕಃ | ಏತುತಶ್ಚತೀರ್ತಿಭಟ್ಟಾರಕಯತಿಸ್ಸಮಾಜಾಯತಪಸ್ಸು
45 ರದ್ವಚನಾಮೃತಾಂಕುವಿನಾಶಿತಾಬಿಲಯತಮಃ || ಕೃತ್ವಾಪಿನೇಯಾನ್ಮೃತಕೃತ್ಯ
46 ವೃತ್ತಿನ್ನಿಧಾಯತೇಷುಶ್ರುತಾಪರಮುಚ್ಛೇದಃ | ಸ್ವದೇಶಭಾರಂಶಭುವಿಪ್ರಶಾಂತಸ್ಸ
47 ಮಾಧುರ್ಯದೇನದಿವಂಸಂಭೇಜೇ || ಗತೇಗಗನವಾಸಸಿತ್ತಿದಿವಮತ್ರಯಸೋಚ್ಛೇದಃ ||

(ಎನೇ ಮುಖ.)

- 1 ತಾನವೃತ್ತಗುಣಸೂತವ್ಯಸತಿಶೇವಲಂತವ್ಯಃ | ಅಮಂದಮದವಸ್ತುಧರಣಮದು
2 ಗ್ರಾಹಣೇಷ್ವಲತ್ಯುತಾಪಕತಿಕ್ರತಪ್ರಕರಣಭೇದಬಬ್ಧಂಭುವಿ || ಪ್ರಚಾರೇತಿ
3 ಮುನಿರಪ್ರತಿಮಪ್ರಭಾವಸ್ತಸ್ಮದಭೂನ್ನಿಧಯೋಧವೇಕೃತಃ | ಯಸ್ಯ
4 ಭವತ್ಪದನಿದ್ಧುರತೋವಶಾನ್ತಿಶೀತೇಗೋಚಗುರುತಾಕೃತಕಾರಣೇ || ಯಸ್ತ
5 ಪೋವಲ್ಲಭವ್ಯೇಲ್ಲಿತಾಘದುಮೋವತ್ಯಯಾಮಾಸಸಾರತ್ರಯಂಭೂತಲೇ | ಯುಕ್ತಿಶಾ
6 ಸ್ತಾದಿಕಂಚಪ್ರಕೃತ್ಯಪ್ಪರಯಕೃತ್ಯವಿದ್ಯಾಂಬುಧೇವೃದ್ಧಿಕ್ರಚ್ಛಂದ್ರಮಃ || ಯಸ್ಯಯೋಗೀ
7 ಣಿಸುಪದಯೋಸ್ಸವ್ಯದಾಸಂಗಿನೀಮಿಂದಿರಾಂವೃತಃಕಾರ್ಣಿಣಃ | ಚಂತಯೇವಾ
8 ಭವತ್ಕೃತ್ಯಪ್ಪಕಾಪವತ್ಯುಕಾಂಘ್ರಾಢೀಲತಾಂಘವೇತ್ತತನೋ || ಯೇವಾಂಶರೂಪಾ
9 ಕ್ರಯತೋಽಪಿಮತೋರುಜಪ್ರಶಾಂತಿವಿತತಾನತೇಷಾಂ | ಬಲ್ಲಾಕರಾಜೋತ್ಥಿತರೋಗಶಾಂ
10 ತಿರಾಂಶಿ ಲೈತತ್ತಿ ಮುಖೇದಜೇನ || ಮುನಿಮೃಗನೀವಾಬಲತೋವಿಲಾಂತಸಮಾಧಿ
11 ಭೇದಂಸಮವಾಪ್ಯಸತ್ತಮಃ | ವಿಹಾಯದೇಶಂವಿಧಾಪದಾಂಪದಂವಿವೇಕದಿವ್ಯಂವಪೂರ್ದ
12 ವೈಭವಂ || ಅಸ್ತಮಾಪೂತಿತ್ಸುನ್ಮೃತಿನಿಯರ್ಯುಗ್ಮಿ ನಾಭವಿವೃತ್ತದಾಪಂ
13 ಧಿತಯತಿಸ್ತೋಮಾವಸ್ತುಮಿಥ್ಯಾತಮಸ್ತೋಮುಹಿತಂಸವ್ಯಮುತ್ಪನ್ನೈರಿತ್ಯ
14 ಯಂವತ್ಕೃತ್ಯಭಿರುಪಾಭೋಷಿ || ವಿಭುಧವನಪಾಲಕಂಕುಂಬುಧಮಕತಾಕಂ
15 ವಿಜಿತಸಕಲೇಂದ್ರಿಯಂಭವತಮಲಂಬುಧಃ || ಧವಲಸರೋವರನಗರಜಿ
16 ಸುಸ್ವದಲಸದೃಶವಾಕೃತತದುರುತಪೋಮಹಃ || ಯತ್ಪಾವದ್ಯಯಮೇವ
17 ಭೂಪತಿತಿಕ್ರತೇರೋಭೂಪಣಂಯದ್ವಾಕ್ಯಾಮೃತಮೇವಕೋವಿದಕುಲಂಶೀತ್ವಾಜಿ
18 ಜೇವಾಶಿಶಂ | ಯತ್ತೀತ್ವಾಕ್ಯವಿವಲಂಬಿಭೂವಭುವನಂರತ್ನಾಕರೇಣಾವೃತಂಯದ್ವಿದ್ಯಾ
19 ವಿಶದೀಶಕಾರಭವನೇಶಾಸ್ತುತ್ಥೇಷಾತಂಘಪತ್ || ಕೃತ್ವಾತಪಸ್ಸೇವ್ರಮನ
20 ವ್ಯಮೇಧಾಸಂಪಾದ್ಯಪುಣ್ಯಸೈಮಪಶ್ಚಿತಾನಿ | ತೇಷಾಂಫಲಸ್ಯಸುಭವಾಯ
21 ದತ್ತಚೇತಾಫವಾಪತ್ತಿವಂಸಯೋಗೀ || ತಸ್ಮಿನ್ಜಾತೋಫೂಮ್ನಿಸಿದ್ಧಾಂತಯೋ
22 ಗೇಶೋದ್ಯಮ್ಯಾಚಾವರ್ಧಯನ್ನಿದ್ಧಶಾಸ್ತ್ರಂ | ಕುರ್ಧೇಶ್ವೇನ್ನಿದ್ಧಾಪರಾತ್ಮಾಕಾರಾಣ್ಯ
23 ದ್ಯುರ್ದೃತ್ಯಪ್ರಪಮುನಿದ್ರಮಸ್ಸೈಃ || ದುಷ್ಪಾದ್ಯುಕ್ತಂಶಾಸ್ತ್ರಜಾತಂವಿವೇ
24 ಕೇವಾಚಾನೇಕಾಂತಾತ್ಮಸಂಭೂತಮಾಮಃ | ಇಂದ್ರೋಶನ್ಯಾಮೇಘಾಜಾ
25 ರೋತ್ಯಯಾಭೂವೃದ್ಧಾಂಭೂಚ್ಛತ್ಸಂಹತಿಂವಾಬಿಭೇದ || ಯದ್ವತ್ಪದಾಂಬುಜನ
26 ತಾವನಿಪಾಲಮೌಗಿರತ್ನಾಂಕಪೋನಿಶಮಮುಂದಿಧುನಸರಾಗಂ | ತದ್ವತ್ಪದ

- 27 ಸ್ತುತವಧೂನ್ಯಾಚಾರವಸ್ತುಪಾತಂನೋಯಾದ್ಯನಂನಚುಲಂನಚುಲಾಗ್ಯಮಿದ್ಧಂ || ಪ್ರವಿಗ್ನ
28 ಕಾಸ್ತುರಬುಧಿಮೇವಧೀರೋಜಾಪ್ರಪೂವ್ಯಂನಕಲಾತ್ಮಕರತ್ನಂ || ಪರೇನಮತ್ಯಾ
29 ಸ್ತದನುಪ್ರವೇಶಾದೇಕೈಕಮೇವಾತ್ರನಸವ್ಯಮವಾಪುಃ || ಸಂಪಾದ್ಯೋಪ್ಯುನ್ಮಯ
30 ನೀಪ್ರಸಿದ್ಧನಧ್ಯಾಪಯಾಮಾಸ ಕುಶಾಗ್ರಬುದ್ಧೀನ್ || ಜಾತವತ್ತೀಕರಣಾ
31 ದುಧಮ್ನಪ್ರವತ್ಸನಾಯಾಬಿಲಸಂವಿದೇಶ || ಕೃತ್ವಾಭತ್ತೇಗುರೋನವ್ಯತಾ
32 ಸ್ತಂನೀತ್ಯಾವತ್ಸಕಾಮಭೇನುಪಯೋಮ || ಸ್ವೀಕೃತ್ಯೋಚ್ಚೈಸ್ತಪ್ತಿಬಂತೋತಿಪುಷ್ಪಾಃ
33 ಶಕ್ತಿಸ್ವೇಷಾಂಪ್ರಪಯಾಮಾಸುರಿದ್ಧಂ || ತದೀಯಃಪ್ರೇಮವಿದಾಂವರೇಷು
34 ಗುಣೈರನೇಕೈಃಪ್ರತಮುನ್ಯಭಿಖ್ಯಃ || ರರಾಜೈಲೇಷುಸಮುನ್ಮತೇಷುಸರತ್ನ
35 ಕೂಟೈರಿವಮಂದರಾದ್ರಿಃ || ಕುಲೇನೇಲೇನಗುಣೇನಮತ್ಯಾಕಾಸ್ತೋರೂ
36 ಪೇಣತಯೋಗ್ಯವಿಷಃ || ವಿಶಾಯಗ್ಯತಂಸೂರಿಪದಂಸನೀತ್ಯಾಕೃತಕ್ರಿಯಂಸ್ವಂಗಣ
37 ಯಾಂಚಕಾರ || ಅಪೈಕದಾಚಿಂತಯದತ್ಯನೇನಾಸ್ಮಿತೀನಮಾರೋಕ್ಯನಿ
38 ಜಾಯುರೋಲವಂ || ಸಮಪ್ಯಚಾಸ್ತಿಸ್ವಗಣಂಸಮತ್ಯೇತಪಶ್ಚರಿದ್ಧಾಮಿಸಮಾ
39 ಧೀೋಗ್ಯಂ || ವಿಶಾಯಗ್ಯಚೈವಂಪ್ರದಯೇಗಣಗ್ರಣೀನ್ಮಿವೇದಯಾಮಾ
40 ಸವಿನೇಷಾಂಧವಃ || ಮುನಿಸ್ಸಮಾಹೂಯಗಣಗ್ರವತ್ತೀನಂಸ್ವಕೃತ

(೩ನೇ ಮುಖ.)

- 1 ಮಿತ್ಥಂಕೃತವೃತ್ತಜಾಲಿನಂ || ಮವನ್ಮಯಾದೇವಸಮಾಗತೋಯಂಗತೋಗುಣಾ
2 ನಾಂಪದಮಸ್ಯರಕ್ಷಾ || ತ್ವಯಾಂಗವದ್ವತ್ತಿಯತಾಮಿತ್ಯಪ್ಪಂಸಮರ್ಪಯಾದೂಸಗಣೀ
3 ಗಣಂಸ್ವಂ || ಗುರುವಿರಹಸಮುದ್ಯದ್ವಿಖಿಲನಂತರೀಯಮುಖಮಗುರುವ
4 ಚೋಭಿಸ್ಸಪ್ರಸನೇಚಕಾರ || ಸವನಿವಮಲಿತಾಬ್ಧಿಪ್ಪಲಾಂಸುಪ್ರತಾನಂಕಿಮಧಿವನ
5 ತಿವೋಪ್ಪಿನ್ದ್ರಧೂತ್ವಾರವಾತ್ಯಃ || ಕೃತಿತತಿಹಿತವೃತ್ತಸ್ತತ್ಸಗುಪ್ತಿಪ್ರವೃತ್ತೋಚಿತ
6 ಕುಮತವೀಚಮೋಪಿತೋಪದೋಷಃ || ಜಿತರತಿಪತಿಸತ್ಯಸ್ತತ್ವವಿದ್ಯಾಪ್ರಭು
7 ತ್ವಸುಕೃತಫಲವಿಫೇಯಂಸೋಗಮದ್ವಿವೃಘೋಯಂ || ಗತೇತೃತತ್ಸೂರಿಪ
8 ದಾಕ್ರಯೋಯಂಮುನೀಶ್ವರಸ್ಸಂಘಮವರ್ಧಯತ್ತರಾಂ || ಗುಣೈಶ್ಚಪಸ್ತುಶ್ಚರತೈರನಿಂ
9 ದಿತೈಃಪ್ರಚಿಂತಯನ್ತದ್ಗುರುಪದಪಂಕಜಃ || ಪ್ರಕೃತ್ಯಕೃತ್ಯಂಕೃತಂಫರಕ್ಷೋವಿಜಾ
10 ಯಚಾಕೃತ್ಯಮನೃಪಬುಧಿಃ || ಪ್ರವರ್ಧಯಥೈಮೃದವನಿಂಧಿತಂಹದ್ಗುರುಪದೇಶಾನ್ಮಫಲೀ
11 ಚಕಾರ || ಅಖಂಡಯದಯಂಮುನಿರ್ವಿಮಲವಾಗ್ಧಿರತ್ಯುಧ್ಧತಾನಮಂದಮದನಂಚ
12 ರತ್ನಮತಮಾದಿಕೋಣಾಪಾನ || ಭ್ರಮನ್ನಮರಭೂಮಿಭೃದ್ಭೃಮಿತವಾರಧಿ
13 ಪೋಚ್ಚಲತ್ತರಂಗತತಿವಿಭ್ರಮಗ್ರಹಣಾತುರೀಭಿರ್ಬೃವಿ || ಕಾತ್ಯಂಕಾಮಿನಿ
14 ಕಥ್ಯತಾಂಪ್ರತಮುನೋತಿತಿಶಾಕಿಮಾಗವ್ಯತೇಬ್ರಹ್ಮನ್ಮತ್ಪ್ರಿಯನನ್ನಿಭೂಭುವಿ
15 ಖುಭಸ್ಸಂಪೃಗ್ಯತೇನವ್ಯತಃ || ನೇಯ್ರಾಃಸಚಗೋತ್ರಭಿಧ್ವನದತೀಂನಾನ್ಮೃತಾಂನರಾಣೀ
16 ಷಕತ್ಯಗತಸ್ಸಚದ್ವಿರನೋರುದ್ರಾಪಕೂನಾಂಪತಿಃ || ವಾಗ್ವೇದತಾತ್ಪದಯರಂಜನ
17 ಮಂದನಾನಿಮಂದಾರವೃಷ್ಮಮಕರಂದರನೋಪಮಾನಿ || ಆನಂದಿತಾಬಿಲವನಾನ್ಯವೃತಂ
18 ವಮಂತಿಕಾಶ್ವೀಭುಯಸ್ಯವಚನಾನಿಕವೀಕ್ಯರಾಣಾಂ || ಸಮಂತಫಲೋದ್ಯುನಮಂತಭದ್ರ
19 ಪ್ರಭಾಜ್ವಲಾಪೋಷಿಸಮುಪ್ಪಲಾಪಃ || ಮಯೂರಮುಚ್ಯೋಭ್ಯಮಯೂರಮುಚ್ಯ

- ²⁰ ತ್ರಿಮಿಮದ್ವಿಪ್ರವಿರುದ್ಧವಿವಃ || ವಿವಂಜನೇಂದ್ರೋದಿತಧರ್ಮಮುಚ್ಚೈಪ್ರಭಾವಯಂ
²¹ ತಮನಿನಿವೇಶನಂ | ಅದೃಶ್ಯವೃತ್ತಾಕಲಿನಾಪ್ರಯುಕ್ತೋವಧಾಯರೋಗಸ್ತಮ
²² ವಾಪದೂತವತ್ || ಯಥಾಖಿಲಾಪಾಸ್ಯಮಹಾನುಭಾವಂತಮೇವಪಶ್ಯತ್ ಬಲೀಕ
²³ ರೋತಿ | ತಥಾಕಸ್ಯಸ್ತೋಯಮನುಪ್ರವಿಕ್ಯವಪುಷ್ಪಗಾಭೇಪ್ರತಿಬದ್ಧವೀರ್ಯಃ ||
²⁴ ಅಂಗಾನ್ಯಭಾವನಸ್ಯ ಕಾನಿಯಸ್ಯನಿಚಪ್ರತಾನ್ಯದ್ಭುತವೃತ್ತಭಾಜಃ || ಪ್ರಕಂ
²⁵ ಪಮಾದದ್ಯಪುರಿದ್ಧರೋಗಾನ್ ಚಿತ್ತಮಾವಸ್ಯಕವತ್ಯಪೂರ್ವ್ವಂ | ಸಮೋಕ್ಷಮಾ
²⁶ ಗ್ಗೇರೂಪಿಮೇವಧೀರೋಮುವಾಚಕಮ್ನೇವಪ್ರದಯೇಪ್ರಕಾಂತಿಂ || ಸಮಾದದೇತ್ಯದ್ವಿಪರೀತಾ
²⁷ ರಿನ್ನಲೃಪ್ತಿವೈರವ್ವಕ್ತೃಧೀವೇಷಮುಚ್ಚೈಃ | ಅಂಗೇಷುತಸ್ತುನ್ವವಿಜೃಂಭಮಾಣೇನ್ಶಿತ್ಯ
²⁸ ಯೋಗೀತವಸಾಧ್ಯರೂಪತಾಂ || ತತಸ್ಸಮಾಗತ್ಯನಿಜಾಗ್ರಜ್ಜಗತ್ಪೂಜಯ್ಯಾ
²⁹ ದಾವವದತ್ ಪ್ರತಾಪಲಿಃ || ದೇವಪಂಡಿತೇಂದ್ರಯೋಗಿರಾಜಧರ್ಮಪ್ರತ್ಯಕ್ಷತ್ವದ
³⁰ ಪ್ರಸಾದತಸ್ಸಮಸ್ತಮಾಜ್ಞಾತಮಯಾಸದೃಶಕೃತಂವ್ರತತಸ್ಯ ಪುಣ್ಯಮ
³¹ ಕ್ಷಯಯಿಮಮಾತ್ರವತ್ತಿತ್ರಯಸ್ಯಕಲ್ಪಕಾಂಕ್ಷಿಣಃ || ದೇವತೋವಿನಾತ್ರ
³² ಕಪ್ಪಮಸ್ತುಕಿಂಜಗತ್ರಯೇತಸ್ಯರೋಗೀಡಿತಸ್ಯವಾಚ್ಯತಾನರಬೃತಃ | ಧೈಯವಿವ
³³ ಯೋಗೀತೋವಪುರ್ವ್ವಸರ್ವಸಕ್ರಮಸ್ಸಾಧುವರ್ಗಸರ್ವಕೃತ್ಯವೇದಿನಂವಿದಾಂವರ || ವಿ
³⁴ ಜ್ಞಾನ್ಯಕಾನ್ಯುಕಾಮುನಿರಿತಮುತ್ಕೃಷ್ಟಮುರುಮ್ನುಕರುಷ್ಣಾರಯತೋಗಣೀಕಾತ |
³⁵ ಸ್ವೀಕೃತ್ಯಸಲ್ಲಿಖನಮಾತ್ಮನೀನಂಸಮಾತೋಭಾವಯತಿ ಸ್ವಭಾವೈಃ || ಉ
³⁶ ದೃದ್ವಿಪತ್ತಿಮಿತಿಮಿಂಗಲನಕ್ರೂಕ್ರಮೇತುಂಗಮೃತ್ಯುಮೃತಿಭೇದಮತರಂಗಭಾಜೀ | ತೀ
³⁷ ವ್ರಾಜವಜವಯೋನಿಧಿಮಧ್ಯಭಾಗೇಶ್ವಾತ್ಯಹನ್ವೀಕಮಯುಜತಿತಸ್ಸಜಂತುಃ ||
³⁸ ಇದಂಬಲಯವಂಗಕಂಗಳನಮಸಸಂಕೇದಲನಹೇಯಮಸುಖಾಸ್ತದನಿಬಿ
³⁹ ಲದೇವಭಾಜಾಮು | ಅತೋಸ್ಯಮನಯಾಪರಂವಿಗಮನಾಯಾಬದ್ಧಾರ
⁴⁰ ಯಾಯುತಂತಾಪಸಂತತಕರಿಸಕಾಯತಾಪದಿಭಿಃ || ಅಯಂವಿಷಯ
⁴¹ ಸಂಚಯೋವಿವಮೇವದೋಷಾಸ್ತದಂಸ್ತುಕಜನಿಷಾಮುಖೋಬಹುಭವೇಷು
⁴² ಸಂವೋದಕೃತ್ | ಅತಃಖಲವಿವೇಕಿಸ್ತಮಪಹಾಯಸರ್ವಾಂಸಹಾವಿ
⁴³ ಕಂತಿರದಮುಕ್ತಯಂವಿವಿಧಕರ್ಮಹಾನ್ಯುತ್ಥಿತಂ || ಉದ್ವಿಗ್ನದುಃಖ

(ಕನೀ ಮುಖ.)

- ¹ ಶಿವಿನಂಗತಿಮಂಗಳಯಷ್ಟಿಂತೀವ್ರಾಜವಂಜವತಪತತಾಪತಪ್ತಂ | ಸ್ವಕೃಂದನಾದಿವಿಪ
² ದಾಮಿಪತ್ಯಲಗ್ನಿಕಾಂಶೋವಾವಲಂಬ್ಯಭುವಿಸಚಿತಪ್ರಬುಧಃ || ಸ್ವಪ್ನುಸ್ತೋಮೋ
³ ನಸಂಸ್ಯಷ್ಟಿತಃಕಿಂಗಾತ್ರಸ್ಯಾಧೋಭೂಮಿಸ್ವಪ್ನಾಚಕಿಂಸ್ಯುತ | ಪುತ್ರಾರೀನಾಂಕ
⁴ ತೃಕಾಯಾರ್ಕಮರ್ತ್ಯಸ್ಯಪ್ನುಲಿತ್ಯಂವೃತ್ಯತಃಧಾತುನಾಸೀತ್ || ಇದಂಕಿಬಾಲ್ಯಂಬು
⁵ ದುಃಖಬೀಜಮಿದಂವಯಃಕ್ರೂರ್ನರಾಗದಾಹಾ | ಸವೃದ್ಧಭಿವೋಭ್ಯಮರ್ಪಾಸ್ತುತಾ
⁶ ಲಾದಗೀಯಮಂಗಸ್ಯವಿಪತ್ಯಲಾಹಿ || ಲಬ್ಧಂಮಯಾಪ್ರಾಕ್ತಸಮೃತ್ಯುಪುಣ್ಯ
⁷ ತ್ಸುಜನ್ಯಸದ್ಗುತ್ರಮಪೂರ್ವ್ವಬುದ್ಧಿಃ | ಸದಾಶ್ರಯೇಣೀನಧರ್ಮಸೇವಾತ
⁸ ತೋವಿನಾಮಾಚರಣೈತಿತ್ಯಃ || ಇತ್ಯಂವಿಭಾವೈಸಕಲಂಭುವನಸ್ವರೂಪಂಯೋಗೀವಿ
⁹ ಕ್ವರಮಿತಿಶ್ರಮಂದಧಾನಃ | ಆರ್ಥಾವಮಿತಿಶ್ರಮಲಿತಾಂತರಂಗಪ್ರಸನ್ನರೂ

- ¹⁰ಪಮಿತಿಗೋಪಕಿತಸ್ಸದಾಧೌ || ಹೃದಯಕಮಲಮಧ್ಯೇಭ್ಯುದ್ಧಮಾ
- ¹¹ದಾಯರೂಪಂಪ್ರಸರದಮೃತಕಲ್ಪಮೃತ್ಯುಲಮಂತ್ಯುಬ್ರಹ್ಮಾಂಶಃ | ಮುನಿ
- ¹²ಪೂವದೀರ್ಘಗೋತ್ರಭೋಜ್ಯೈಸ್ಯಪೈವಕ್ರಮುನಿರಯಮಂಗಂಸ್ವಂವಿಷಾಯ
- ¹³ಪ್ರಶಾಂತಃ || ಅಗಮದಮೃತಕಲ್ಪಂಕಲ್ಪಮದ್ವೀಕೃತ್ಯನವಿರಿತಪವೋಚಸ್ತ
- ¹⁴ಶ್ರಭೋಗಾಂಗಕೇಷು | ವಿನಮದಮರಕಾಂತಾನಂದಬಾಷ್ಪಾಂಬುಧಾರಾಪತನತ್ಯತರ
- ¹⁵ಜೋಂತದ್ವ್ಯಮಸೋಪಾನರಮ್ಯಂ || ಯತೌಪದತೇತ್ಸ್ಮಿನ್ ಗದಜನಿರೂಪ್ಯಂಜನಿಭೃ
- ¹⁶ತಾಂಮನೋವೋಪಧ್ಯಾಂತಂಗಳತಬಲಮಪೂರ್ಣಪ್ರತಿಪತಂ | ವ್ಯದೀಪ್ಯದ್ವ್ಯಜ್ಞೋ
- ¹⁷ಕೋನಯನಪಲಮದ್ವ್ಯಂವಿರಚಯನ್ವಿಯೋಗೇಕುಂಭಾರ್ಯಾದಿಪನಮ
- ¹⁸ಜತಾಂಧ್ಯಸ್ಯಜತಃ || ಪಾದಾಯಸ್ಯಮಹಾಮುನೀರಪಿನೈಭೋಭೃ
- ¹⁹ಚೈರೋಭಿಧ್ರಾತಾವೃತ್ತಂಸನ್ನವಿದಾಂವರಸ್ಯಹೃದಯಂಜಗಾಹಕಸ್ಯಮಲಂ | ನೋ
- ²⁰ಯಂತ್ರೀಮುನಿಭಾನುಮಾನಿಧಿವದಾಸ್ತಂಪ್ರಯಾತೋಮಹಾನ್ಯಾಯಂತದ್ವ್ಯ
- ²¹ಧಿಮೇವಹಂತತಪಸಾಪಂತಂಯತಧ್ಯಂಬುಧಃ || ಯತ್ರಪ್ರಯಾಂತಿಪರಲೋ
- ²²ಕವನಿಂದ್ಯವೃತ್ತಾಸ್ಥಾನಸ್ಯತಸ್ಯಪರಿಪೂಜನಮೇವತೇಪಂ | ಇಚ್ಛಾ
- ²³ಭವೇದಿತಿಕ್ಯತಾಕ್ಯತಪ್ಪೋರಾಶೀರ್ಘ್ಯೇವಾದಿಯೇಶ್ವರಮುನೇಸ್ಸುಚಿರಂ
- ²⁴ನಿವೇದ್ಯಾ || ಇಪ್ಪರ ಪಿವಿಧವಿ.ತಃಕವಂಧಾವಿರರದ್ವಿಯ
- ²⁵ಗಾಪಾಥೇ | ಸತನವಮಿದ್ಧುನೋದಯಃಷಷ್ಠಿವಿಧಾಶೇಪ್ರತಿಷ್ಠಿ
- ²⁶ತೇಯಮಿವ || ವಿಲೀನಸಕಲಗ್ರಿಯಂವಿಗತೋಧವತ್ಯುಚ್ಚಿತ್ತವೆವಿಲಂಭಿ
- ²⁷ತತಮಸ್ತುಲಾವಿರಿತಂವಿಮುಕ್ತಾರಯಂ | ಅಮಾಚ್ಛನಗೋಚರಂ
- ²⁸ವಿಜಿತರೋಕಕಕ್ರೈಗ್ರಮಂಮದೀಯಸ್ಯದಯೇನಿರಂವಸತಧಾಮದಿವ್ಯಂಮತ
- ²⁹ತಃ || ಪ್ರಬಂಧಧ್ಯನಿಸಂಬಂಧಸದ್ರಾಗೋತ್ಪಾದನಜ್ಞಮಾ | ಪುಂಗವಜಕವೇ
- ³⁰ವ್ಯಾಣೀವಾಣೀವಿಷಯತೇತರಃ ||

ಶ್ಯಾಗದ ಬ್ರಹ್ಮದೇವ ಕಂಠದಲ್ಲಿ.

(ಉತ್ತರಮುಖ.)

- ¹ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋದಯಾಚ್ಛೇರೋಭೂಪಾದುಣಿರ್ಬ್ಬಾನುಮಾನ | ಬ್ರಹ್ಮಕ್ಷತ್ರ
- ²ಕುಳಾಭಿವರ್ಧನಯೋರೋಚಿಸುಧಾದೀಪತಿ || ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳೋಕರಾ
- ³ಚಲಭವಕ್ರೀಡಾರವಲ್ಲೇಮೇಃ | ಬ್ರಹ್ಮಕ್ಷತ್ರಕುಳಾಗ್ನಿಚ್ಛೇದವನದ್ವ್ಯವು
- ⁴ಣ್ಣರಾಜೋಜನಿ || ಕಳವನ್ನಕ್ಷುಭಿತಾಭಿಭೀದೋಬಳಂಪಾಕಾಕವ್ಯಾಜನಜಂ
- ⁵ಜೇತುಂವಜ್ರಾಬೇವಮುಕ್ತಭುಜಸ್ಯೇನೈತೇನ್ದ್ರಾಜ್ಞಯಾ | ಪಶುಕ್ರೀ
- ⁶ಜಾಗದೇಕವೀರಸ್ಯಪತೇಜ್ಞೈತದ್ವಿಪಸ್ಯಾಗ್ರತೋಧಾವದ್ವನ್ನಿಯತ್ರ
- ⁷ಭಗ್ನಮಹತನೀಕಂಮೃಗಾನೀಕವತ್ || ಅಸ್ಮಿನ್ನನ್ನಿನದಂತವಜ್ರದೃಶ
- ⁸ದ್ವಿಷ್ಟುಂಭಿಕುಂಭೋದಾಗೇವೀರೋತ್ತಂಸಪುರೋನಿಶಾದಿನಿಪುನ್ಯಾಳಾಂಕುಕೇತಸ್ಯ
- ⁹ಯು | ಸ್ಯುತ್ಯೋನಾಮನೋಚರಪ್ರತಿಸ್ಪರ್ಶೋಮದ್ಯುಕಾಕೃಷ್ಣೋರಗಾಗ್ರಸಸ್ಯೇ
- ¹⁰ತಿಸ್ತೇಣಂಬದಾಜನಮರೇಯಾಶ್ಚಾಭಿತಸ್ವಮಿನಾ || ಪಾಶ್ಚಾತ್ಯಾಂ
- ¹¹ಪಯೋಧಿರಸ್ತುಪದಿಶ್ಚಾಸ್ತುತ್ರಿಕಾಕುಟಪುರೇಬಕಾಸ್ತುಪ್ರತಿನಾಯ

- ¹³ ಕೋಸ್ತು ಚಗುರಾದತಿ ಸ್ತ ಧಾಪಿಕ್ಷಮೇ | ತಂಕೋತುಂಜಗದೇಕವೀರಸ್ಯ ವತೇ
¹⁴ ಹೃತ್ತೇ ಜಗೇತಿಕ್ಷಣಾನ್ವಿ ಪುಸ್ತೃಕಾಠರೇಸಿಂಗವಾತ್ಮಿ ಪರಣೀಯೋನೋಜ್ಜಿತಂ
¹⁵ ಜ್ಞೇತಂ || ವೀರಸ್ಯಾಸ್ಯರಣೀಪುಭೂರಿಪುವಯಂಕೇಗ್ರಯೋತ್ಕೃಣ್ಣಯಾ
¹⁶ ಹಪ್ತಾ ಸ್ವಯತಿಲಬ್ಧಿನಿವೃತ್ತಿರಸಾಸ್ವತ್ವೈ ಹಿ ಧಾರಾಂಭಸಾ | ಕೃಪಿಂತಯಾ
¹⁷ ರಂಗಸಿಂಗವಿಜಯಾಜೀವೇತಿನಾಕಾಂಗನಾ ಗೀರ್ವ್ಯಾಣೀಕೃತರಾಜಾನ್ಯಕಾ
¹⁸ ಜೇಯಸ್ಯವಿತಿಣ್ಣಾಕಿಪಾ || ಆಕ್ರಪ್ಪುಂಭುಜವಿಕ್ರಮಾದಭಿಲಪನ್
¹⁹ ಗಂಧಾರಾಜ್ಯಕ್ರಿಯಂಯೇನಃ ದೌಚಲದಂಕಗಂಗಸ್ಯ ಪತಿವ್ಯೃತ್ಯಾಭಿ
²⁰ ಲಾಪೀಕೃತಃ | ಕೃತ್ಯವೀರಕಮಾರತ್ಯ ಚಪಕೇವೀರದ್ವಿವಾಸೋಷಿತಂ
²¹ ಭಾತುಂಕಾತುಕಿ ನಕ್ಷ ಕೋಣಪಗಣಾಪೂರ್ಣಾ ಧಾರಾಪೀಕೃತಾಃ |

110

ಅದೇಕಂಭದಲ್ಲಿ.

(ದಕ್ಷಿಣಮುಖ.)

- ¹ ಶ್ರೀಗೊಮ್ಮ ಟವೆನಪಾದಾಗ್ರದಭಾಗದಕಂಬಕ್ಕೆ ಯಕ್ಷನಂ
² ವಾಡಿಸಿದಂದಿಗಂಬರಗುಣಾತ್ಮ್ಯಂಭೋಗವುರಂದರನಿಸಿದ್ಧ
³ ಹಗ್ಗದೇಕಣ್ಣಂ ||

111

ಆಖಂಡಬಾಗಲಿನ ಪೂರ್ವಕ್ಕೆ ಗುಟ್ಟದಮೇಲೆ.

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾದಿಮೋಘರಾಂಭ
² ನಂದೇಯಾತ್ಮೈಕೋಕ್ಯವಾಧಸ್ಯಾಕಾಸನವೆಣಸನಂ |
³ ಶ್ರೀಮೂಲಸಂಘಪಯಜಯೋಧಿವರ್ಧನಸುಧಾಕರಾ
⁴ ವನವಾಸೇ . . ತೇತ್ರಿದೇವಾಸ್ತ ಚೈಷ್ಯ
⁵ ಜನಸತ್ತೀರಮದ್ದೇವೇಂದ್ರವಿಕಾಲ್ ತೇತ್ರಿದೇವಾಸ್ತ ತಿಪ್ಪಾಣಿಟ್ಟುರಕತ್ತೀರುಭಕೀ
⁶ ತೇತ್ರಿದೇವಾಸ್ತ ಚೈಷ್ಯಕಲಿಕಾಲಸರ್ವಜ್ಞ ಭಟ್ಟುರಕಧರ್ಮಾಭೂಷಣದೇವಾತಚೈಷ್ಯ
⁷ ಶ್ರೀಅಮಲಕೀರ್ತಾಯೋಚಾರ್ಯತತ್ಪದ್ಯಾಃ . . . ತಪಿತ . . . ಕುವಲ
⁸ ಮುಲ್ಲಾಸಕ . . . ದೇವಂಕ . . . ಚಾರ್ಯಪಟ್ಟವಿಫಲ
⁹ ಮಹಾವಾಯೋದ್ಧಾರಕಸಮ
¹⁰ ಯಮಲ್ಲಿದೇವಾನಾಂತತ್ವಾತ್ಕವಾನ್ಧಿವರ್ಧನಸುಮಾಂಕುನಾ
¹¹ ನದ್ಧಮಾನಸ್ಯಾನಾಕಾರಿತಾ . . . ಆಚಾರ್ಯ
¹² ಕಕವರ್ಪ ಒಂಗೆ ಮಿಥಾವಿ ಸಂವತ್ಸರ ವೈಕುಖ
¹³ ಶುದ್ಧ ೩ ಬುಧವಾರ ||

112

ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- ¹ ಶ್ರೀಕಾ . ಕೀತ್ರಿದೇವರಪ್ರವಾಹವಹದ್ರ
² ಕೀತ್ರಿದೇವರನಿಧಿಮುಗಿವೇಷಾಶ್ರೀ ||

ಅದೇ ಗುಟ್ಟದಮೇಲೆ.

- ¹ಶ್ರೀಮತ್ಪರಮಗಂಧೀರಸ್ಯಾದ್ಯಾ
- ²ದಾವೋಫಲಾಂಘನಂಪೇಯಾತ್ಪ್ರಯೋ
- ³ಕೃಣಾಥಸ್ಯಕಾಸನಂಪಿನಾಸನಂ ||
- ⁴ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಬಮಹಾಮಂಜರಾಲಾಯ್ಕಾದಿ
- ⁵ಪ್ರಕೃಪ್ತಯವಿರಾಜಿತಾಹ್ವಾಳಂಕೃತರುಪಿಸಂಪೋದಾವ
- ⁶ಪೋಧಿತರುಂಸಕಳವಿಮಳಕೇವಳಜ್ಞಾನೇತ್ರತಯರುಂ
- ⁷ಅನನ್ತಜ್ಞಾನದರ್ಶನವೀರ್ಯಸುಖಾತ್ಮಕರುಂವಿಧಿತ . . .
- ⁸ದ್ವಾರಕರುಂಕಪತ್ನಭಾವನಾಭಾವಿತಾತ್ಮರುಂವುಭವಯು
- ⁹ಸಮರ್ಥ ಸಖರುಂತ್ರಿದಂಡರಹಿತರುಂತ್ರಿಕಲ್ಪನಿರಾಕೃತರುಂ
- ¹⁰ಚತುಕಪಾವಿನಾಸಕರುಂಚತುರ್ವಿಧವೃದ್ಧಸಗ್ಗಗಿರಿಕಂ
- ¹¹ದರಾದಿಬೈರಯಸಮನ್ವಿತರುಂಪಂಚದಸಪ್ರಮಾದವಿನಾಸ
- ¹²ಕರ್ತೃಗಳಂಪಂಚಾಚಾರವೀರ್ಯಸಾರವ್ರವೀಣಾರುಂಸಮದರು
- ¹³ಕನದಭೀದಾಭೀದಿಗಳಂಸಹಿತಕರ್ಮಸಾರರುಂಸಪ್ತನಯನಿರ
- ¹⁴ತರುಂಅಪ್ಪಾಂಗನಿಮಿತ್ತಕುಳರುಂಅಪ್ಪವಿಧಜ್ಞಾನಾಚಾರಸಂ
- ¹⁵ಪಂನರುಂನವವಿಧಬ್ರಹ್ಮಚರಿಯವಿನಿಮ್ನುಕ್ತರುಂದರಧ
- ¹⁶ಮೃಕಮೃಕಃಸ್ತರುಂಕಿದಾರಕಾಪಕಾಚಾರವೃದ್ಧವೇನಬ್ರಹ್ಮಾಚಾರ
- ¹⁷ಚಾರಿತ್ರರುಂದ್ವಾದತಪನಿರತರುಂದ್ವಾದಾಂಗನುತಪ್ರವಿಧಾನ
- ¹⁸ಸುಧಾಕರರುಂತ್ರಯೋದಕಾಚಾರೇಲಗುಣಭೈರ್ಯ . . ಸಂ
- ¹⁹ಪಂನರುಂಎಂಬತನಾಲ್ಕುಲಜ್ಞವೇವಭೇದಮಾರ್ಗಣರುಂಸರ್ವಜೀವಿದ
- ²⁰ಯಾಪರರುಂಪ್ರೀವೇಕೋಡಕುಂದಾನ್ವಯಗಗನಮಾತ್ರಂಚರುಂ
- ²¹ವಿವಿಧೋತಂಶಕುಪವನಾಂಡರು . ಗಣಗಜೇಂದ್ರಸಿಂಹಾಕ್ರಮದಧಾರಾವುಭಾ
- ²²ಸುರರುಂಪ್ರೀಮದ್ವೇಕಿಗಣಪುಸ್ತಕಗಚ್ಛದಕೋಡಕುಂದಾನ್ವಯಪ್ರೀಮತ್ತಿಭು
- ²³ವನರಾಜಗುರುಕ್ರೀಡಾನಾಚಂದ್ರಸಿದ್ಧಾಂತತತ್ತ್ವವತ್ತಿಗಳಂ ಪ್ರೀತೋಮುಚಂ
- ²⁴ದ್ರಗಿದ್ಧಾಂತತತ್ತ್ವವತ್ತಿಗಳಂಚತುರ್ಮುಖಭಟ್ಟಾರಕದೇವರುಂಪ್ರೀತಂಜ
- ²⁵ನಂದಿಭಟ್ಟಾಚಾರ್ಯರುಂಪ್ರೀತಾನ್ವಿಭಟ್ಟಾರಕಾಚಾರ್ಯರುಂಪ್ರೀ . . . ಕೀರ್ತಿ
- ²⁶ದೊರಗಿಭಟ್ಟಾರಕದೇವರುಂಕನಕಚಂದ್ರಮುಲಧಾರಿದೇವರುಂ ಪ್ರೀತೇಮಿ
- ²⁷ಚಂದ್ರಮುಲಧಾರಿದೇವರುಂಚತುರ್ವಿಧಪ್ರೀತಕಲಗುಣಸಾಧಾರಣ . .
- ²⁸ಐದೇವಧಾವರುಂಕಲಿಯುಗಗಣಧರವಂಚಾಸತಮುನೀಂದ್ರರುಂ
- ²⁹ಅವರೇವೈರುಗಾರೀಕಂತಿಯರುಂಸೋಮೀಕಂತಿಯರುಂ . . .
- ³⁰ಕಂತಿಯರುಂದೇವೀಕಂತಿಯರುಂಕನಕ್ರೀಕಂತಿಯರುಂ
- ³¹ಯಿಪ್ಪತ್ತೆಂಟುತಂಡುಪೈರುವೆರಸುಹೇಬಾಂವಿಸಂವತ್ಸರದಶಾ
- ³²ಛಾಣಸು v ಬ್ರಹ್ಮಗುಣಮುಖದೇವರತೀರ್ಥಸುಭಕರಾಣ
- ³³ಕೆಮದಗಳಮದಾ !

ಅದೇ ಗುಂಡಿಗೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶೀಣ
- ² ಪ್ರಸ್ತ ಕಗಿಳ್ಳ ಕೊಂಡಕುಂದಾನ್ವ
- ³ ಯತ್ರಿತ್ಯವಿದ್ಯದೇವರೇಷ್ವರ
- ⁴ ಪದ್ಮಾಣಂದೇವರೂಪಸಂವ
- ⁵ ತ್ವರಣೈತ್ರಕು ಗೋಮವಾರವಂ
- ⁶ ದುನಾಕಶ್ರೀಮನಸ್ಸರೋಜಿನೀರಾ
- ⁷ ಜಮರಾಳರಾದರು ಮಂಗಳಮ
- ⁸ ಹಾರ್ಗಿ ||

ಅಂತಃಕರಣ ಗುಂಡಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಭವ್ಯಜನನಿದಾನಂ
- ² ಸೇನೆಯರಕಾಟರಣರಂಗಧೀರಶ್ರೀಮನ್ಮರಿಯಾ
- ³ ನೆದಂಡನಾಥಾನುಜಂದಾನುಜಾನುಜನನಿಸಿದಭ
- ⁴ ರತಮಯ್ಯದಂಡನಾಯಕನೀಧರತಬುಜು
- ⁵ ಬಲಿಕೇವಲಿಗಳ ಪ್ರತಿಮೆಗಳುಮಂಟಪದಿಗೆ
- ⁶ ಳಮಾತೀರ್ಥದ್ವಾರಪಕ್ಷದೀರ್ಥಾತ್ಮಕಂವಾಡಿಸಿದನೀರಂಗದ
- ⁷ ಹಪ್ಪಳಿಗೆಮುಮನೀಮಹಾಸೋಪಾನದಬ್ಬಿಯು
- ⁸ ಮಂರಜಿಸಿದಂಶ್ರೀಗೊಮ್ಮಟದೇವರಸುತ್ತ ಬುರಂಗ
- ⁹ ಮಹಪ್ಪಳಿಗೆಯಂಬಿಯಿಸಿದನದುಮ
- ¹⁰ ಬ್ಬದೆಯುಮಿಗಾಗವಾದಿನಾಡೊಳಗಲ್ಲಿಗೆ
- ¹¹ ಳ್ಲಿನೋರ್ವ್ವಹಂ || ಕ || ಪ್ರಕಟಯದೋವಿಭಾರವೊ
- ¹² ಳ್ಲಿತ್ತು ಕನ್ನ ವನದಿಗಳನೊಸದುಬೇಣ್ಣೋದ್ಧಿ
- ¹³ ರ | ಪ್ರಕರಮನಿಸ್ತೊಪನಲಾಕಿಕಧೃತಿಮಾಡಿ
- ¹⁴ ಸದನೇಯಭರತಪೂಪಂ ||
- ¹⁵ ಭರತಪೂಪತಿಪುತೇಸುಲೇಶ ನ್ನಲದೇವಿ
- ¹⁶ ಬ್ರೂಚಿರಾಣಂಗನೇತಪ್ಪರತನೆಯಂಮಜು
- ¹⁷ ನೋಸ
- ¹⁸ ದುರವನಿಸಿದಂ ||

ವೈದೇಗಲ್ಲುಬಸ್ತಿಯ ಪಶ್ಚಿಮಭಾಗದಲ್ಲಿ.

- ¹ ಶ್ರೀಮತುಒಲಿವಾಪನಕವರುಪೂಜಿಸಿದ್ದಾಳಿಸಂ
- ² ವತ್ಸರವಮಾಳುಹುಳಂಯಲ್ಲುಮುನಿಗುಂದದೋ

- ¹ಮೆಯದೇಕಳುಲಕರಣಿಯರಮದಿರಾಂಕಜೊನ್ನ ಪ್ಪಯ್ಯ
²ನಟನುಜವೆಂಕಪ್ಪಯ್ಯನಪುತ್ರಸಿವ್ವ ಪ್ಪಯ್ಯನಅನುಜನಾ
³ಗಪ್ಪಯ್ಯನಪುಣ್ಯಸ್ತ್ರೀಯರಾದಬಿನದಾಂಬಿಕೆ
⁴ಯರುಬಂದುದರ್ಶನವಾದರುಭದ್ರಂಭೂಯಾ
⁵ತಕ್ರೀ || ಕೃತನಂಜರವರ್ಣಿಗಳಸಮೇತ ||
⁶ಇದೇತಿಥಿಯಲ್ಲಿಮಾಡಿಗೂರಜಡಗಪ್ಪನಾಗವ್ವನ
⁷ಪುತ್ರರಾನವ್ವಸಟ್ಟರಪುಣ್ಯಸ್ತ್ರೀನಾಗಪ್ಪನ
⁸ಮೈದುನಭಿಷ್ಣುಪ್ಪನುದರ್ಶನವಾದರು ||

117

ಕಂಚಿಗುಬ್ಬಿ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

- ¹ಶ್ರೀಸಾವ್ಯಸಂವತ್ಸರದೊಳುವಿಭ
²ದಲಕ್ಷಯಜುಲ ೩ಮಿಯೊಳುತಾಂಶ್ರೀ
³ಸೋಮನಾಥಪುರವೆನಿಸಿದಕೊಂಗನಾಡಿಂಗದಂ
⁴ಅನಾದಿದುಗ್ರಾಮಂ || ಆಗ್ರಾಮದಲಕ್ಷೀಮತ್ಪಂಡಿ.....

118

ಚೌವೀಸತೀರ್ಥಕರ ಬಸ್ತಿಯಲ್ಲಿ.

(ನಾಗರಾಜರ.)

- ¹ವೋಂನಮಸಿದ್ಧೇಶ್ವರಗೊಂ
²ಮುಟಸ್ವಾಮೀಅದೀಶ್ವರ
³ಮುಳ್ಳನಾಕಾಕಾಚೊಮ್ಮೀ
⁴ಸತೀರ್ಥಕರತೀರತೀರದಾ
⁵ಬಾರುಕೀರ್ತಿದಂಡಿತಧರ
⁶ಮಾತಂದ್ರಬಿಳ್ಳತಕ... ಪದನ
⁷ಸಕೇಂಗಳೊಂಸರ್ವಧಾರಿನಾ
⁸ಮನಂಪತಗರೇವೈಸಾಕವದೀ ೩
⁹ಕುಳ್ಳಾರವಾರದೇಹರಾಂಕೀಪತೀಸ್ವರ
¹⁰... ಲ್ಲೋನಾಳಾಯವರಗೋತ್ರಃ
¹¹ಶ್ರೀನಾಸಾಂಶ್ರೀನಾಸಿಕಾಪು
¹²ತ್ಯಸಾರಾವನಸಾಂಪಲ
¹³ವಮಾಮಾಸಿಕಾಪುತ್ರಃ
¹⁴ದಾಮನಾಸಿಕಮುಳಪುರ

ಅಖಂಡಬಾಗಲಿಗೆ ಹೋಗುವ ಮೆಟ್ಟುಗಳ ಪಕ್ಷಿ ಮು ಬಂಡೆಯಮೇಲೆ.

(ನಾಗರಾಜರ.)

¹ಸಂವತ್‌೦೦೧೯ವರ್ಷವೈಶಾಖಶುದ್ಧ

²ಶ್ರೀಕಾಪ್ಪಸಂಘೇಮಂದಿತ

ದೊಡ್ಡ ಬೆಟ್ಟಕ್ಕೆ ಹತ್ತುವ ಮೆಟ್ಟುಗಳ ಪೂರ್ವಕ್ಕೆ ಬಂಡೆಯಮೇಲೆ.

¹ಅರಕೆಹಿಯವೀರವೀರರ

²ಶ್ಲವರಾಯನಮಹಂದುಸಿಂ

³ಫರನಾಯಕಂದೆಳಗುಳ

⁴ಬಡಿಗರ

⁵ಬೆಟ್ಟಕ್ಕೆ ||

ಬ್ರಹ್ಮದೇವ ಮಂಟಪದಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ.

¹ಸಿದ್ಧಾರ್ಥಸಂ | ಕಾರ್ತಿಕಸುಧಂಶು |

²ಶ್ರೀಬ್ರಹ್ಮದೇವರಮಂ

³ಟಪವನುಹರಿಸಾ

⁴ಜುಗಿರಿಗಾಡನಾತಂವು

⁵ರಂಗೈಯನನೇವ ||

ದೊಡ್ಡ ಬೆಟ್ಟದಹಿಂದೆ ತನ್ವಲಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಪ್ರಸಿದ್ಧಸೃಷ್ಟಿದ್ವಿಜಾತ್ಯವರ್ತನಿವಿಶ್ವವಾವೇಷ್ಟಿತೀರ್ತಿಗಳಕೊಂಡಕುಂದಾನ್ವಯದಾಗನ

²ಮಾತೃಂಧರಮದ್ವಕ್ರೀಮನ್ನ ಯುಕ್ತಿಸಿದ್ಧಾಂತಚಕ್ರವರ್ತಿಗಳಗುಡ್ಡ ಬಮ್ಮದೇವಹೆಗ್ಗಡೆಯ

³ಮಗನಾಗದೇವಹೆಗ್ಗಡನಾಗಸಮುವ್ರಮೆಂದುಕುಹಿಯಂಕಟ್ಟಿತೋಟವನ್ನಿ ಸಿದ್ಧವರಃಪುರು

⁴ಭಾನುಕೀರ್ತಿಸಿದ್ಧಾಂತದೇವರುಪ್ರಭಾತಂದ್ರದೇವರುಭಟ್ಟರಕದೇವರುನೇಮಿಚಂದ್ರಪಂಡಿತದೇವರುಬಾಳಚಂ

⁵ದ್ರದೇವರಸಂನಿಧಿಯಲುನಾಗದೇವಹೆಗ್ಗಡೆಗೇಲತೋಟಗದ್ದೆ ಅವರೇಲಸುಬ್ಬಬಾಧಾಪರಹರವಾಗಿವಶಕ್ಕೆ ಗ

⁶ದ್ವಾಣಕಿತಪುನವ್ನುಗಿಮಕ್ಕಳಮಕ್ಕಳುಪಯ್ಯಾಂತಕೊಟ್ಟಕಾನಾರ್ಥವಾಗಿಕ್ರೀಗೊಂಮಂಟದೇವರಅಪ್ಪವಿ

⁷ಧಾತ್ವರನೇಬೆಟ್ಟದತ್ತಿ ||

ಚನ್ನಯ್ಯನ ತೋಸಿನಲ್ಲಿ ಗುಂಡಿನಮೇಲೆ.

¹ಫುಟ್ಟಸಾಮಿಸೆಟ್ಟರಕ್ರೀದೇವೀರಂವು

²ನಮಗಜೆನಂಜನಮಂಟಪಅದಿ

- ³ತೀರ್ತದಳೋಳೆ | ವಿಮುಹಾಬುಗೋಳವೊ |
⁴ವಿಮುಹಮುತ್ಯಗೋಳವೊ | ವಿಮುಗಂಗೆ
⁵ನದಿಯೊ | ವಿಮುತುಂಗಬಿದ್ರಿಯೊ | ವಿಮುಮಂ
⁶ಗಲಾಗಾಲುಯೊ | ವಿಮುರುಂದವನವೊ |
⁷ವಿಮುಸ್ರಂಗಾರತೋಟವೊ ಅಯಿತಯಿ
⁸ಯಾಅಯಿತಯಿಯಾವಳೆತೀರ್ತ
⁹ವಳೆತೀರ್ತ ಜಯಜಯಜಯಜಯ ||

ಉರಿನಲ್ಲಿರುವ ಶಾಸನಗಳು.

124

ಅಕ್ಕನಬಸ್ತಿಯಲ್ಲಿ.

- ¹ಮುತ್ಯರಮಗಂಭೀರಸಂಪ್ರದಾನೋಘಾಂಭನಂ | ಜೀಯಾತ್ಮ್ಯೋಕ್ತನಾಧಸ್ಯಾಕನವಚ್ಚಿನ
²ಪಾಸನಮು || ಭದ್ರಮೂರ್ಧ್ವಯಾಜ್ಞೇಂದ್ರಾಣಾಂಕಾಸನಾಯಾಘನಾಸೇ | ಕುತೀರ್ತಧ್ಯಾಂತನ
³ಹೃತ್ಯಾಭೇದಭೇದಭೇದವೇ || ಸ್ವಸ್ತಿಗ್ರೀವಾನ್ಯಗ್ರೀವಂನಿಧೃತನಿರುಪಮಾವ್ವಾನೋದ್ಧಾ ಮತೇಜಂ
⁴ವಿಸ್ತಾರಾಂತಾಕೃತೋದ್ವಿಗತಳಮಮಳಯಶ್ಚಂದ್ರಸಂಧ್ಯಾತಿಧಾಮಂ | ವಸ್ತುಬ್ರಾತೋದ್ವವ
⁵ಸ್ಥಾನಕಮತೀಯಸತ್ತ್ವವಳಂಬಂಗಭೇರಂಪ್ರಸ್ತುತ್ಯನಿತ್ಯಮಂಭೋನಿಧಿಭಮೆಸಗುಂಮೊಯ್ಯೋದ್ವಿಗತವಂಕಂ || ಅದಜೋಳಾಕಂ
⁶ಸ್ತುಭದೊಂದನಗ್ಗೃಗುಣಮಂದೇವೇಭದುದ್ದಾ ಮಸತ್ತ್ವದಗುಬ್ಬಂಹಿಮುರ್ಮಿಯಾಜ್ಞಾಳಕಳಾಂನವತ್ತಿ ಯಂಬಂಜಾ
⁷ತದುದಾರತತ್ವದವೆಂಬನೋಬ್ಬಾನೆನಿತಾಂತಾತ್ ತಾನರ್ದಿ ಪುಟ್ಟದನುದ್ದೇವಿತವೀರವೈರಿವಿನಯಾದಿತ್ಯವನೇಪಾಳಕಂ || ಕಂ ||
⁸ವಿನಯಂಬುಧರಂರಂಜಿಸೆಘನತೇಜಂವೈರಿಬಲಮನಲಜಿಸೆನೆಗಳ್ || ವಿನಯಾದಿತ್ಯವೈರಬಲಕನನುಗ
⁹ತನಾಮಾತ್ಮ್ಯನದಂಗಳೆತ್ತಿ ಸಮತ್ಯಂ || ಅವಿನಯಾದಿತ್ಯನವಧೂಪೋದ್ವವ ಮಂತ್ರದೇವತಾಸಂನಿಭಿಸದ್ಧಾ ವಗುಣ
¹⁰ಭವನಮಖಳಕಳಾವಿಳಸಿತಕಳಯಬರಸಯಂಬಳಂಸುಂ || ಆದಂಪತಿಗತನೂಭವನಾದಂಜಿಗಂಸುರಾ
¹¹ಧಿಸತಿಗಂಮುನ್ನಂತಾದಂಜಯಂತಸಂತವಿಪಾದವಿದೂರಾಂತರಂಗನೆಜಿಯಂಗಸ್ತುಪಂ || ಅತಂಜಾಳಾಕ್ಯಭೂಪಾಳನಬಲದಭು
¹²ಜಾದಂಡಮುದ್ದಂಶಭೂಪಬ್ರಾತಪೋತ್ತಂಗಳೂಭ್ಯದ್ವಿದಳನಕುಳಂವಂದಿಸಸ್ಯಾಘಮೇಘಂ | ಕ್ಷೀತಾಂಭೋಜಾತವೇವದ್ವಿರದನರದಭೀಂ
¹³ದುಕುಂದಾವದಾತಪ್ರಾತಪೋದ್ವೈದ್ಯೈಶ್ಯೈಧವಳತಭುವನಂಧೀರನೇಕಾಂಗವೀರಂ || ಎಜಿಯನಳಗಿನಿನಗತ್ತೆ ದ್ವಿಜಿಯಂಗಸ್ತು
¹⁴ಪಾಲಿತಳಕನಂಗನೆಜಿಯೆಗೆಜಿವಟ್ಟುಗೀಲಗುಣದಿನೆಜದೇಜಲದೇವಿಯಂತುನೋತರುಮೊಳರೇ || ಎನೆನೆಗಳ್ ಪರಿಬ್ರಗ್ಗಂತನೂಭ
¹⁵ವನ್ನೆಗಳ್ಗರ್ದರಲ್ಲ ಬಲ್ಲಾಳಂವಿಷ್ಟು ನೈಪಾಲಕನುವ ಯಾದಿತ್ಯನಂಬವೆಸಂವಮುಖವಸುಧಾತಳದೊಳ || ಅವರೋಕ್ತಧ್ಯಮನಾಗಿಯುಂ
¹⁶ಭುವನದೊಳಪೂವ್ವಾಪರಾಂಭೋಧಿಯೆಯ್ದು ವಿನಂಕೂಜನಿಮಿಷ್ಯಾಪೋದುನಿಜಬಾಹಾವಿಕ್ರಮಗ್ರೀಡೆಯುಡ್ಡ ವರಿದುತ್ತ ಮನಾದ
¹⁷ಸ್ತುತ ಮಗುಣಾನ್ಯೈಕಧಾಮಂಧರಾಧವಜೊಡಾಮಣಿಯಾದವಾಬ್ಬ ದಿನಪಂತ್ರೀವಿಷ್ಟು ಭೂಪಾಳಕಂ || ಎಳಗಿನವಳೋಯತೂತ್ಯತ್ತಳ
¹⁸ವನಪುರಮಂತರಾಯದಾಯಪುರಂಬುಳವಳೆದವಿಷ್ಟು ತೇಜೋಜ್ವಳನದೆಂದೆವುಬ್ಬಂ ಪರಿಪುರುಗ್ಗಂಗಂ || ಇನಿತಂದುಗ್ಗ ಮವೈರದುಗ್ಗ
¹⁹ಜಯಮಂಕೊಂಡೆನಿಜಾತ್ಮದಿಂದಿನಿಬುಟ್ಟು ಪರನುಜಿಯೊಳೆತವೆಜಂತಂನಸ್ತ್ರಸಂಘಾತದಿಂದಿನಿಬಗ್ಗಾನತಗ್ಗಿತ್ತ ಸುಧ್ಯಪವಮಂಕಾರು
²⁰ಪುರೋಹಿತಂಪಾಸನಿತಂಶಿಕ್ಷ ದೇವೇಶ್ಯಿಷ್ಟು ಭವನುಂವಿಪ್ರಾತನಸ್ತಂಬಲಂ || ಕಂ || ಲಕ್ಷ್ಮೀದೇವಿಬಾಧಿಪಶ್ಚಂಗನಿದ್ದೆಗಳಿವಿಷ್ಟು ಗಿಂತಂ
 ಕವಲಂಬುಟ್ಟು ದೇ

- ²¹ ವಿಲಸನ್ಮುಗಲಕ್ಷ್ಮಿ ನನವಿವ್ವು ಗಗ್ಗ ಸತಿಯನೇಗಳ್ಳೆ || ಆವಗ್ಗ ಮನೋಜನಂತೆನುದತೀಜನಚಿತ್ತ ಮನೀಳ್ಳೊಳ್ಳೆ ಸುಲ್ಪವಯವತೋಭ
- ²² ಯಿಂದತನುವೆಂಬಭಿಧಾನಮನಾನದಗ್ಗನಾನಿವಹಮನಚ್ಚ ಮುಯ್ಯನನಮಾನದಬೀರನಚ್ಚ ಯುದ್ಧದೊಳೆತವಿಸುವನಾದನಾತ್ಮಭ
- ²³ ವನಪ್ರತಿಮಾನರಸಿಂಹಭೂಭುಜಂ || ಪಡೆಮಾತೇಂಬರುಕಂಡಂಗೆಮೃತಬಾಧಿತಾಂಗಬ್ಬಿದಿಂಗೆಂಡವಾತನುಡಿವಾತಂಗೇನನಂಬೈಪ್ರಳ
ಯಸಮಯಮೊ
- ²⁴ ಳುಮೇರಯಂವಿಜಾಬಿಬಿಪ್ಪುಕಡಲನ್ನಂಕಾಳನನ್ನಮುಳಿದುಕುಳಿಕನಂನಯುಗಾಂತಾಂಗ್ನಿಯಂನಂಸಿಡಿಲನಂಸಿಂಪದನಂ ಪುರಹರನು
ರಗಂಣಂನಿನಿನಾರಸಿಂ
- ²⁵ ಹಂ || ತದದ್ಧಾಂಗಳಚ್ಚೇ || ಮೃದುಪದಯೇಚಲದೇವೀಸುವತಿಯನರಸಿಂಹನೈಪತಿಗನುಕಮಸುಖ್ಯ || ಪ್ರದಪಟ್ಟಮಹಾದೇವೀಪದ
ವಿಗಸಲಯೋಗ್ಯಯಾ
- ²⁶ ಗಭರಯೋಗ್ಗಳ್ಳೆ || ವೃ || ಲಲನಾಲೀಲಿಗಮುನ್ನವೆಂತುಕುಸುಮಾಸ್ತಂಪುಟ್ಟದೊಂವಿಪ್ಪುಗಂಲಲಿತಲೀವಧುವಿಂಗವಂತನರಸಿಂಹ
ತೋಣಿಪಾಳಂಗದೇಚಲದೇವೀವ
- ²⁷ ಭುಗಂಪರಾತ್ಮಕಚಿಂತಂಪುಷ್ಪಾಧಿಕಂಪುಟ್ಟದೊಂಬಲವದ್ವೈರಿಕಾಳಂತಕಂಜಯಭುಜಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಒಪುಷ್ಪಾಪಾಳಭಸಿಂ
ಹರಿಪುನೈಪನೀಕರಾಕಾಶ
- ²⁸ ಶಾಂಕರಿಪುರಾಪುನೈಪಮೇಳಪುಕರನಿರಸೋಧ್ವಾಂತಮತಸ್ಸಪಾತಂ ರಿಪುಧಾತ್ರೀಣಾದ್ರಿವಜ್ರಂ ಒಪುನೈಪತಿತಮಸ್ತೋಮವಿಧ್ವಂಸನಾ
ಕ್ರೂರಿಪುಪುಷ್ಪಾಪಾಳಕಾಳನಳ
- ²⁹ ಸುದಯಿಸಿದಂವೀರಭಿಕ್ಷುಗಳದೇವಂ || ಗತಲೀಲಾಲಾಳನಾಳಯಿತಬಳಭಯೋಗ್ರಜ್ವರಂಗಳಜ್ವರಂಸಂಧ್ಯತಕೋಂಗೊಳನುಚ್ಚೈಕರ
ಧೃತವಿಳಸತ್ಪುಷ್ಪವಂಪಲ್ಲವಾಶೋ ಯೈತ
- ³⁰ ಚೇಳಂಚೋಳನಾದಂಕದನವದನದೊಳಂಭೀರಿಯಂ ಪೊಯ್ಯವೀರಾಟತಭೂಭೃಜ್ಜುಳಕಾಳನಳನತುಳಂವೀರಬಲ್ಲಾಳದೇವಂ || ಭರ
ದಿಂದಂತನ್ನದೋಗ್ಗಬ್ಬಿದಿನೊಡೆಯರಸಂಕಾಯ್ತುಕಾ
- ³¹ ದಲ್ಪಶಾಂಪೂಣೈರಬಲ್ಲಾಳಕ್ಷಿತಿಶಂ ನಡೆಮುಳಿಸಿಯುಂ ಮುತ್ತಸೇನಾಗಬೇಂದ್ರೋತ್ತರದಂತಾಘಾತಸಂಚೋಣ್ಣೀತ ಿಖರದೊಳಂಚ್ಚಂಗಿ
ಯೊಳ್ಳಿಲ್ಲಿ ದಂಭಾಸುರಕಾಂತಾದೇಶಕೋಶ
- ³² ಪ್ರಜಾಪತಕಯೋಧಾನೈಪತಂಪಾಂಡ್ಯಭೂಪಂ || ಚಿರಕಾಲರಿಪುಗಳ್ಳೆ ಸಾಧ್ಯಮೆನಿಸಿದ್ದುಳ್ಳಂಗಿಯಂಮುಕ್ತಿ ದುರ್ಧರತೇಚೋನಿಧಿದೊ
ಗೋಟಿಯನೇಕೋಡಾಕಾಮದೇವಾನೀ
- ³³ ಕ್ವರನಂಸಂದೊಡೆಯಕ್ಷೀತಿಶ್ವರನನಾಭಂಡಾರಮಂಸ್ತ್ರೀಯರಂತುರಗವ್ರಾತಮುಮಂ ಸಮಂತುಡಿಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಸ್ಪಸ್ತಿ ಸ
ಮಧಿಗತಪಂಚಮಹಾರಬ್ಬಿ ಮಹಾಮಂಡಳೇ
- ³⁴ ಕ್ವರಂಧ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರಂ || ತಳುವಬಳಪಾಧಿಪವಾನಳದಾಯಾದದಾನನಳಂ ಪಾಂಡ್ಯಕುಳಕಮಳವೇದಂಧಗಂಧಭೀರಂಜ
ಮಂಡಳಕದೇವಿಕಾಜಾತೋಳಕಟಿಕನೂಪಿಕಾ
- ³⁵ ಹ || ಸಂಗ್ರಾಮಭೀಮ || ಕಲಿಕಾಲಕಾಮ || ಸಕಳವಂದಿಬ್ಬಂದಸಂತಪ್ತನ ಸಮಗ್ರವಿತರಣವಿನೋದ || ವಾಸಂತಿಕಾದೇವಿಬ್ಬಂದ
ಪ್ರಸಾದ || ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ || ಮಂಡ
- ³⁶ ಳಮಕುಟಿತೋಡಾಮಣಿಕದನಪ್ರಪಂಚಮಲಪರೋಕ್ಷಂಜನಿವಾರಿಸಿದ್ದಿರಿದುಗ್ಗಮಲ್ಲ || ನಾಮಾದಿಪ್ರಸನ್ನಸಹಿತಲೀಮುಕ್ತಿಭುವನ
ವಲ್ಲತಳಕಾಡುಕೋಗು
- ³⁷ ನಂಗಲಿನೋಳಂಬವಾಡಿನವಸಹಾನುಂಗಲೊಂಡ ಭೂಪಾಳವೀರಂಗಳ್ಳೆಪ್ರತಾಪದೊಯ್ಯಳವೀರಭಿಕ್ಷುಗಳದೇವದ್ಧಕ್ಷಿಣ ಮಂಡಲಮಂಜು
ಪ್ಪನಿಗ್ರಹಂಪ್ಪಪ್ರತಿಪಾಳ
- ³⁸ ನಪೂರ್ವಕಸುಖಸಂಕಥಾನೋದರಂಜಾಪ್ತಿಯುಕ್ತಿ ರತತ್ವದರದೊಡೆಯದೇವಿ || ತನಾರಾಧ್ಯಂಹರಂವಿಕ್ರಮಭುಜಪರಾಭಂವೀರ
ಬಲ್ಲಾಳದೇವಾನೀವಾ
- ³⁹ ಳಂಸ್ವಾಮಿವಿಭಾಜಿತವಿಮಳಚಿತ್ರೋತ್ತರಂ ಕಂಠದೇವಂಜನಕಂವಿಪ್ಪೇಪ್ಪಚಿಂತಾಮಣಿ ಜನನಿಜಗತ್ಪ್ರಾತೆಯಕ್ಕ ವೈಯಂದದಿನಿ
ಸಂ್ರಚಂದ್ರಮಾಳಪ್ರಭುಸ
- ⁴⁰ ಮಮಕಾಳಯಮಂತ್ರೀಶವರ್ಗಂ || ಪತಿಭಕ್ತಂವರಮಂತ್ರಕೃತಿಯುತನಿಂಪ್ರಂಗಂತು ಭಾಸ್ವದ್ವೈಹಸ್ವತಿಮಂತ್ರೀಶ್ವರನಾದಸಂತವಿಳ
ಸದ್ಭೂಳದೇವಾನೀಪತಿಗಿವಿಕ್ರ

61 ತಡವುಮೌವಿಮುಖೇಕಮಂತ್ರಿಯಾದನಮುನ್ನ ತತೋನೀಯಂ ವಿರೋಧಿಸಿವೋನ್ಮತ್ತಭವಯಾನಂ || ಪರತತ್ತ್ವಾಂಗಮುಖ
ಭವಸ್ವರಂಧರತಾಸ್ತ್ರಾಂಭೋಧಿಜಂವ್ರಂಸಮುಮ್ನು

62 ತಸಾಹಿತ್ಯಲತಾಲಮಾಲನೆದಂನಾನಾಕಳಂಕೋವಿದಂ ಸ್ಥಿರಮಂತ್ರಂವಿದುನಂಕೋಭಿತನಕೇವಸ್ತು ತ್ಯನುದ್ಯುಧೃತಂ ಭರಯೋಶ್ವಿಪ್ರತುತಂ
ದ್ರಮುಳೆನಚವನಾಪನ್ಯಜಮ್ತಾಲಯಂ ||

63 ತದರ್ಥಾಂಗಲಕ್ಷ್ಮೀ || ಭನವಾಪಾಬತಳೋಮ್ನಿಘಾಸಿತಮುಖವ್ಯಾಕೋಳಂಕೇಜಮಂಡನದ್ವಯ್ಯನವಳಾನನಾಭಿವಿತತಾವತ್ತ್ವಾಂಕ
ಲಾವಣ್ಯಪಾವನಮಾಸ್ಸಂಭೃತ ಚಂದ್ರಮೌ

64 ಇವಧುವ್ರಿಯಾಚಿಯಕ್ಕಂಜಗ್ವಜನಸಂಸ್ತುತ್ಯಕಳಂಕದೂರನುತೆಗಂಗಾದೇವಿತಾನುಳ್ಳೇ || ಸ್ವಸ್ತ್ರನವರತವಿನಮದವರಮೌಳವನಾ
ವಾಮಿಃತಚಳನನೆಯುಗಳಭಗವದ

65 ಜ್ಞಪ್ತರಮೇಲ್ವರಸ್ತುತಗ-ಭೋದಕ ಪವ್ರೀಕ್ಯತೋತ್ತರವಂಗಿಯುಂ ಚತುರ್ವಿಧಾನೂದಾನನಮುತ್ತುಂಗಿಯಮುಪ್ಪ್ರಮತುಹಿರಿ
ಯವರ್ಗಡಿವಿಯಾಚಲದೇವಿಯನ್ವಯವೆಂ

66 ತೆಂದೊಡೆ || ಪರಕೀರ್ತಿಧವೆತಾಣದ್ವಿರದಾಳೆಂವನಸಮಾಡಿನಾಪವಿಸೂತಂ ಪರಮಶ್ರವಣನಮಳಂ ಭವಣಿಯೋಳೆನೆಯನಾಯಕಂ
ವಿಯವನದಂ || ಆತನಸತೆಗಿಸಿತಾ.ಮುಖೇತಾಂಕಂ

67 ರತ್ನಯೋಧವಿಜಮುಖ್ಯಧಾತಧರಾತಳಗಿವಿವಿನೀತೆಗಿಚಂದಮ್ನಗಬಲೆಯುದ್ವಿರಯುಂಟೇ || ತತ್ಪತ್ರ || ಜಿನವತಿವನರಸೀರುಹ
ವಿನಮದ್ಭುಗಂಜಮಸ್ತುಲನಾನಂ || ವಿನಯನಿಧಿವಿ

68 ದ್ವಿಧಾತ್ರಿಯೊಳನುಪಮನೀವಮ್ನದೇವಜೆಗ್ಗಡೆನಿಗಲ್ದಂ || ತತ್ಪತ್ರೋದರಂ || ಗತದುರಿತನಮಳಚರಿತಂವಿತರಣಸಂತಪ್ತಿಗತಾಖಿವ್ಯಾತ್ಥಿ
ಪ್ರಕರಂ | ಕ್ಷಿತಿಯೊಳ್ಳಾಪೆಯನಾಯಕನತಿಧೀರಂಕಲ್ಪ

69 ವೃಕ್ಷಮಂಗಿರವಂದಂ || ತತ್ಪತ್ರೋದರಂ || ಸರಸಿರುಪವದನಭನಕುಚೇಪಾಣಾಕ್ಷ ಮಮೋತ್ಕಳೋಕಿಸ್ವನಮದವತ್ಕಟಮನಿತ
ನೂದರಿಪರಯೊಳ್ಳಾಪವ್ವಿರೂಪನಾಗರಮಾದಳ || ತತ್ಪ

70 ಹೋದಂ || ಭರಯೊಳರೂಢಿಯಮಾಸವಾಡಿಯರನಂಹೆಂದೊಡಿದೇವಂ ಗುಣಾಕರನಾಭೂಪನ ಚಿತ್ತವಲ್ಲಭಲತಸ್ಸಭಾಗ್ಯೆಗಂಗಾನಿಕಾಕರ
ತಾರಾಚೇತುರಪಾರಕರದಂಭೋದಸ್ತುರ

71 ತ್ರಿತ್ರಿಘಾಸುರಯವ್ವಚಲದೇವಿ ವಿಶ್ವಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಗ್ವಿದಳ || ತತ್ಪತ್ರೋದರಂ || ಪರವಿದ್ವಜ್ಜನಕಲ್ಪಭೂಜನಮಳಾಂ
ಭೋರಾಸಿಗಂಭೀರನುದ್ಧರದವ್ವೃಪ್ರತಿನಾಯಕಪ್ರಕರತೀವ್ರಧ್ಯಾಂತ

72 ಸಂಭಾತನಂಪರಣಾತ್ಕಂಠರದಪ್ರಭುಭೃವಿಕಸತ್ವಿತ್ಯುಂಗನಾಪಲ್ಲಭಂಧರಯೋಶ್ವೋದೇವನಾಯಕಂ ನೆಗಲ್ದನುದ್ಯುಧೃತಯ್ಯಾಕಾಯ್ಯಾ
ಕರಂ || ಕಂ || ಗಿರಮುತೆಗಿಪತ್ನುತ್ನನೆಗಧರಣಿಸುತೆ

73 ಗಣ್ಣಿಮುಪ್ಪಗನುಪಮಗುಣಬೋಳೂರಯನಲಿಂತಿನಕಳೋವ್ಯುರಯೊಳ ಬುಜವ್ಯೇಲವತಿಸತಿನೆಗಲ್ದಂ || ತತ್ಪತ್ರಂ || ಪರಸೈನ್ಯಾ
ಹಿವಿಪಂಗನೂಜ್ಞತಯಜಸ್ಸಂಗಂಜಿನೀಂದ್ರಾಂ

74 ಬ್ರಹ್ಮರೂಪೋಭ್ಯಂಗಮದಾರತುಂಗನದಂ ತನ್ನೊಪ್ಪುವಿನಗ್ಗುಣೋತ್ಕರದಿಂದೇತಿಯ ದಣ್ಣನಾಯಕನಿಳಾಭೀಪ್ಯಾತ್ಕಸಂದಾಯಕಂ
ಭರಯೊಳಬಮ್ಮಿಯನಾಯಕಂನಿವಿರದೀನಾನಾಥಸಂತಾ

75 ಯುಳಂ || ಪದ್ವಿನಿತೆ || ಕವತೆಪ್ರಜ್ಞನಮುಖ್ಯಸಿಟ್ಟವಿಭುಗಂನಿತ್ಯೇವಚಾರತೃಭಾಸಿತೇವಾಚವನಿಟ್ಟಕವ್ವೆಗವನೂನಾತ್ರಿಯಸಾಂದಯ್ಯಾ
ನಿಜ್ಞಿಗತಾತಿತ್ವೋದ್ಭವಕಾನಿಯುಧ್ವವಿಜ

76 ಕೊಡುಣವ್ಯಸತ್ತ್ವಾಂತವರತುಪಾರಾಂಕುಲಸದ್ಯೋಧವೆತಾಣಾಚೇತ್ರಯೋಧಾತ್ರಿಯೊಳ || ಬಮ್ಮಿಯನಾಯಕನುಮು || ಮಾರಂವು
ದನಾಕಾರಂಪಾರಕ್ಷೀರಾಬ್ಧಿವಿಕರೇತ್ತ್ವಾನ್ಯಾಧಾರಂ ಧೀರಂಧರ

77 ಯೋಶ್ವಿಗಳ್ಳಂದೊಡೆತ್ಯಂತನಕಳದುರಿತವೆಮಳಾಪಾರಂ || ತದಮುಚೆ || ಪಾಂಚೀಲೋಚನೇವಂಕಾಪಾನೆ ಭನೋಚಿಸ್ತನಾಭೋಗಾ
ಸುರಬಿಂಬಾಧರಕೋಕಿಸ್ವನನುಗಂಧತ್ವಾನಿಚೇತತ್ ನೂದ

78 ವೃಕ್ಷಾಪಾನೀಕಳೇಕಕಳದಂಗೀಯಾನಿಯುಕಂಕುಂಧರಯವ್ವಚಲದೇವಿಕಂಠುನತಿಯಂಸಾಂದಯ್ಯಾದಿಂದೇಳಿಪಳೆ || ತದನುಜೆ ||
ಅಂಧಮುಖಿವ್ಯಗವಿರೋಚನಮಂದಿರವೈಯ್ಯಾತುಂಗಳಂ

79 ತಾಂಧಮುಖಿವ್ಯಗವಿರೋಚನಮಂದಿರವೈಯ್ಯಾತುಂಗಳಂ || ತದನುಜೆ || ಪಾರಂಪರಾನು.ಮರಾಚಿತಂ
ವಿಗಿರದ್ವೈಯ್ಯಾತುಂಗಳಂ || ತದನುಜೆ ||

66 ಸುರಸಿಂಧುರವನಿರವಭಾಸುರ ಯೋಜಿತವಂಶವಂ || ಸಿರಿಗಂವಿಪು ಗವೆನ್ನು ಮುನವಿನಮಾಸ್ತ್ರಂ ಪುಟ್ಟಿದೊಳಂಭುಗಳೊ
ಸಂಜಾತಿಗೆವಂತುಪದ್ಧದನನಾಮೊ ಪುತ್ರನನ್ನಿಗಿರಿದರಣಿವಿ

67 ಶುಕಚಂದ್ರಮುಖವಿಭುಗಂಯಾಚಯಕ್ತಂವುಪ್ಪ ರತೇಪಂ ಗುಣಿಸೋಮನುವ್ವ ವಿನವನ್ನಿಸ್ಸಮಪುಣ್ಯೋದಯಂ || ಪರಲಕ್ಷ್ಮೀ
ಪ್ರಿಯವಲ್ಲಭಂವಿಜಯಕಾಂಶ ಕಣ್ಣುಪೂರಂವಿಭಾಸುರ

68 ಮೋಹಿತ್ಯದಯಾಧಿಪಂತುನಿತುರಕ್ಷಿರವಾರಸಿ ಪಾಂಡುರೀತ್ರಿಗನುವಗ್ರದುರ್ಧರತರಂಗಾರೂಪದೇವನ್ತ ನುಪ್ಪರಕಾನ್ತ ಕಮನೀ
ಯಕಾಮನೇವಪ್ರೇಸೋಮೋಧಾತ್ರಿಯೊಳ ||

69 ಪರಮಾರಾಧ್ಯನನ್ನ ಸಾಕ್ಷಿನಿಳಮಂ ತ್ರೀಮಜ್ಜಿಗವಾಧಿರರಗುರುಸೃಷ್ಟಾನ್ವಿ ಕಚಕ್ರವರ್ತಿಗನಯೋತ್ರಿಪಾಪತಯೋಗೋತ್ಪರಂಧರಣಿವಿ
ಶುಕಚಂದ್ರಮೊ ಸಸಿವಂಶ್ಯತ್ಕಾಂಶವಂದದಾದೊರ್

70 ಯಾಮೋಹಲದವಿಗಿದು ಮಿಮೋಗ್ಯುತ್ರಿಗೀಧಾತ್ರಿಯೊಳ || ಭರದವೆಳುಗೊಳತೀರ್ತ್ತ ದೋಕ್ಷಿ ನಪತಿ ತ್ರೀಪಾರ್ವದೇವೋದ್ಯಮಂ
ದಿರಮಂಮಾಡಿಸಿಗಂನೋತರಯೋತ್ರಿಗಪಾಪತಯೋಗೀ

71 ಸ್ವಭಾಸುರಕಿಷ್ಕೋತ್ತಮ ಬಾಳಚಂದ್ರಮುಖದಾಂಧೋಜನೀಧಕ್ತ ನುಸ್ಥಿರಮಪ್ಪಜುವೇವೋತ್ರಿಗವಿರದಾಬಾಳಕ್ರಪ್ಪಯಂ ||
ತದ್ಗುರುಕುಳತ್ರೀಮೂಲಸಂಘದೇವಿಗಳೊ

72 ಪುಸ್ತಕಗಚ್ಛಕೊಂಡಕುಂದಾನ್ವಯದೊಳ || ಕಂ || ವಿರಿತಗುಣಪಂಪ್ರಸಿದ್ಧವೇವಸುತನಾತ್ಮವೇದಿಪರಮತುಳ್ಯವ್ರಿಭಿರನಯಂ
ಕೀರ್ತಿಗಸಿದ್ಧಾನ್ವದೇವನೇವಮೋಗ್ರಪಗತತಂತ್ರಂ ||

73 ಪರಸೃಷ್ಟಾನ್ವ ಪಯೋಧಿಪದ್ಧಸರಶಾರಾಧಕಂಶಾರವಾರುಚಿಭಾಜಿತೇತ್ರಿಗಧಾತನಿಖೋವ್ಯೋಮಂಶಳಂ ದುರ್ಧರಸ್ಮರಯಣಾವ
ಮೋಘ ಚಾಳವನಂಘವ್ಯಾಬುಜಪ್ರಾತಫಸುರ

74 ನಿಶ್ರೀನಯೋತ್ರಿಗದೇವಮುನಿಪಂ ವಿಶ್ವಾತಿಯಂತಾದೊ || ತಚ್ಚಿಪ್ಪಳ || ಪರಸೃಷ್ಟಾನ್ವ ಕಭಾನುಕೀತ್ರಿಗಮುನಿಪ್ರಾಪ್ರಭಾ
ಜಂತ್ರದೇವರ ಪ್ಪಸ್ತುತಮಾಘೆನಂದಿಮೋರಾಜವ್ಯಾಧ್ಯನಂದಿವ್ರ

75 ತೀರ್ಥರವಿನ್ವೀಗನುತನೇವಿಚಂಪ್ರ ಮುನಿನಾಥಾಪ್ಯತರಾದನ್ನಿಗರನ್ನರವೀಗ್ರನಯೋತ್ರಿಗದೇವ ಮುನಿಪಾದಾಂಭೋರುಹಾರಾಧಕರ ||
ಸ್ವರವಾತಂಗಳವ್ಯಗೇಂದ್ರನುಪ್ಪನಯೋತ್ರಿಗಪಾಪತಯೋ

76 ಗೇಂದ್ರಭಾಸುರಪಾದಾಂಬುರುಹಾನಮನ್ವಧುಕರಂ ಚಂಚತ್ಯೋಲಕ್ಷ್ಮಿಗೀರ್ವರನಾದೊ ನರಮಳಮೋಗಿಷ್ಣುರಂಶ್ಯಾ ಬಾಚ್ಚಿಗಾಂಪ್ರದ್ವ
ಯುಸ್ಥಿರನಾಧ್ಯಾತ್ಮಿಕಾಂಶಚಂಪ್ರಮುನಿಪಯಾಂತ್ರ

77 ಚಕ್ರೇಶ್ವರಂ || ಗೌರತಪಂಗಳಂಗಳ್ಪತಾನೆರದಳ್ಳಡ ಚಂಪ್ರಮುಖೋಳನಾರಿಯುಗ್ಗಿನ್ನವ ನೊಬಗುದೇಶ್ಯಲಂಘವದೊನ್ನಂ
ರಂ ಸುರತಪಂಗಳಂಪಡೆದುತಾಂನರದ ಗಡಚಂಪ್ರಮುಖಿಗಂಭೀರ

78 ಯನಿಪ್ಪತನ್ನ ನಿನಿಪಾಚಲವೋಲ್ಸೊಬಿಗೊಗೋನ್ವದರ || ಶಕವರ್ಷದನಾಯರದನೂತನಾಶ್ಚನಿಯ ಪ್ಪವನಂವತ್ಸರದಮಾಪ್ಯಬಹುಳ
ತದಿಗುಸುಕ್ರವಾರದುತ್ರದಾಯಣಸಂ

79 ಕ್ರಾಂತ್ರಿಯೆಂದು || ವೃ || ಲೀಲಾಚಂಪ್ರಮೋವಿಭವಾಚಲವೇವಿ ನಿಲೋಪ್ರಕಾಂತಯಲೋ ಮೃಗಾಕ್ಷಿಮಾಡಿದವಳ್ಳಿಳತೀರ್ಥವ
ಪರ್ವದೇವರಚ್ಚೋಗೋಪೇಬಮ್ನಯನಾಶ್ಚಯನಿ

80 ತ್ತನುದಾವೀರಬಲ್ಲಾಳನ್ಯಪಾಲಕನ್ದಯುಮುನ್ದಿಯುಮುನ್ದವಯ್ಯೆಸತ್ವಿನಂ || ತದವನಿದಿನತ್ತದತ್ತಿಯನದನಾಚಲಗುಣಚಂಪ್ರಮು
ನಿರಾಜೋಪದಯುಗಮಂಘಾ

81 ಜನಿತರುದ್ರಧಿವರನಿಮಿರೀತ್ರಿಗಜನಪತಿಗತ್ತಳ || ಅಪ್ಪುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದ್ವಾನ್ಮುನೀಮ | ಮೂಡಕೊಂಬರಯ
ದಳ್ಳ | ಮಲ್ಲಿಂತೇಕವೆಟ್ಟಪಿ | ಅಲ್ಲಿಂಕಂಕರಿ

82 ಯವೆದ್ದರಿ | ಅಲ್ಲಿಂತಂಕಾಲವವರ | ಅಲ್ಲಿಂತಂಕವೇಗುಪ್ಪುನೊಪ್ಪ | ಅಲ್ಲಿಂತಂಕಲಂಕದಯಾಳ್ಪಿಪ್ಪ | ಅಲ್ಲಿಂತಂಕನಾಗದಿಗಟ್ಟಿಪ್ಪ
ಕೋದಕದಾರಿ | ಅಲ್ಲಿಂದಡುವಕೆಂಟ್ಟಯಪಳಂ | ಅಲ್ಲಿಂಪಪುವ

83 ಪರನಿರಿಯುಗುಡು | ಅಲ್ಲಿಂಕಮವನೇಟ್ಟಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ | ಅಲ್ಲಿಂದಡುವಲ್ಲಡವತೊಳ | ಅಲ್ಲಿಂಪಪುವ
ಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ

84 ದುರ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ
ಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ | ಅಲ್ಲಿಂಪಪುವನಿರಿಯುಗುಪ್ಪಿ

ಕೊಡದಾಂ | ಪಪ್ಪಿರ್ವ್ ಪೂಸವಸ್ತಾಣಿ ವಿಶ್ವಾಸಾಂಜಾಯತೇಕ್ರಿಮಿಂ || ಮಂಗಳಮುಖಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

125

‘ಚತುರ್ವೇದೋಕ್ತಂ ವಿಶ್ವಯುಕ್ತೋನಿವಾಯದಾಗತಿಃ ||

126

²ಗೋಮುಖಾರದಲಾಜರಿಹಾರಾಯನಸ್ವಸ್ಥನಾದನು

127

2. ವಾಣಿಜ್ಯ

128

1950-51

- 9 ರುಣಕಚಂದ್ರದೇವರು ಪ್ರಭಾಚಂದ್ರದೇವರು ಮಾಘನಂದಿಭಟ್ಟಾರಕದೇವರುಮಂ
 10 ತ್ರವಾದಿಪದ್ಮನಂದಿದೇವರು ನೇಮಿಚಂದ್ರಸಂಧಿತದೇವರು ಇನ್ನಿ ವರಕಿವ್ಯರುನಯಕೀರ್ತಿರ್ದೇವ
 11 ರು || ಧರಯೊಳುಖಂಡಕಮೂಳಭದ್ರವಿಳಸದ್ವಂಶೋದ್ಭವರಸತ್ಯಕಾಚನ
 12 ತರಸಿಂಹವರಾಕ್ರಮಾನ್ವಿತರನೇಕಾಂಘೋಧಿವೇಳಾಪುರಾಂತರನಾ
 13 ನಾವ್ಯವಹಾರಜಾಳಕುಲಲವಿಖ್ಯಾತರತ್ನ ತ್ರಯಾಭರಣರಬಳ್ಳುಳತೀರ್ಥವಾ
 14 ಸಿನಗರಂಗಳುರೂಢಿಯಂತಾಳಿದರು || ಕ್ರೋಂಮುಟಪುರದ
 15 ಸಮಸ್ತ ನಗರಂಗಳ್ಳಿ ಕ್ರಮತುಪ್ರತಾಪಕಕ್ರವತ್ತಿ ರೇರಬ್ಬೊಳದೇವರಕುಮಾರ
 16 ಸೋಮೋದ್ಭವದೇವನಪ್ರಧಾನಂಪಿರಿಯಮಾಣಿಕ್ಯಭಂಡಾರಾಮವೇವನಾಯಕರ
 17 ಸಂಧಿಯಲಿ ಕ್ರಮಸ್ತಯಕೀರ್ತಿರ್ದೇವರುಳೊಟ್ಟರಸದತ್ಥಳಯಕ್ರಮವಂತೆಂ
 18 ದಡೊಂಮುಟಪುರದಮನೆದಜಿ ಅಶ್ವಯಸಂವತ್ಸರವೊದಲಾಗಿಆತಂ
 19 ದ್ರಾಕ್ಷಾತಾರಂಬರಂನುಲವಂತಾಗಿ ಪೂವಂದರವೊದಲಿಂಗೆಯಿಟ್ಟುಕೂವಂಕತ್ತು
 20 ಸುಖವಿಪ್ಪರುತೇಲಿಗರಗಾಂವೊಳಗಾಗಿಅರಮನೆಯನ್ಯಾಯವನ್ಯಾಯವು
 21 ಳಬ್ಬಯವನುಂಟದಂತಂ ಆಗ್ಲಳದಾಪಾರ್ಯರುತಾವೇತತ್ತುನಿನ್ನಯಸು
 22 ವರಬುಕ್ಕಾಕಾರಣಕಧಯ್ಲೊಳಕಾಸನಮಯ್ಯಾರದಯುಮಿಜದವರು
 23 ಧವ್ವಾಸ್ಥಳವಳೆಡಿಸಿದವರುಕುತೀರ್ಥದ ನಖರಂಗಳೊಳಗಿಬ್ಬರಿಬ್ಬರುಗಾ
 24 ಮಣಿಗಳಾಗಿ ಆಪಾರ್ಯರಗೆಕಾಟಲ್ಪಬುದ್ಧಿಯಂಕಲಿಗುಂದಕೊಂ
 25 ದನನದುತೊಳಸುಟವಂಮಾಡಿ ಹಾಗವಳಯನೊಬ್ಬೇಡಿಕೊಳ್ಳಿಯೆಂದು ಆಪಾ
 26 ರ್ಯಾರಿಗಿವನಂಗೆಟ್ಟಿಡಲವರುಸಮಯದೊತ್ತರುಂಜವೊತ್ತರಂಖಣಂಜಿಗ
 27 ವಗೆಸುರುನತ್ತಗಯರುಕೊಲಿಕವತ್ತಿಗೊಡೆಯರು ಇದನಜ್ಜಿದುನಖ
 28 ರಂಗಳೊಳುರೇಕ್ಷಿಸಿದುದಡಿತಾಧವ್ಯವನಖರಂಗಳೇಕೆಡಿಸಿದವರಲ್ಲದೇಆಪಾ
 29 ರ್ಯಾರುಂದಂಜ್ವನರಂಗೆಡಿಸಿದವರಲ್ಲ ನಖರಂಗಳಅನುಮತವಿಲ್ಲದೊಟ್ಟರಿಬ್ಬರು
 30 ಗ್ರಾಮಣಿಗಳುಆಪಾರ್ಯರಮನೆಯನಕ್ಕೆ ಅರಮನೆಯನಕ್ಕೆ ಹೊಕ್ಕ
 31 ಡನಮಯದೊತ್ತರುಮಾನ್ಯಮನ್ನಣಿಯವಾರ್ಯಮಯ್ಯಾರದನಡಮ
 32 ವರುಕುಮಯ್ಯಾರದೇಯಂಗೆಡಿಸಿದವರು ಗಂಗೆಯತಡಿಯಕ್ಕಾಲಿಯಂ
 33 ಬ್ರಾಹ್ಮಣಂಕೊಂದವಾಪದಹೋತರು | ಸ್ವದತ್ತಾಂವರದತ್ತಾಂವಾಯೋಹರೇ
 34 ತಿವಸುಂಧರಾಂ | ಪಪ್ಪಿವ್ವರಪ್ಪಸತಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇತ್ರಿಮಿ ||

ನಗರಜಿನಾಲಯವವಳಗೆ ದಕ್ಷಿಣಕಡೆ.

- 1 ಕ್ರಮತುಪ್ರವುಗಂಭೀರಸ್ಯಾಧ್ಯಾಪಮೋಘರಾಂಭನಂ | ಜಿ
 2 ಯಾತ್ಯುಳೋತ್ಯನಾಭಸ್ಯಕಾಸನಂಪಿನಾಸನಂ ||
 3 ನಮಾಕುಮುರಾಂತ್ರಾಯವಿದ್ಯಾವಿಕದಮೂ
 4 ತ್ವಯೇ | ಯಸ್ಯಮಾತ್ಮಂದ್ರಿಕಾಭವ್ಯಕುಮುದಾಂ
 5 ದನಂದಿನೀ || ಸಮೋನ ಮೃಜನಾನಂಭ್ಯಾದಿನೇಮಾಣಿಸಂದಿನೀ |
 6 ಸುಗತ್ಸಸಿದ್ಧಸಿದ್ಧಾಂಕವೇದಿಕೇಟಪ್ರಮೋದಿನೀ || ಸ್ವಪ್ರೀ

- ⁷ ಜನ್ಮಗೀತಂನಿಜ್ಞತನಿರುಪಮಾವ್ಯಾಸನೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತರಾನ್ತಃ
⁸ ಕೃತೋವ್ಯಕ್ತಕಮಮಯಕೃತ್ಯಸಂಭೂತಿಭಾಮಂ | ವಸ್ತುಬ್ರಾ
⁹ ತೋದ್ಭವಸ್ಥಾನಕಮತಿಹಯಸತ್ತ್ವವಳಂಬಂಗಭೀರಂಪ್ರ
¹⁰ ಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮಸೆಗುಂಜೋದ್ಭ
¹¹ ಲೋವ್ಯಕ್ತವಂಶಂ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯಂನಕವರ್ಷಂ ೧೨೦೫
¹² ನಯ ಚಿತ್ರಭೂನುಸಂವತ್ಸರ ಪ್ರಾವಣಸುಂಖ್ಯದಂದುಸ್ವಸ್ತಿ ಸಮಸ್ತ
¹³ ಪ್ರಕೃತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಯುರ್ಯುಂ ಅಶಾಯುರ್ವ
¹⁴ ಯುರ್ಯುಂಶ್ರೀಮೂಲಸಂಘದಲಂಗೇಶ್ವರದೇವೀಯಗಣಾಗ್ರಗಣ್ಯ
¹⁵ ರೂಂಜಾರುರುಗಳಾಮವ್ಯ ನೇಮಿಚನ್ದ್ರವನ್ದಿತದೇವರಶಿಷ್ಯರು
¹⁶ ಬುಳಚನ್ದ್ರದೇವರು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಯುರ್ಯುಂಅಶಾಯುರ್ವ
¹⁷ ವಯುರ್ಯುಂಜೋದ್ಭವರಾಯರಾಜಾರುರುಗಳಾಮವ್ಯಕ್ತವಾ
¹⁸ ಘನಂದಿಹಿಬ್ಧಾನ್ತಚಕ್ರವರ್ತಿಗಳ ಬ್ರಯುಗುಡ್ಡಗಳಾಮವ್ಯಕ್ತವೇಳುಗು
¹⁹ ಲತೀರ್ಥದಬಲಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಂಆಗಣ್ಯಾಘ್ನೀರುಮವ್ಯ -
²⁰ ಸಮಸ್ತ ಮೂರ್ತಿಕೃತಗರಂಗಳುನಖರಜಿನಾಲಯದ ಅದಿದೇವರ
²¹ ಅವ್ಯುತಪದಿಗೀರಾಜೇಯನಚ್ಚಯಜೋಲವೇರೋಳಗಾದವಡವಳ್ಳಗೆಜಿ
²² ಯಕೇಳಗೆಪೂರ್ವದತ್ತಿಮೊದಲೇಯತೋಟಮಂ ಅವ್ಯುತಪದಿಯಗದ್ದೆ . .
²³ ಅಜಞ್ಜಮಿಮಿಯಸೆರುವೆಗೀಲಾಳಚಂದ್ರದೇವರಕಯ್ಯಲುಸಮ
²⁴ ಸ್ತಮೂರ್ತಿಕೃತಗರಂಗಳು ಬದ್ಧಿಶೋಡವಳ್ಳಯಶಾಸನುಕ್ರಮವೆನ್ತೆಂದಡಿ
²⁵ ದಾಚೇಯನವ್ಯಯಮುಳ್ಳಿಕಾಷ್ಟ್ರನದೇವರ ದೇವದಾನದಗದ್ದೆ ಜೋಲ
²⁶ ಗಾಗೀಗದ್ದೆ ಇಂಮೂಡಲನಟ್ಟಕಲ್ಲು | ಅಲ್ಲಿಂತಂಕಪಾಸನಬೆಗಲ್ಲು | ಅಲ್ಲಿಂತಂಕಗಿ
²⁷ ದಿಗನಾಳದಗುಂಡುಗಿಂ ಮೂಡಲಾಣಿಲುಕಟ್ಟದಗದ್ದೆ | ನೀರೋತ್ತಿಳಗಾದಚತು
²⁸ ಸ್ತೀಮಂ | ಅಣಿಲುಕಟ್ಟದಪಡುವಣಾಶೋಡಿಮುಲುಪ್ಪುಗುಂಡಿನಲ್ಲಿಬರದಮುಕ್ಕೊ
²⁹ ಡೆವನುಪನಟ್ಟ ಅಲ್ಲಿಂತಂಕಹಿಯ - ಟ್ಟದತಪ್ಪಲದಾಸಜಿಗಲ್ಲು | ಅಲ್ಲಿಮೂಡ . .
³⁰ ಯದೇವರಗೆಜಿಯತೆಂಕಣ . . . ಯಮುಂದಿನಲ್ಲಿಬರದಮುಕ್ಕೊ ಡೆವನುಬೆಗ
³¹ ನಟ್ಟ ಮೇಲೆಕೆಜಿಯಬಡಗಣಾಶೋಡಿಯಗುಂಡಿನಲ್ಲಿಬರದ
³² ಮುಕ್ಕೊ ಡೆವನುಪನಟ್ಟಕೆಜಿಯಕಿಣ್ಣುಕಟ್ಟಿವೊಳಗಾದಚತುಸ್ತೀಮೆಯಗದ್ದೆ

ನಗರಜಿನಾಲಯದೊಳಗೆ ಉತ್ತರಭಾಗದಲ್ಲಿ.

- ¹ ಮತ್ಸರಪಂಗಭೀರಸ್ಯದ್ವಾದಾ ಮೋಘಲಾಂಭನಂ | ಜೇಯಾತ್ಮೈಕೋಕ್ಯ
² ನಾಥಸ್ಯಕಾಶನಂಜಿನಾಕಾಶನಂ || ಸ್ವಸ್ತಿಶ್ರೀಜನ್ಮಗೀತಂನಿಜ್ಞತನಿರುಪಮಾವ್ಯಾ
³ ಸನೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತರಾನ್ತಕೃತೋವ್ಯಕ್ತಕಮಮಯಕೃತ್ಯಸಂ
⁴ ಭೂತಿಭಾಮಂ | ವಸ್ತುಬ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಹಯಸತ್ತ್ವವಳಂಬಂಗಭೀರಂ
⁵ ಪ್ರಸ್ತುತ್ಯಂನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮಸೆಗುಂಜೋದ್ಭವಲೋವ್ಯಕ್ತವಂಶಂ || ಅನವೋಳಕಾ

- ⁶ಸ್ತು ಭವೋದನಗ್ನಗುಣಮಂಜೇವೋಭವದ್ವಾಮ ಸತ್ಯದಗುಮ್ಭಗಂಹಿಮರ್ಮಿಯುಜ್ಜ
⁷ಳಕಳಾಸಂಪತ್ತಿ ಯಂಪಾಂಜಾತಮದಾರತ್ವದಸಂಪನೋಮ್ಭಗನನಿಪಾಂತಂತ್ಯಾಕಾನಲ್ಪಿ ಪು
⁸ಟ್ಟದನುಮ್ಭೋಜವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀರಾಲಕಂ | ಕ | ವಿನಯಾದಿತ್ಯನೈವಾ
⁹ಲನತನುಭವನಿಜಿಯಂಗಳೂಭುಜಂತತ್ವನಯಂ ವಿನುತಂವಿಮ್ಭು ನೈವಾಲಂಜನದತಿತ
¹⁰ದಪತ್ಯನೇದನೀನರಸಿಂಹಂ | ತತ್ಪುತ್ರಂ | ಗತಲೀಲಂಶಾಳನಾಳಂಜಿತವಹಳಭಯೋ
¹¹ಗ್ರಜ್ಜರಂಗಳೂರ್ಜರಂಸಂಧ್ಯತರೂಳಂಗಳನುಜ್ಞೈಃ ಕರಧೃತವೀಸತ್ಪಲ್ಲವಂಪಲ್ಲವಂಪ್ರೋದ್ಧಿ ತ
¹²ಜೀಳಂಜೋಳನಾದಂಕದನವದನದೋಳ ಭೀರಿಯಂಪೋಯೈವೀರಾಪಿತಫೂಲ್ಯ
¹³ಜ್ಞಾಳಕಳಾನಳಸತುಳಬಳಂ ವೀರಬಲ್ಲೂಳದೇವಂ | ಚಿರಕಾಲಂಪುಗಳ್ಗನಂಧ್ಯಮೆನಿ
¹⁴ಸುದ್ದುರಾಚ್ಚಂಗಳಿಯಂಮುತ್ತಿ ದುರ್ದುರತೇಜೋನಿಧಿಫೂಳಗೋಪಯನೇಶೋಡಾಕಾಮದೇವಾನೀಶ್ವ
¹⁵ರನಂಸಂದೋಡೆಯಕ್ಷಿತಿರ್ದುರನಾಭಂಡಾರಮಂಸ್ತ್ರೀಯರಂತುರಗವ್ರಾತಮುಮಂಸಮಂ .
¹⁶ತುಪಿಡಿವಂಬಲ್ಲೂಳಫೂಪಾಳಕಂ | ಸ್ವಸ್ತಿನಮಧಿಗತವಂಜಿತಮುಶಬ್ದಮುಪಾಮಂಜಳಶ್ವ
¹⁷ರದ್ವಾರವತೀಪುರವರಾಧೀಶ್ವರ | ತುಳವಬಳವಳಧಿಬಿಡವಾನಳ | ದಾಯಾದದವಾನಳ |
¹⁸ಪಾಂಜ್ಯಕುಳಕಮಳವೇದಂಡ | ಗಂಡಭೇರುಂಡ | ಮಂಡಳಿಕವೇಟಿಕಾಣ | ಜೋಳಕಟಕನೂಜಿ ಕಾಣ | ಸಂ
¹⁹ಗ್ರಾಪುಭೀಮ | ಕಲಿಕಾಲಕಾಮ | ಸಕಳವಂದಿಬ್ಬಂಧನಂತಪ್ಪಣಸಮಗ್ರವಿರಲವೀನೀದ |
²⁰ವಾಸಂತಿಕಾದೇವಿಬ್ಬವರಪ್ರಸಾದ | ಯಾವವಕುಳಾಂಬರದ್ವಯಮಣಿ | ಮಂಡಳಿಕಮಕು
²¹ಟಿಟೂಡಾಮಣಿಕದನಪ್ರಜಂಡಮುಲದೂಳಗ್ಗಂಡನಾಮಾದಿಪ್ರಸನ್ನ ಸಹಿತೀಮತ್ತಿಭು
²²ವನಮಲ್ಲ ತಳಕಾಡುಕೋಂಗುನಂಗಲಿನೋಳಂಬವಾಡಿಬನವನಹಾನುಂಗಲಿಲೋಕಿಗುಂಡಿಕು
²³ಮ್ಭುಟಿರಂಬರಗೇಯೋಕಗಾದಸಮಸ್ತ ದೇಶದನಾನಾದುಗ್ಗಂಗಳಂಲೀಲಾಮಾತ್ರದಿಂದಸಾಧ್ಯಂ
²⁴ಮಾಡಿಕೋಂಡ ಭುಜಬಳವೀರಗಂಗಳಪ್ರತಾಪಚಕ್ರವತ್ತಿರೋಯ್ಯಳವೀರಬಲ್ಲೂಳದೇವರಸ
²⁵ಮಸ್ತ ಮಹೀಮಂಜಲಮುಂದುವ್ವನಿಗ್ರಹೇದ್ವಪ್ರತಿಪಾಲನವೂಮ್ಭಕಂಸುಖಸಂಕಥಾನೀನೋ
²⁶ದವಿಂವಾಜ್ಯಯೆಯ್ಯುತ್ತಿರಿತದೀಯ ಕರತಳಕಳಿತಕರಾಳಕರನಾಳಧಾರಾದಳನನಿಸ್ಸ
²⁷ಪತ್ನೀಕೃತಚತುಷ್ಯಯೋಧಿಪರಬಾಹುತ ಪೃಥುಳಪೃಥ್ವೀತಳಾಂತವ್ವತ್ತಿರಯುಕ್ತೀಮದ್ಧ
²⁸ಕ್ಷೀಣಕುಳ್ಳುಟ್ಟೇಶ್ವರವೇನಾಧಿನಾಥ ಪದಕುಶೇಶಯಾಳಂಕೃತಮುಂ ಕ್ರೀಮತ್ಕ ಮವಶಪ್ಪಳದೇವಾ
²⁹ದಿನಾನಾಜನವರಾಗಾರಮಂಡಿತಮುಮಸ್ತ | ಕ್ರೀಮದ್ಬಳಿಗಳತೀರ್ಥದ ಕ್ರೀಮನ್ಮಹಾಮಂಜರಾಚಾರ್ಯ
³⁰ರನ್ನಪ್ಪರಂದತಿ | ಭಯಲೋಭದ್ವಯದೂರನಂಮದನಭೋರಧ್ವನ್ತ ತೀಬ್ರಾಂಕುವಂ | ನಮನಿಜೇ
³¹ಪಮುತಪ್ರಮಾಣವನಿನಿರ್ನೀತಾತ್ಮಗನಂದೋಡನಂ | ನಮನಾನಂದನಪಾಂತಕಾಂತತನುವಂ
³²ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂ | ನಯಕೀತ್ತಿರಬ್ರತಿರಾಜನಂನೇದೋಡಂಪಾಪೋತ್ಕರಂಜಂಗುಗುಂ | ತಚ್ಚಿಪ್ಪುರೀ
³³ದಾಮನದ್ವಿತ್ಯವಿದ್ಯದೇವರುಂ | ಕ್ರೀಣಾನುಕ್ರೀತಿಗಸಿದ್ಧಾಂತದೇವರುಂ | ಕ್ರೀಬಾಳಚಂದ್ರದೇವರುಂ | ಕ್ರೀ
³⁴ಪ್ರಭಾಚಂದ್ರದೇವರುಂ | ಕ್ರೀಮಾಣನಂದಿಭಕ್ಷ್ಯದಕದೇವರುಂ | ಕ್ರೀಮಂತ್ರವಾದಿದ್ವಂದ್ಯನಂದಿ
³⁵ವರುಂ | ಕ್ರೀನೇವಿಜಾಚಂದ್ರಪಂಡಿತದೇವರುಂ | ಕ್ರೀಮೂಲಸಂಘದೇವೀಯಗಣದಪುಸ್ತಕಾಚ್ಚಿದ
³⁶ಕ್ರೀಕೋಂಡಕಂದಾನ್ವಯಫೂಪಾಣರಪ್ಪಕ್ರೀಮನ್ಮಹಾಮಂಜರಾಚಾರ್ಯರೀಮಂನಯಕೀತ್ತಿಗಸಿದ್ಧಾಂತ
³⁷ಚಕ್ರವತ್ತಿಗಳಗುಂಡಂ | ಕ್ಷಿತಿತಳದೋಳರಾದೇವದ್ವತನತ್ಯಂನೇಗದ್ವನಾಗದೇವಾಮಾತ್ಯಪ್ರತಿಪಾಳಕ
³⁸ಜನಶೈತ್ಯತ್ಯತ್ಯತ್ಯುಲಂಮದೇವನಚವಾಪತ್ಯಂ | ತದ್ವನಿತ | ಮುದದಿಂಪಟ್ಟಣಸಂಮಿಯಂಬವನರಂತಾ
³⁹ದ್ವದ್ವಗಲಕ್ಷ್ಮಿಗಮಾಸ್ತದನುಗುಣಮುಖಿಟ್ಟವಿಭುಗಂಲೋಕೋತ್ತಮಾಣರಗಂಪದೇವಮಾತೆವಿಟ್ಟ
⁴⁰ಕವ್ಯಗಮನೋಜ್ಞಾಪಮಂತ್ಯಾ ಪಟ್ಟದಪಂಪದ್ವರಮಾಗ್ರಗಣ್ಯಭುವನಪ್ರಖ್ಯಾತಿಯಂತಾಧಿ ದಳ | ಕ

- ⁴¹ ತ್ವತ್ರ || ಪರಮಾನಂದನಿಂತುಸಾಕವತಿಗಂಭೋಮಿಗಂಭುಟ್ಟದೊಂವರನಾಂದಯ್ಯಾಜಯಂತನಂತು
⁴² ಹಿನ್ನಕ್ಷೀರೋದಕಯೋಳ್ಳಾಸುರ ಕೀರ್ತಿಪ್ರಯವಾಗದೇವವಿಭುಗಂಜಂದವೈಗಂಭುಟ್ಟದೊಂಭು ರನೀಪಟ್ಟಣ
⁴³ ಸಾಮಿವಿಶ್ವವಿಮತಂ || ಗ್ರಮುಲ್ಲಿದೇವಾಪ್ಪಯಂ || ಕ್ಷಿತಿಯೊಳವಿಪ್ರತುಮ್ಬದೇವವಿಭುಗಂಜೋಗವೈಗಂಭೋದ್ಭ
⁴⁴ ವತ್ಸುತನೀಪಟ್ಟಣಸಾಮಿಗಾಜ್ಜಿ ತಯಶಂಗೀಮಲ್ಲಿದೇವಂಗಮೂಜ್ಜಿ ತೇಗೀಕಾಮಲದೇವಿಗಂಜನಕನಂಭೋಜಾನ್ಯಗು
⁴⁵ ವ್ಯೀತೃತಸ್ತು ತೇಗೀತಂದರನಾರೀಕನಿದಂ || ನಾಕಗದೇವೋತ್ತಮಂ || ಕಾಂತೇನೀರಬಲ್ಲಾಳಪತ್ತ ನನ್ನಮಿನಾಮುನಾ |
⁴⁶ ನಾಗೇನಪಾರ್ಶ್ವದೇವಾಗ್ರೇನ್ಯತ್ಯರಂಗಾತ್ಮಕುಟ್ಟಿಮೇ || ಶ್ರೀಮನ್ನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತಚಕ್ರವತ್ತಿ ಗಗ್ಗ ಪರೋಕ್ಷವಿ
⁴⁷ ನಯಾರ್ಥವಾಗಿಯುಶಿವಮುಮಂನಿಪ್ಪಿಯುಮಂಶ್ರೀಮತ್ತ್ವ ಮತಪಾರ್ಶ್ವದೇವರಬನದಿಯಮುಂದಣಕಪ್ಪುಕ
⁴⁸ ಟ್ಪುಮಂಸ್ಯತ್ಯರಂಗಮುಮಂಮಾಡಿಸಿತದನನ್ನರಂ || ಗ್ರನಗರಜಿನಾಲಯಮಂ || ನೋಯಮನಮಲಗು
⁴⁹ ಣಗಣಂಮಾಡಿಸಿದಂ || ನಾಗದೇವನಿವಂಶ್ರೀನಯಕೀರ್ತಿ ಪ್ರತಿರಪದಯುಗಭಕ್ತಂ || ತಜ್ಜಿನಾಲಯಪ್ರತಿಪಾಳ
⁵⁰ ಕರಪ್ಪನಗರಂಗಳೆ || ಧರೆಯೊಳಖಂಡ ಮೂಳಭದ್ರವಿಳಸದ್ವೀರೋದ್ಭವರಸತ್ಯಕಾಚರತರಸಿಂಹ
⁵¹ ಪರಾಕ್ರಮಾನ್ವಿತರನೀಕಾಂಭೋಧಿವೀಳಾಪುರಾಂತರನಾನಾವ್ಯವಹಾರಜಾಳಕುಳಕರವಿಶ್ವಾತರತ್ನತ್ರಯಾ
⁵² ಭರಣಿರವಳ್ಳು ತೀರ್ಥವಾನನಗರಂಗಳ ರೂಢಿಯಂತಾಲ್ದಿದರ || ಸಕವರ್ಧನಂ || ನಯ ರಾಕ್ಷಸನಂವತ್ಸ
⁵³ ರದಜೀಪ್ತ ಸುಂ ಬ್ರಹ್ಮವಾದದಂದುನಗರಜಿನಾಲಯಕ್ಕೆ ಯಡವಳಿಗೆಜಿಯಮೊದಲೆಯುಕೋಟಮುಂ
⁵⁴ ಯಾಜುಸಲಗಿದ್ದೆ ಯುಂಉಡುಕರಮನೆಯಮುಂದಣಕಜಿಯಕೆಳಗಣ || ದ್ವಲಕೋಳಗಂನಗರ
⁵⁵ ಜಿನಾಲಯದವಡಗಣ ಕೇತಿಟ್ಟಿಯಕೇರಿ ಆತಂಕಣ ಎರಡುಮನೆಆಲಂಗಡಿಸಿದಯ್ಕಿ ಗಾ
⁵⁶ ಣ ಎರಡುಮನೆಗೆಪಣಿಆಯ್ದು ಉದಿಂಗೆ ಮಳಚಿಯಹಣಮೂಜು

131

ನಗರಜಿನಾಲಯದ ಒಳಬಾಗಲಿನ ಉತ್ತರಕ್ಕೆ.

- ¹ ಶ್ರೀಮತುಕವರ್ಧನ
² ಅಂಶನೆಯಪ್ರಮಾಡಿಸಂ
³ ವತ್ಸರ ಮಾಗ್ಗೀರ ಸುಗಂ
⁴ ಬ್ರಹ್ಮದಂಧ್ರೋದಕಯುಗದತೀ
⁵ ತ್ವದನಮಸ್ತನವರಂಗಗೇನಖ
⁶ ರಜಿನಾಲಯದವಾಣಾಕಾರಿಗು
⁷ ಒಡಂಬಟ್ಟುಬರಿಸವಕಾನದಕ್ರಮ
⁸ ನಂತಂದಣೆ | ನವರಜಿನಾಲಯದ
⁹ ಅದಿದೇವರದೇವದಾನದಗದ್ದೆ ಪದ್ಧಲು
¹⁰ ಚಲ್ಲಿಉತ್ತದನುಬಳದಕಾಲದಉದೇವರ
¹¹ ಅಪ್ಪವಿಧಾಶ್ವೇನೇಅಪ್ಪತದಡಿಗಿಂತ
¹² ಶ್ರೀಕಾಯ್ಯಾಪನುನಕರಂಗಳನಿ
¹³ ಯಾಮಿಸಿಕೊಟ್ಟಪಡಿಯನುಕುಂಪ
¹⁴ ದೇವನುಬಿಟ್ಟ ಅದೇವರದಾನದಗದ್ದೆ ಪದ್ಧಲು
¹⁵ ಅದಕ್ರಮದಾಡಿಸಿಕೊಟ್ಟಿಗಿಂತಮಂವಂಪ

- 132

(ಗಣೇ ವಂದನೆ.)

1. స్వస్తి క్రిమలసంభవణీయంగా
2. ప్రస్థ శాగ్ధ కేంద్రకం దాన్వయ
3. ద్విక్రమబద్ధిని మాత్రం క్రిత్తి పం
4. దితా: బాధ్యుర కిచ్చ గుమమ్యత్వా ద్వి
5. నీకగుణగదాధరణ భూషిత
6. రాయసాత్మకతానామణి బేళుగు
7. చదవంగుయిమాదిగన్వ త్రిభు
8. వనకతానామణియేంబత్తత్వాల
9. యక్ష్మ మంగళముయ క్రి క్రి క్రి ||

ಆ ದ್ವಾರದ ಉತ್ತರ.

- ¹ ಮೃತುಪಂಡಿತದೇವರುಗ
- ² ಗುಡ್ಡ ಗಣದಲಳುಗುಳದನಾಗಣಂ
- ³ ನಗೊಂಡನಮಗನಾಗಗೊಂಡಮು
- ⁴ ತ್ತ ಗದಯೋನ್ನೇನವ್ಯಯ ಕಲ
- ⁵ ಗೊಂಡನೊಳಗಾದಗೊಂಡಗು ಮಂಗಾ
- ⁶ ಯಮಾಡಿಸಿದಬಸ್ತಿಗೆಳೊಟ್ಟ ದೊ
- ⁷ ಡ ನಕಟ್ಟಗದ್ದೆಜೆದ್ದ ಲುಯಿದ
- ⁸ ಕ್ಕೆ ಅಳುಬಿದವರುವಾರಣಾಸಿ
- ⁹ ಯುಲುಸಹಸ್ರ ಕುಲೆಯಂಕೊಂ
- ¹⁰ ದಪಾಪಕ್ಕೆ ಯೋಗುವರು ಮಂಗ
- ¹¹ ಕಮಡ ೨೨ ೨೨ ೨೨ ||

ಮಂಗಾಯಿಬಸ್ತಿಯ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ.

- ¹ ಮೃತರಮಗಂಭೀರಸ್ಯಾದ್ವಾದೋಳರಾಂಭನಂ ಬೀಯಾತ್ಪ್ರಲೋಕ್ಯನಾಭಾಗ್ಯಶಾಸನಂವಿನಶಾಸನಂ | ತಾದಾಸ್ಥರಾ
- ² ಲಶಾಬಿಸುರಕೃತನುಮನೋವೃಷ್ಟಿಪುಬ್ಬಾಕಯಾರಸ್ತೋದನಾಕ್ರಾಮಂತಿವ್ಯ ಪಜಗಂದಪಿರೀಡಂಭತೋಯಸ್ಸಮಾದಿನೋಮುಪ್ರಗೊಂಮುಟೇ
- ³ ಕ್ಕು ಭುವನಸರೋರಂಜನೇರಾಜಹಂನೋಭವ್ಯತಿಂಬಿಖಾನುಬೆಳುಗುಳನಗರೇಸಾಧುಜೇಪಿಯತೀರಂ || ನಂದನಸಂವತ್ಸರದ ಪುಷ್ಯಕು ೨೮೩
- ⁴ ಗಿರನೋಬ್ಬೆಯ
- ⁵ ಬಿರಿಯಲಯ್ಯಗಳೆದ್ದರಾಗುಂಮುಟುಣಗಳಾಗುಂಮುಟುನಾಥನನ್ನಿಧಿಯಲ್ಲಿ ಬಂದುಚಿಕ್ಕ ಬೆಟ್ಟದಲಿಚಿಕ್ಕ ಬಸ್ತಿಯಕಲ್ಲಕಟ್ಟಿಸಿಬೀನ್ನೋ
- ⁶ ದ್ವಾರಬಣಗವಾಗಿಲಬಸ್ತ ಮುಟುಮಂಗಾಯಿಬಸ್ತ ಘೆಂದುಹಾಗೆಅಯ್ಯ ಬಸ್ತ ಬೀನ್ನೋದ್ಧಾರವೊಂದುತಂದಕ್ಕೆ ಆಹಾರದಾನ

ವಿಶಾರಸಂವತ್ಸರದ ಶ್ರಾವಣಕು ೧ ಗಿರನೋಬ್ಬೆಯ ಕ್ರಮತೀವ್ಯಗಳುನಮಸ್ತ ಕೂಟಬ್ಬವತೊಟುಗಂ |

ಭಂಡಾರಬಸ್ತಿಯ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ || ಪಾಪಂತನಾಗರಮಹಾವಡ
- ² ವಾಮುಖಾಗ್ನಿ ಕ್ರೂರಂಗರಾಜತರಣಮುಟುಮೂಲದಾನ | ಕ್ರೀದಿಬ್ಬ
- ³ ಲೋಕಮುಟುಮುಟುವದಾಗ್ನಿದಾಯಿ ರಾವಣನುಬೇಡವಿಜಯತೀಯತಿ
- ⁴ ದಾಸರಾಜ || ಕಳೆದರ್ಷ ೧೨೦ನೆಯ || ಲೋಕಸಂವತ್ಸರದಭಾದ್ರಪದ
- ⁵ ದಳುಂಟು ಸ್ವಸ್ತಿ ಕ್ರೀಡಾಸ್ತ ಪಾಮಂಜಲೇಶ್ವರಂ ಆರಿದಾಯವಿಭಾಣಿ
- ⁶ ಭಗವತ್ಪುಷ್ಪವರಾಯರಗಂಪ್ರೀದಿರಾಜಕುರಾಯನುಪ್ಪಸ್ತಿಯ
- ⁷ ಸ್ವಾಮಿಮುಟುಮುಟುವಲ್ಲಿ ಬೈನರೂ ಭಕ್ತ ರೂಸಂವಾಜವಾದಲ್ಲಿ
- ⁸ ವಯಗೊಟುಟುಟುಟುಟುಟುಟುಟು ಕಲ್ಲ ಹದವಟ್ಟುಗುಳೊಳಗದನ

- ⁹ಮಸ್ತ ನಾಚಭವ್ಯವನಂಗಳು ಅಮುಕ್ತ ರಾಯಂಭಕ್ತ ರುವಾಡುವವನಾಯ್ತು
¹⁰ಗಳಂನುಬಿನ್ನ ಹಂವಾಡಲಾಗಿ ಕೋವಿಲೆತಿರುಮಲೆಬಿರುಮಾಳಕೋವಿಲೆತಿರುನಾ
¹¹ರಾಯಾಭರಂ ಮುಟ್ಟುವಾದಸಕಲಾಭಾರ್ಯರೂ ಸಕಲಸಮಾಳಗಳೂ ಸಕಲಸಾ
¹²ತ್ವೀಕರೂವೋಪ್ಪಿಕರುತಿರುಪಣಿತಿರುವಿಡಿತನ್ನೀರವರುನಾಬ್ಬತ್ತೆ ಒತ್ತು . . . ಗ
¹³ಳುನಾವಂತೋವಕ್ತಳುತಿರುಕುಲ ಜಾಂಬವಕುಲವೊಳಗಾದಹರಿನೆಂಟುನಾ
¹⁴ಡಕ್ಕೀವೈಶ್ವ ವರಕೈಯ್ಯಲುಮಹಾರಾಯನುವೈಶ್ವ ವದರ್ಶನಕ್ಕೆ ಲೂಟಿನದರ್ಶನಕ್ಕೆ ಲೂ
¹⁵ಭೇದವಿಲ್ಲವೆಂಬರಾಯನುವೈಶ್ವ ವರಕೈಯ್ಯಲು ಜೈನರ ಕೈವಿಡಿಮಕೊಟ್ಟುಯಾಜೈ
¹⁶ನದರ್ಶನಕ್ಕೆ ಪೂರ್ವ್ಯಮರಯಾದೆಯಲುಪಂಚಮಹಾವಾಧ್ಯಂಗಳೊಳಕಳವುಸ
¹⁷ಲುಬುದು ಜೈನದರ್ಶನಕ್ಕೆ ಭಕ್ತರವೆಸೆಯೆಂದಹಾನಿವೃದ್ಧಿಯಾದರೂವೈಶ್ವ ವ
¹⁸ಹಾನಿವೃದ್ಧಿಯಾಗಿಪಾಲಿಸುವರೆಯಾಮರಿಪಾದೆಯಲುಬುಟ್ಟರಾಭ್ಯದೊಳಗುಳ್ಳ
¹⁹ಂತಹಬುಟ್ಟಿಗಳಿಗೇವೈಶ್ವ ವರುತಾಸನವನುಟ್ಟುಪಾಲಿಸುವರುಚಂದ್ರಾರ್ಕಸ್ಮಯ
²⁰ಯಾಗಿವೈಶ್ವ ವಸಮಯವು ಜೈನದರ್ಶನವುಜ್ಜನಿಕೊಂಡುಬದವು ವೈಶ್ವ ವರೂವೈ
²¹ನರೂವೊಂದಂಭೇದವಾಗಿಕಾಣಲಾಗದು ಕ್ರೀತಿರುಮಲೆಯತಾತಯ್ಯಂಗಳು
²²ಸಮಸ್ತ ರಾಜ್ಯದಭವ್ಯಜನಂಗಳಅನುಮತದಿಂದ ಬೆಳಗುಳತೀರ್ಥದಲ್ಲಿವೈಶ್ವ ವ
²³ಅಂಗರಕ್ಷಣೀಗೊನುಕ ಸಮಸ್ತ ರಾಜ್ಯದೊಳಗುಳ್ಳಂತವಜೈನರಬಾಗಿಲದಟ್ಟಣೆ
²⁴ಯಾಗುವನೆಮನೆಗೆವರ್ಪಕ್ಕೆ ೧ ಹಣಕೊಟ್ಟುಆಯಿತ್ತಿದಹೊನ್ನಿಗೆ ಬೇವರ
²⁵ಅಂಗರಕ್ಷೆಗೆಯಿವೃತ್ತಾಳಮಾಸಂತವಿಟ್ಟುಮಿಕ್ಕ ಹೊನ್ನಿಗೆ ಬೇಣ್ಣುಕಡಿ
²⁶ನಾಲಯಂಗಳಿಗೆನೊಥೆಯನಿಕ್ಕೊ ದುಯಿವರಯಾದೆಯಲುಜಂದ್ರಾರ್ಕ
²⁷ರುಳನ್ನಂ ತಪ್ಪಲಿಯದೇವರ್ಪವರ್ಪಕ್ಕೆ ಕೊಟ್ಟು ಕೀರ್ತಿಯನ್ನು ಪೂಣವನ್ನು ವೃದ್ಧಾ
²⁸ಜ್ಞೆಸಿಕೊಂಬುದುಯಿವಾಡಿದಕಟ್ಟಳೆಯನು ಅವನೊಟ್ಟುನುಮಿಪಾದವನುರಾ
²⁹ಬದ್ರೋಹಿಸಂಘಸಮುದಾಯಕ್ಕೆ ದೋಹಿ ತಪ್ಪಿಯಾಗಲಿಗ್ರಾಮಣಿಯಾಗಲಿಯಾ
³⁰ಧವ್ಯವಕೆಡ್ವಿದರಾದಡೆಗೆಯತಡಿಯಲ್ಲಿಕುಲಿಯವೂ ಬ್ರಾಹ್ಮಣನೂಕೊ
³¹ಂದಪಾದದಲ್ಲಿಹೊಹರು || ಕೋ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಪರೇತಿವನುಂ
³²ಧರಾಂ | ಪಟ್ಟವರ್ಪಸಹಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಯತೇಕ್ರಿಮಿ ||

ಮೇಲ್ಪಾಡದಲ್ಲಿ ಈಚೆಗೆ ಬರೆದಿರುವುದು.

- ¹ಕ್ರೀಕರೆ ಹದ . ದ್ವಿಸೆಟ್ಟು . . . ಬುನುವಿಸೆಟ್ಟುಬುಕ್ತ ರಾಯಂಗೆ ಬಿನ್ನಹಂವಾಡತಿರುಮಲೆಯತಾತಯ್ಯ
²ಂಗಳುಬಿಜಯಂಗೈಸಿತರ . ಬೇನ್ನೋದ್ದಾರಂವಾಡಿಸಿದರುಳುಭಯಸವ. ಲೂಕೊಡಿಬುನುವಿಸೆಟ್ಟುಯರಗಿಂಘ
³ನಾಯ್ತು ಪಟ್ಟವಕಟ್ಟಿದರು ||

ಘಂಡಾರಬಸ್ತಿ ಪೂರ್ವ್ಯಾಕಡೆ ಯೆರಡನೇ ಕಾಸನ.

(೧ನೇ ಮುಖ.)

- ¹ಕ್ರೀಮತ್ತರವಾಗಂಭೀರಸ್ವದ್ವಾದ್ಯಾದೋಳಾರಾಂಭನಂ | ಬೇಯಾತ್ಪಟ್ಟಳೋಕ್ಕುಯಾಘ
²ಸ್ವರೂಪಸಂಪನ್ನವನುಂ || ಭಕ್ತಮುಖ್ಯ ಪೋಷಣಸಮಯ ||

- [illegible]

- ⁴⁴ ಚತುರ್ವಿಂಶತಿವಿಮುನಿಸಂಘಕ್ಕೆ ಸ್ಥಿತಮಾಗ್ನಯದಾನಂಸಲ್ಯವಾಗೊ ಬಹುಕನಕಮವಾಕ್ಸಕ್ರಬ್ಧಗ್ನಿ ಸದ್ಯೋತ್ತಿಯಿನಿನ್ರಿ
ಲೋಕಮೆಲ್ಲಂವೊಗಳೆ
- ⁴⁵ ದಿಸಿದಂಪುಣ್ಯಪುಂಜೈಕಧಾಮಂ || ಅಕಲ್ಲಂಗೆಜಿಯಾದಿತೀರ್ಥಮದುಮುನ್ನಂ ಗಂಗರಿನಿಮ್ಮಿತಂಲೋಕಪ್ರಸ್ತುತಮಾಯ್ತು ಕಾಲವೆ
ದಿನನಾಮಾವರೇಡಂಬಳಿ | ಕ್ಕಾ
- ⁴⁶ ಕಲ್ಪಸ್ಮರಮಾಗಮಾಡಿದನೋಪಾಸ್ತಜ್ಜನಾಗಾರಮಂತ್ರೀಕಾಂತಂತಕದಿನ್ನಮೆಯ್ದು ಕಳಸಂಕ್ರೇಶುಳ್ಳದಂಜಾಧಿಪಂ || ಕ || ಪಂಕಮಹಾವ
ಸತಿಗಳಂಪಂಚಸು
- ⁴⁷ ಕಲ್ಯಾಣವಾಂಛೆಯೆಂಪುಳ್ಳಚಮೋ | ಪಂಚತುರಂಮಾಡಿದಂಕಾಂಚನನಗಧೈರ್ಯನನಿಸಿಕ್ಕಲ್ಲಂಗೆಜಿಯೊಳ || ಕ || ಹುಳ್ಳಚಮೋಪ
ನಗುಣಗಣಮುಳ್ಳ
- ⁴⁸ ನಿತುಮನಾರೋನಿಜಿಯೆವೊಳಲ್ಮೆಜಿವರ | ಬಳ್ಳದೊಳಳೆದುಬಿಡುಬಿಡುಮುಳ್ಳ ನಿತುಮನಾರೋಪವಣಿನೆಜಿವನ್ನ || ಸಂಕ್ರೇತಸ
ಧ್ವನಿಂಸಕಲಭವೈನುತಂ
- ⁴⁹ ಜಿನೋಪಿತೀರ್ಥಗನಿಸ್ಸಂಕಯಬುದ್ಧಿ ಹುಳ್ಳ ಪೃತನಾಪತಿಕ್ಕೇರವಕುಸ್ತಂಸ ಕುಬ್ರಾಂಕುಯಂಜಂಗನ್ನು ತಮೋವರವಳ್ಳ ಕತೀರ್ಥದೊಳ
ಚತುರ್ವಿಂಶತಿತೀರ್ಥ
- ⁵⁰ ಕೃನ್ನಿ ಯಮುಂನೆಜಿಮಾಡಿದಂದರಿಂದ || ಕ || ಗೊಮ್ಮಟಪುರಫೂಪೂಮಿದುಗೊಮ್ಮಟಮಾಯೆ ನೆನಮಸ್ತ ಪುಕರಸಹಿತಂಸ
ಮೃದದಿಂ
- ⁵¹ ಪುಳ್ಳಚಮೋಮಾಡಿದಂ ಜಿನೋತ್ತಮಾಲಯಮನಿದಂ || ವೃ || ಪರನೂತ್ರಂನೃತ್ಯಗೇಹಂಪ್ರನಿವೃಳವಿಳಸತ್ಪಜ್ಜದೇಕಗೃಹೈಕೈಕೈಕೈಕೈ
ನಾವಾಸಯುಗ್ಗಂ ವಿವಿಧಸು
- ⁵² ವಿಭವತೋಲ್ಲಸದ್ಭಾವರೂಪೋತ್ತರ ರಾಜದ್ವಾರಹಮೃತ್ಯುಂಜರಸತುಳಚತುರ್ವಿಂಶತೀರ್ಥಗಳೇಹಂ ಪರಿಪೂರ್ಣಂ ಪುಣ್ಯಪುಂಜಪ್ರತಿ
ಮಮಸು
- ⁵³ ದುರಿಯಂದದಿಂಹುಳ್ಳನಿಂದಂ || ಸ್ವಸ್ತಿಕ್ರೀಮಾಲಸಂಘದದೇನಿಯಗಣದಪುಸ್ತಕಗುಚ್ಛದ ಕೊಂಡಕುಂದಾನ್ಯಯಫೂಷಣರವೃಕ್ರೀ
ಗುಣತಂದ್ರ ಸಿದ್ಧಾಂತದೇವರೇಷೈರಪ್ಪ ಶ್ರೀನಯಕೀರ್ತಿ ಸಿದ್ಧಾಂತದೇವರಸ್ತಪ್ಪರಂದೊಡೆ || ವೃ || ಭಯನೋಪದ್ವಯದೊರನಂಮದ
ನಸೋರಧ್ವಾಂತ ತೀವ್ರಾಂ
- ⁵⁴ ಕುವನಯುನಿಕ್ಕೇ ಪಯುತ ಪ್ರಮಾಣವರನೋರ್ತೀರ್ಥಸನ್ನೋದನಂ ನಯನಾನಂದನಹಂತ ಕಾಂತತನುವಂ ಸಿದ್ಧಾಂತಚಕ್ರೇಶನಂ
ದುಕ್ಕೀರ್ತಿಪ್ರತಿರಾಜ
- ⁵⁵ ನಂನೆನೊಡಂಕಾಪೋರ್ತರಂನಂಗುಗುಂ || ಕೃತದಿಗ್ವೈತ್ರವಿವಂಬರತ್ತೆ ನರಸಿಂಹಶೋಣಿವಂಕಂಡು ಸಸ್ತುತಿಯಿಂಗೊಂಮುಟವರ್ಗವಾಘ
ಜಿನರಂಮತ್ತೀಚತುರ್ವಿಂಶ
- ⁵⁶ ತಿಪ್ರತಿಮಾಗೇಹಮನಿಸ್ತ ವಕ್ತೃವಿಸತಂ ಪೋತ್ಸಾದಿದಿಯಿಟ್ಟನಪ್ರತಿಮಾಳ್ಳು ಸವಣ್ಣೀನೂರನಂಭಯಂಕಲ್ಪಾಂತರಂಸಲ್ಪಿನಂ || ಅದಕ್ಕೆ
ನದುಕ್ಕೀರ್ತಿಗನಿ
- ⁵⁷ ದ್ವಾಂತಚಕ್ರವರ್ತಿಗಳಂ ಮಹಾಮಂಡಳಚಾರ್ಯಾರನಾಚಾರ್ಯರಮಾರ್ಗಾಡಿ || ವೃ || ತದದೊಚ್ಚಿತ್ತದೇನಾರಸಿಂಹಸ್ತಪನಿಂತಾಂವತ್ತು
ವಂಸದ್ಗುಣಾರ್ಣವನೋಪಾಸ್ತಜ್ಜ
- ⁵⁸ ಮಾಡಿದನುಕಂಡುಳ್ಳದಂಜಾಧಿಪಂ ಭುವನಪ್ರಸ್ತುತನೋಪಾಸ್ತಜ್ಜನವಣಿಜಿಂಪೂರನಂಫೋಧಿಯುಂ ರವಿಯುಂ ಚಂದ್ರನುಮುರ್ವ್ವ
ರಾವಳಯಮುಂನಿಬ್ಬನ್ನೆ
- ⁵⁹ ಗಂಸಲ್ಪಿನಂ || ಗ್ರಾಮಸೀಮೆಯಂತಂದೆ | ಮೂಡಣದಸೆಯೊಳ ಸವಣ್ಣೀಪದಕ್ಕ ನೆಡೆಯನೀಮಕರಡಿಯಜಿ ಅಲ್ಲಂತಂಕುರಿಯೊಬ್ಬ
ಯಿಂವೊಗಳಲು ಬಿಂಬಸೆಟ್ಟಯಾಕೆಜಿಯೋಡಿಯ
- ⁶⁰ ಕೀಳ್ವಯಲುಬಿಲ್ಲಂತಂಕ ಬರಹಾಳಕೆಜಿಯೆತ್ತು ಗಟ್ಟಿಮೇರಿದಾಗಿ ಒರಿಯೊಬ್ಬಯುಬಗುರಿಯತಂಕಣ ಕೆಂಬರಿಯತುಂಸೆತಂಕಣದಸ
ಯೊಳಂ ಬಿಳಿತ್ತಿ ದುಸವಣ್ಣೀಪದಿಯ
- ⁶¹ ಪರಮದಿಕ್ಕೆ ಯತುಣಿನಿಯೋಳುಂಪಿಯಲಿಲ್ಲಂತಮವಲಿಬಿರಿಯೊಬ್ಬಯಚಳ್ಳಮೊಣ್ಣಿಯಹಡುವಣಬಿಳ್ಳಯಾಕೆಜಿಯತಂಕಣೋ
ಡಿಯಬಳಿಯಬಸ

- ⁶³ ಅಲ್ಲಿಂದತ್ತ ತಪ್ಪಿಹಬ್ಬಿಯಕಲಿಯಮನಕಟ್ಟಿದತಾಯ್ಯಳ್ಳಜನ್ನ ವರದ ಹಿಂಬಳಿಹಬ್ಬಿಯತಾಯ್ಯಳ್ಳೇಮೆ ! ಹಬ್ಬವಣದನೆಯೊಳಿಬನ್ನ
ವರಕ್ಕಂಸವಣೀಬಿಂಗೆಂ ಸಾಗರಮು
- ⁶⁴ ಯ್ಯಾಳದಿಬನ್ನ ವರಸವಣೀಬಿಂಗೆಯೊಳು ನಮವಣಹಿಂಬಯತುಣುಸಗೊಮೊಡಗೊದನೆಯೊಳ ಕಕ್ಕ ನಕೋಪದಬಮೊಡಲಬೀ
ರಜ್ಜ ನಕೆಹಿ ಅಕೆಹಿಯೊಳಗಿನವಣೀ
- ⁶⁵ ಹಬ್ಬದಗನಹಳ್ಳಿಯನಡುವೆಸುರಿಯಗೋಣಿ ಅಲ್ಲಿಮೊಡಲಬಜ್ಜ ನಕುಂಮರಿ ಅಲ್ಲಿಮೊಡಲಿಲ್ಲದಜಿಗೊಮೆ || ಈಗ್ಗಲದಿಂದದ್ರವ್ಯ
ಮನಿಲ್ಲಿಯಾಜಾಯ್ಯಾರಸಕ್ಕನದ ಬಸದಿಗಳಬಣ್ಣ
- ⁶⁶ ಸ್ವಟಿತಬೀಣ್ಣೋದ್ದಾರಕ್ಕಂ ದೇವತಾಪೂಜೆಗಂರಂಗೋಳಿಕ್ಕಂ ಬಸದಿಗೊನಗಿಯ್ಯಪ್ರಜೆಗೊಯ್ಯುಷಿಸಮುದಾಯದಾಪಾರದಾಸಕ್ಕಂ ಸಲಿ
ಸುವುದು || ಇದನಾನಂದಿಜಕಾಲದೊ
- ⁶⁷ ಕಸುವಿಧಿಯಿಂದಾಗಿದ್ದರೋಕೋತ್ತಮಂ ವಿತನಿಮ್ತೃಕಪುಣ್ಯಕೀರ್ತಿಯುಮವಂತಾಂತಾಳುಗುಂ ಮತ್ತಮಿಂತಿನಾವಂಕಿಡಿವೊನುಕ
ಟ್ಟಬಿಗಿಯಂತದಾತನಾಳ್ವಂಗೋಳಿರದುರನೆ !

(ಎನೋ ಮುಖ.)

- ¹ ಶ್ರೀಮತ್ತುಪಹೃದೇವಂಘೂಮು
- ² ಹತಂಮಂತ್ರಿಯುಳ್ಳರಾಜಂಗಂ
- ³ ಹದ್ಯಮಿನಿಪದ್ಯವತಿಗೋಚ್ಚೇಮಾ
- ⁴ ಯುವ್ಯಿಭವವೃದ್ಧಿಯಂಮಾಳ್ವಂ
- ⁵ ವಂ || ಕಮನೀಯಾನನಹೇಮತಾ
- ⁶ ವರಸದಿನೇತ್ರಾಸಿತಾಂಘೋಜದಿಂವ
- ⁷ ಮಳಾಂಗದ್ವೈತಿಶಾಂತಿಯಿಂಕುಹರ
- ⁸ ಧಾಂಗದ್ವೈದಿಂ ಗ್ರೇನಿವಾಸಮನ
- ⁹ ಲುಪದ್ವಲದೇವಿರಾಜಿಸುತಮಿ
- ¹⁰ ಪ್ಪಳಹುಳ್ಳರಾಜಾಂತರಂಗಮರಾ
- ¹¹ ಕಲಮಿಯುಪ್ಪವದ್ವಿನಿಯಮಾ
- ¹² ಲುನಿತ್ಯಪ್ರಸಾದಾಸ್ವದಂ || ಚಲಭಾ
- ¹³ ವಂನಯನಕ್ಕೆ ಕಾಶ್ಯಮುದರಕ್ಕ
- ¹⁴ ತ್ಯಂತರಾಗಂದದೊಪ್ಪಲಸತ್ವಾಣಿತ
- ¹⁵ ಲಕ್ಕೆ ಕಕ್ಕ ಗತವಕ್ಕೋಬಕ್ಕೆ ಕಾ
- ¹⁶ ಪ್ಪಣ್ಯಾಂಕಚಕ್ಕ ಲಸತ್ಯಂಗತಿಗಲ್ಲದಿಲ್ಲದ್ವೈ
- ¹⁷ ದಯಕ್ಕೆ ನೈನ್ದ ಪದ್ಮಾವತೀಲಲ
- ¹⁸ ನಾರತ್ವ ಪರೂಪಕೀಲಗುಣಮಂಜೋಬ್ಬಂ
- ¹⁹ ನರಾಕ್ಷಾನ್ದಿಯರ್ || ಉರೋದ್ರಪ್ಪೇ
- ²⁰ ದನಿರಾಕರರಜಾಂಗಿರೋನಿ
- ²¹ ತತ್ತ್ವತ್ರಗಃಗಾಪರಹಾಸ್ಯರಾ
- ²² ವತೇಭಸ್ವಟಕವೃ ಪಘಾಘಾ
- ²³ ಭ್ರನೀಪಾರಹಾರಾಮರವಾ
- ²⁴ ಜ್ಯೋತರಂಕೇರುಹಹಳಧರ
- ²⁵ ವಾಕ್ಯಂಖಂಡಂಸೋಮುಂದೋತ್ಕರ

- 26 ಚಂಚಲತ್ವಿತ್ತಿ ಕಾಂತಂ ಬುದ್ಧಿವನವನುತಂ
 27 ಭಾನುಕೀರ್ತಿ ಪ್ರತಿಪದಂ || ಶ್ರೀನ
 28 ಯಕೀರ್ತಿ ಮುನೀಶ್ವರಸೂನು ಕ್ರೀ
 29 ಭಾನುಕೀರ್ತಿ ಯತಿಪತಿಗಿತ್ತಂ || ಭೂ
 30 ವಿನುತನಪ್ಪರು ಭವನೇನಾಪತಿಧಾ
 31 ರಯಜಿದುಸವಣೇಬೂರಂ ||

(ಶ್ರೀ ಮುಖ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯು
 2 ದಯಾಕಾಲಿವಾಹನಕವರ್ಪಂ
 3 ಒಂನೆಯ ಬಹುಧಾನ್ಯಸಂ
 4 ಪತ್ರರದ ಚೈತ್ರರುದ್ಧಂ ಕುಶ್ರವಾರಭಂಜಾ
 5 ರಿಯಯ್ಯನಬಗದಿಯಶ್ರೀದೇ
 6 ಪರವಲ್ಲಭದೇವರಗನಿತ್ಯಾಭಿದೇಶಕ್ಕೆ
 7 ಅಕ್ಷಯಭಂಡಾರವಾಗಿಶ್ರೀಮ
 8 ಸಮಾಪುಷ್ಪಲಾಚಾರ್ಯ
 9 ರುರುದಯಾಚಂದ್ರದೇವರಶಿಷ್ಯ
 10 ರುಮುನೀಶ್ವರದೇವರುಂ ೨
 11 ಪ ೫ ಕ್ಕಂ ಪಾಲುಮಾನಾಂ ಶ್ರೀಮತು
 12 ಚಂದ್ರಪ್ರಭದೇವರಶಿಷ್ಯರುಮದು
 13 ಮುಣಂದಿದೇವರುಕೊಟ್ಟ ಪ ೯ ತ ೧ ಶ್ರೀಮನ್ಮ
 14 ಪಾಮಂಜಲಾಚಾರ್ಯರು ನೇಮಿಹಂ
 15 ದ್ರದೇವರತಮ್ಮ ಸಾತಂಜನವರಮುಗ
 16 ಪದುಮಣ್ಣ ನವರುಕೊಟ್ಟು ಪ ೨ ಪ ೨
 17 ಮುನೀಶ್ವರದೇವರಅಗಿಯಲದಿ
 18 ಯಣ್ಣಗೆ ೨ ಪ ೨ ಬಮ್ಮನೆಟ್ಟ
 19 ಯರತಮ್ಮ ಪಾರಿಸದೇವ ಗ ೧ ಪ ೨
 20 ಪನ್ನ ಪರದನೇನೋವವದಯ್ಯ
 21 ಗ ೧ ಪ ೨ ಅತನತಮ್ಮ ಪಾರಿಸದೇವಯ್ಯ
 22 ಸಂಗಣ ಪ ೨ ನೇನುಣ್ಣೀವ ಪದುಮ
 23 ಣ್ಣ ನಮಗಚ್ಚಣ್ಣಗೆ ೧ ಭಾರತಿ
 24 ಯಕ್ಷ ನನಮ್ಮ ದಿಯಕ್ಕ ಪ ೪ ಕಪ್ಪಗೆ
 25 ಶ್ರೀಮನ್ಮ ಪಾಮಂಜಲಾ
 26 ದ್ಯುರುಂಡಾಚಾರ್ಯರುಮ
 27 ಶ್ರೀಮುಣೀಶ್ವರನಮದಾಯಂಗಿ
 28 ಮದ್ಯುಕ ಬಿನವಪ್ಪರದ ಅಪೂರ್ಣ

28. ಗೊಪ್ಪಟದೇವಶ್ರೀಕಮಲ
 29. ಪಾದಿಪದೇವರುಭಂಡಾರ್ಯಯನ ಬಸದಿ
 30. ಯಶ್ರೀದೇವರವಲ್ಲಭದೇವರು ಮುಕ್ತ
 31. ವಾದಬಸದಿಗಳದೇವದಾನದಗಿದ್ದೆ ಬೆಟ್ಟಲು
 32. ಸಹಿತುಣಾಳಾಳ್ಯಗತಿಕಟಕನಿಬ
 33. ಸದಿಮವಕ್ಷತಯವುಮಂತಾಗಿಯೇನು
 34. ವನಂಕೊಳ್ಳಿವೆಂಬುಟ್ಟುಕ್ರೀಬೆಳುಗುಳತೀ
 35. ತ್ಥದಸಮಸ್ತಮಾಣಿಕ್ಯನಗರಂಗಳಕ
 36. ಬಾ ಪುನಾಫಲಮವಣದಗಾ
 37. ಹಪ್ರಜೆಗಳುಮುಂತಾಗಿ ರೀ
 38. ದೇವರವಲ್ಲಭದೇವರಹಾಪು
 39. ವರಪ್ರಗಿಸಂಭುದೇವಲನ್ಯಾಯವಾಗಿವು
 40. ಒಬ್ಬಯವಾಗಿಕೊಂಬಗದ್ಯಾಣಲಯವು
 41. ಅದೇವರವಲ್ಲಭದೇವರರಂಗಭೋಗಕ್ಕೆ ಸಲು
 42. ವುರಲಹೃಯಲಪ್ಪಭೋಗತೇಜಸಾಮ್ಯತಿ
 43. ಬುಕುಳಯೇನಾದೊಡಂಆದೇವರವಲ್ಲಭದೇ
 44. ವರರಂಗಭೋಗಕ್ಕೆ ಸಲು ||

138

ಭಂಡಾರಬಸ್ತಿಯ ಪರಿಮಾಣದಲ್ಲ.

1. ಶ್ರೀಮತ್ಪರಮಗಮ್ಭೀರಸ್ಯಾದ್ವಾದೋಫಲಾಂಶ್ಚ ನಂದೀಯಾತ್ಪ್ರಳೋಕ್ಯನಾಥಸ್ಯಾಸನಂ
 2. ಜಿನಶಾಸನಂ || ಭದ್ರಮುಖ್ಯಯಾಜ್ಞೇಂದ್ರಾಣಾಂಶಾಸನಾಂನಾಥಾನೇ | ಕುತೀರ್ಥಧಾನ್ವಾಸು
 3. ಘಾತ ಪ್ರಭೇದಫನಫನವೇ ||
 4. ಸ್ವಸ್ತಿ ಹೋಯ್ಸಳವಂಶಾಯದಾಂಮೂಲಾಯುಯುಧವಃ | ಜ್ಞತ್ರವಾಕ್ತಿ ಕಸನ್ತನಪ್ಪಿಫ್ರೀನಾಯಕವಾಣನಮ || ಶ್ರೀಧರ್ಮಾರ್ಥ
 5. ಭೃಗುವಯಾಬ್ಜ ಪಂಡಿತರಣಿಸವ್ಯಕ್ತಪ್ರಚೋದಾಮಣೀಶ್ರೀಸರಣಿಪ್ರತಾಪಧರಣಿಃ ಶಾಸ್ತಾತ್ಮಿಕಾಚಿನ್ಮಾ ಮಣಿಃ | ವಂಶೀಯಾದ
 6. ವನಾದ್ವಿ ವಾಕ್ತಿ ಕಮಣೀಪ್ಪತೀಜಗನ್ಮಣಿಃ ಪ್ರೇರಾಬ್ಜ ವಿವಕಾಸ್ತ ಭೋತ್ರವಿನಮಾದಿತ್ಯವನೀರವಕಕಃ || ಅಪಿಹ || ಶ್ರೀಕಾ
 7. ಮನೀಯಕೇಳಕಮಳೋಲ್ಲಾಸಾತುನಿತ್ಯೋರದಾದ್ವಪ್ಪಾನ್ಯಕ್ಷತಿಪಾಂಧಕಾರಹರಣಾಪ್ಪಿಯಪ್ರತಾಪಾನವ್ಯಯಾಹ | ದಿಕ್ಪಕ್ರಾಕ್ರಮ
 8. ಕಾದ್ವಿಪತು ಪಳಯಪ್ರಧ್ವಂಸನಾಂಪ್ರಾತೇಶ್ವರತೋನ್ವತ್ಥಸಜಾಖ್ಯಯ್ಯದವಿನಯಾದಿತ್ಯವನೀರವಕಕಃ || ಧಾತ್ರಾತ್ರಿಳೋಕೋದರ
 9. ಸಾರಭೂತೈರಂಥೈರ್ಮುರ್ದುಸ್ಯವಿಮಿಶ್ರತೇವ | ತಸ್ಯಪ್ರಿಯಾಕೇಳಿಯನಾಮದೇವೀಮನೋಹರಾಚ್ಚರತ್ನತಿರ್ಬ್ಬಭೂವ || ತಯೋ
 10. ರಭೂದ್ಯೋನುತಫೂರಿತೀರ್ಪಿಜ್ಜುರಕವಸಕಾನ್ತದಿಗಸ್ತ ಭೂಮಿಃ | ತನೂಫವಶ್ಚತ್ರಕುಲಪ್ರದೀಪಪ್ರತಾಪತುಸೋನ್ವಚಿಯುಬ್ಜ ಭೂ
 11. ಲತಾವಸಪ್ತಪ್ರಮದಾರವಿದಾರ್ಥಿತಾರಕಾಶಾನ್ತಃ | ಸುಕ್ಷಾತ್ಸಮರಕ್ತತಾನ್ಮೋಜಯತಿಚಿರಂಭೂವಮಕುಟಮೇಕರಜಿಯಂಗ || ಅ
 12. ಪುತದ್ಯುತೀರ್ಪಿವ್ಯಾಸನಜಮೂರ್ತಿರ್ವಿರೂಢಿಕುಕುಕುಕೇತುಃ | ಕಲಿಕಾಲಾಭಧಿಸೇತುಜಯತಿಚಿರಂ ಜ್ಞತ್ರವಾಕ್ತಿಮಣಿರಣ್ಣಿ
 ಯಂಗ || ಅಪಿಹ || ಐಯ

ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯ ಪ್ರಥಮ ಅಧ್ಯಾಯಃ | ಭೂಮಾಭಿಮಾನೋಪಶಮೋದಯೋದಯೋದಯಃ | ೧
 ೧ = ಶ್ರೀಮದ್ಭಗವದ್ಗೀತೆಯ ಪ್ರಥಮ ಅಧ್ಯಾಯಃ

ಸಿದ್ಧಿಗೃಹ್ಯ ಜನಪ್ರಿಯವಾದುದು. ಜಾತ್ಯಾಧಿಪತ್ಯಗೃಹ್ಯವೇನಿವಾಸಮುಖ್ಯವಾದುದು. ಮೃತ್ಯುಗೃಹ್ಯಕಾರಃ : ಕೀರ್ತಿಗೃಹ್ಯಕಾರಃ
ಸ್ತನಮಯಸ್ತನವಯ್ಯಾಳಕ್ಷೀಯ

೧೬ ಯಸ್ಸಗ್ರೀವಾನ್ವಜಿಯಂಗಳತುಂಗನೃಪತಿಶ್ಯೈಶ್ಚೈಷ್ಠಾನಂದೇಷ್ಟೋಹಿ | ಅಮಿತ || ಕೃತ್ಯಕೃತ್ಯೈರ್ಬಿರುದ್ಧಮಾಣವತೇರ್ದೌಗಮ್ನಿಃ
ಶ್ಯಾಮಗ್ರೀಡನಂಗೈರತುಂಪವಾಳವದುಂ

“ಚಲೇಶ್ವರಪುರಾಣಾರಾಮಧಾಕ್ಷೀಕರ್ಣಸಾಹ | ದೋಷಕೂಳ್ಳಕರಂಚೋಷಕಪಿತಂದ್ರಾಕ್ಷಾಂವೀಶಂವೈಧಾನ್ವಿದ್ಭಗಮುಕ್ತತಪಃ |
ಗೊಟ್ಟುಕರೋಪ್ಪಂಗಂಕಂಗಳಸುಚ | ಕಾನ್ತಾ

17 ತಸ್ಯ ಲತಾಂ ಚ ಬಾಣಲನಾಲಾಂ ವಸ್ಯಾ ಪುಣ್ಯೋದಯ್ಯಾಂ ಷಾಢ್ಯಾನ್ಯಾಃ ವಿಷ್ಣು ವಿಷ್ಣುಯತ್ಯತಃಪ್ರತಿಭೂತಿಃ | ಪುತ್ರೀವದ್ವಿಲಸತ್ಕರಾ
ಸುಸಕಲಾ ಸ್ಯಂ

¹⁸ಭೋಜನವೇನಿಷ್ಟ ಧರ್ಮದೇವೇಶಲನಾಮ ಪೂಜ್ಯವನಿತಾಂಹ್ವಯಕ್ತ (ಸರ್ವೀ) ಅಪರಿಚಿತ ಕುನ್ತಳಕದೇಶಿಕಾನಾ ಪ್ರಭುಗಳೆಹಕಂ
ಭುವುದಾಲಸಃಭವಿಸ

ದಾ | ಸ್ಮರಣವಸಾಜ್ಜ ವಿಜಯಮತಃಕೋದ್ಭವಜಾಯಮುಕ್ತಿಗಾರೋಪದವೀ || ಅಂಶ || ಕಚಾವಾಂಜನಕಾತ್ಮಜೇನರಾಮಂಗಿರಿಂ
ದ್ರಸ್ಯಸುತೇವಮ್ಬಂ | ಪದ್ಮೇ

೩೦ ವವಿಧ್ವಂಸಾದಯತ್ಯಾಪಸ್ರಂಸಾನಾದ್ಧೃಃಪ್ರಾಪ್ತಿಯದ್ಧೃಃಭೂತಂ || ತಾಸ್ಯಸ್ಯಯಾದಪರಧೋಭುವಿದಾಮಾಚಂದ್ರೋದೇವತೀವಸಿತ
ಯಾವಸುದೇ

ವಭೂತಃ | ಕೃತ್ಯಂಕಶೇಪ್ರವದಯೇವತಮುನ್ತಮಿಂದ್ರೋ ವಿಶ್ವಂಕಯಾನಸ್ಯಪತಿಜ್ಞಾನಯಾಂಬಭೂತಃ | ಉದಯತಿವಿದ್ಯಾತ
ಸ್ತಿಸ್ತನೇಕವರತಕ್ರಕಾ

ಶಿವನಿವಾಧಿರಹಂ ದೇ | ಅಧಿಕಾಶ್ರಯವಭಾಹು ವಾಯುಕುಲವಸ್ಥದಮಾಧವಮೃಗಃಭೂಧಿಃ | ಅಮಲ | ನಿವ್ವಳಗಿತಕೋಯತೂ
ರೋಭಿಸ್ತೀಕ್ಯತಕೋಂ

23. గదాయ దాయపురః | ఘట్టితఘట్టకవాటికచిత్తకాంతపురస్సవిష్ణుస్త్వచాలః || అమితః || అత్రాకనిజామకపదావతిధ్వజోక్తృత
24. తద్విరాటసరపతిమృగః | పనవానితపనవానిశివిష్ణుస్త్వపస్త్వరక్షోరచర్యల్లరః || అమితః || నితనోనావదధ్వజోక్తృమితః

[illegible]

²⁴ ಜನರಬಜನೋಪವಿತಂ ದ್ರವ್ಯಮಿತ್ಯುಕ್ತಂ ಸ್ವಾಧೀನವೇದಿಕಾಶ್ರಮಃ || ಅದಿಯವಸ್ಥಭೂತವ್ಯಾಗ್ರಾನ್ಯಾಮರಾಚ್ಯುತಃ
ಗೌರೀಂದ್ರಃ ||

ಪರಿವರ್ದನಾಃ || ಕವನವುರಲಕ್ಷ್ಮೀಂಪುನರಪರಜ್ಞಯಮಿವಾಪ್ನೋಸ್ತು ವೈದ್ಯವೈದ್ಯಃ || ಅನಿತ || ಚಕ್ರೀಪ್ರಕಮಾಕವೀರವಾಣಾ
ವೈದ್ಯವಾಣಾಃ

ಪ್ರಾಣಿಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಸಂವಿಧಾನದ ಅಡಿಯಲ್ಲಿ ಸರ್ಕಾರವು ಕೈಗೊಳ್ಳಬೇಕಾದ ಕ್ರಮಗಳನ್ನು ತಿಳಿಸುತ್ತದೆ. | ಪ್ರಾಣಿಗಳ ದೇಹವನ್ನು ಹಾನಿಗೊಳಿಸುವಂತಹ ಯಾವುದೇ ಕ್ರಮವನ್ನು ಕೈಗೊಳ್ಳಬಾರದು.

[illegible][illegible]

ವಿಜಯನಗರವು

|| ॐ || गुरुब्रह्म गुरुविष्णु गुरुदेवः ॥ नमोऽस्तुते नमोऽस्तुते ॥

- 84 ಉಪಾಧಿ ಕುರುಕ್ಷೇತ್ರಮಂಭಿಕ್ಷಯಚೇರಚೇವರಮುಖಾಂಡೋಣವಿಜ್ಞಾನಯ | ಸ್ವಗೌಡೇತಿನ್ಯಸಿಂಹಭೂವಿಪ್ರಪತ್ಯೇಮ್ನಾಭ್ಯೇಸದನ್ಯ
ವ್ಯವಹಾರ
- 85 ದುರ್ವ್ಯಾಸರಸ್ತೃಪತಿವ್ಯನಿಮಂಜನಾನ್ನಿಗ್ಧಾತನಿಗ್ಧೀವನಿತ್ | ಅಮಿತ || ಛಾಂದ್ಯಾಂನೈವಜರೇಪುತ್ರತರಣೀರಸ್ತೃತೇಜಸ್ವಿತಾಂಡನಿ
ತ್ಯಂಕರಣ
- 86 ಪರತ್ರಾಧಿಪಾವನಸ್ತೃಕೀರ್ತಿರೇದಾಹ | ರಾಜ್ಯಚತುರ್ಮಸ್ಯಾತ್ರವಿಮಾನಸ್ತತ್ಪಚದ್ವಯುಧಾದನ್ಯತಾನ್ಯಜನೇಮನಾಕ್ಷ
ಸಪತೇಶ್ವರ
- 87 ನಾರಸಿಂಹೋನ್ಮತಃ || ಅಮಿತ || ಸಮಜುಳವೀರಗಂಗಪ್ರತಪಮೋದ್ಭವಃ ಪುಮಾ | ಪಾಳಯಾಚತುಸ್ಸಮಯಮಯ್ಯಾರಾಮ
ಮಮ್ನಿ
- 88 ಧಿರವಾಪಿತ್ಯಾ || ಚಾಗಲದೇವೀರವಾಣೀಯಾವಕುಲಮಳವಿಮೂಪಮಾನ್ವಾಪಿ || ಭಕ್ತಾಪ್ತವ್ಯವಿರೋಧಿವಲಕಪನಂ ನಿ
ಗ್ಧೈತ್ರಯುತಾ
- 89 ವಿಧಾವಾರುಷ್ಯೋದಮಾಧರಂವಿವಾದಿವಿವಾದಿಪತ್ರ್ಯಯಾ | ನತ್ವದೇಣಕುಪ್ಪದೇವರಜನೈವಾದಯುಗ್ಮನಿಧಿರಾಜ್ಯಸ್ಯಾಭ್ಯಾ
90 ದಯಾಕುಶಲೈವಮಿದನ್ಯಸ್ಯಾಪ್ತಭಾಷಾಂಕಾ || ಸಮ್ನಾಪುಕ ಚಾಕಾಂಯ್ಯಾ ವಿಧೇಯೋಗ್ಯಾ ಯುಜಾವದಕ್ಷೇಣನೀತಿ
- 91 ಜ್ಞಾಗುಣಾಪಗರೋರಮಿ | ಲೋಕಾಂಬಕಾತನೂಜೇನಜ್ಞರಾಜ್ಯಸೂನುನಾ | ಜ್ಞಾಯಸುಲೋಕರತ್ನಜ್ಞಲಕ್ಷ್ಮಣಮರಯೋರ
92 ವಿ | ಪ.ಲಭಾರಿನ್ಯಾಮಿದವ್ಯಧಿತಮುಧವಾಜಿನಂಕಗನಂಬುತ | ಹಿಮರುಚಿನಾಗಂಗಮುನಿಬಿಲಜಿನಾಗರದಾಸತೋಯಧಿವಿಭವ್ಯ ||
- 93 ದೋರೇಶ್ವತಕಸ್ಯಾತ್ಮಕಳಂಕೇನಭೂಯಸಾ | ಬರತ್ರಪಯಸಾಂತ್ರಿಗಮಸ್ಯಾತ್ಮಕದಿವ್ಯಗಾ || ತ್ರಿಕೃತ್ಕೃತ್ಸಿಂಹಮನವದ್ಧೂರಿ
ಪುರಾಣ | ಪು
- 94 ಸ್ವನವಾನ್ಮತಮಂತ್ರವಾಣೀಶ್ವನುಗೃಹಾ || ಚತುರ್ವಿಂಶತಿಶೀಂವ್ರಗ್ನಿನೀಯಮಳಯಾಚಂ | ಸದ್ಭಕ್ತಾಚತನೋದವ್ಯ
ತಂಪ್ರಾಪ್ತನಿವೃತ್ತಿಹಿತಂಶತಃ ||
- 95 ಸ್ವಯಂಯುಕ್ತಸಮ್ಯಕ್ತ್ವಚಾರಾದೇಗೋಪ್ಯಯಾ | ಭವ್ಯಚಾರಾದೇವೇನ್ನಾಮ ತಸ್ಮೈಪ್ರೀತ್ಯಾದದಾತ್ತತಃ || ದುನಾತ್ಕಂಭ
ವ್ಯಚಾರ
- 96 ದಾಮಣಿ ಜಿನವನತಾಮಾನಂಸಂಸ್ತ್ರೀಶಾಂ ಭೋಗಾತ್ಕೇವಾನುಯೋಗ್ಯೋದ್ಧರಣಮಿಹಜನೇಂದ್ರಾಪ್ತನಿಧ್ಯಕ್ಷಣಾತ್ಕಂ | ಸ್ತ್ರೀ
ಪಾರ್ಥಸ್ಯಾನುಮಿನಾಚತ
- 97 ತ್ರಿಜಾಗದ್ಧರಣೀಕಾಕ್ಯಾ ಬೇರಸ್ಯಪತ್ಯೇಪ್ತೇಶ್ವರಾನ್ಯಕಾದುವವವವವಯೇಮುದ್ರಿಕಾವಸ್ತುಯನ್ವಾ || ವಿಕಾೇತುತ್ವರನತ
- 98 ಸ್ವರಕವರ್ಷೇಭುಗತೇಪು ಪ್ರವಾದಿನವತ್ಸರಸ್ಯಶ್ವಪ್ರವಾಸ ದುಧಕುಕ್ರವಾರಚತುರ್ವಕ್ಯಾಮುಕ್ತರಾಮೂನಿಕಾನ್ವಾಂತ್ರಿ
99 ಮೂಲಸಂಘದೇಶೀಯಗಣಪ್ತಕ ಗತ್ಯಸಂಬಂಧಿನವಿಧಾಯಾ || ನರಗೊಪಹವಾದ್ರಿತ್ರದುದ್ರಿತ್ರಕಳಕತ್ರದಕಪುಷ್ಪಕರಜಿಹ್ವೀ
- 100 ಕೇ | ಯಾನತಧಾರಾಗಂಗಾಂಬುನಿಸತುಧ್ವಿಂಕತಜೀವಿರವಾದಸರೋವಧ್ಯೇ || ಸವಣೀಯವುದುಧ್ವಿ ಪತಿರಗಣಿತಬಲಿಕಾನ್ಯಾಸ್ಯಪತಿ
- 101 ಬಿಲಚರಪತಿಃ | ಪ್ರಗಣಿತಕುಚೇರವಿವಸ್ವಿಗುಣೀಶ್ವರಗೊಪವಿಕ್ರಮೋನರಗೊಪ || ಅತಸ್ತದ್ಭಾವಮೋವಾಭಿಧಾನ್ಯ
- 102 ತಾ || ತತ್ರಪೂರ್ವಸಂಗ್ರಹಿಸವಗಣಪತ್ಯಸಮಾಜಿಯೋನೇಕರಡಿ ಯಾಜಿ ಅಲ್ಲಿಂತೆಂಕಪಿರಮೂಪ್ತಿಯುಂಪೋಗಲಬಿಂಬಿಸಿಟ್ಟಿಯುಳಿವಿ
ಯಾಕೋ
- 103 ದಿಯುತ್ಪಿಯು || ಅಲ್ಲಿಂತೆಂಕಪರಹಾಳ ಕೆಜಿಯಲಾಪ್ತಗಟ್ಟಿ ಮೇರಯಾಗುರಿಯೊಪ್ತಿಯಲಸುರಿಯ ತೆಂಕಕಳೆಂಬರಿಯಪು
- 104 ಕೇಸಿ || ದಕ್ಷಿಣಸ್ಥಾನದಿಬಿತ್ತಿಯಸವಣೀಯಜಿಯವರಿಯಾದಿಂಯ ಕುಣಿಸಿಯಳಿಗುರಿಯಲ | ಅಲ್ಲಿಂತಪುಪು
- 105 ಹಿರಿಯೊಪ್ತಿಯನಿಳ್ಳ ಮೊಲದಿಯಪವಣಾಬ್ಬೀಯಾಕೆಜಿಯತೆಂಕಕಳೋಡಿಯಲಕರಿಯಲನ || ಅಲ್ಲಿಂದತ್ತತ
- 106 ಜಾಪ್ತಿಯಕಾಲಿಯಮಸಕಟ್ಟದತಾಯ್ತಪನ್ನ ಮರದಹಿರಿಯಾಕೆಜಿಯತಾಯ್ತಪನ್ನೀಮ || ಪತ್ತಿಮಾಯಾಂಬಿಹನ್ನ ಪುರಾಣಂ
- 107 ಸವಣೀಯಿಂಗಂಸಾಗರಮರಿಯಾದಿಹನ್ನ ಪುರಸವಣೀಯಾಕೆಜಿಯಲಿಯನುಮವಣ ಹಿರಿಯನುಣಿಸಿಗೊಪ || ಉತ್ತರಸ್ಥಾನದಿಶ
- 108 ಸಕೋಡುಅದವಮೂಡಣ ಬೀರಪ್ತ ಸಕೆಜಿಯಾಕೆಜಿಯಳಗಿಸವಣೀಯ ಪಿಡುಗಪತ್ಯಯನುಮಿಗುರಿಯದೊಣ || ಅ
- 109 ಧಿಂಮೂಡದಾಪ್ತ ಸಕಂಮರಿಅಲ್ಲಿ ಮೂಡದಿಬಿತ್ತಿಯ || ಸವಣೀಯಾಂಧಮ್ನಾಸೇಮನ್ಯಪಾಣಾಕಾಲಿಕಾಲಿವಾಚಿಬಿಟ್ಟಿ

- ⁶⁰ಭವ್ಯಃ | ಸಮ್ಯಾಗನೇತಾವ್ಯವಿನಃ ಸ್ಥಿರೋದ್ರಾನ್ಯಯೋಃ ಸೋಮೋಯೋಃ ಸೋಮೋಃ || ಸ್ವದತ್ತಾಂವರದತ್ತಾಂವಾಯೋಃ
⁶¹ತವನುನ್ನರಾಂ | ಪಷ್ಪಂವರ್ಪಸದಸ್ಯಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೀಮಿ || ನವಿಪಂವಿಪಮಿತ್ಯುಹುಬ್ಧೇನಸ್ವವಿಪಮಜ್ಯತೇ | ವಿ
⁶²ಪಮೇತಾಶಿನಂದನಿ ದೇವಸ್ವಂಪುತ್ರಪುತ್ರಕಂ || ಕರಜ್ಯೋತ್ಸಾನ್ನಲಕ್ಷ್ಮೀವಪುಷಿ ಬಹಲ್ಯನ್ತನರನೋದಿಶಾಧೀಶಸ್ತೀಶಾಂಸ್ಥುರಮ
⁶³ರುದುಕೂಲ್ಯಕವನನಂ | ತ್ರಿರೋಕಪ್ರಸಾದಪ್ರಕಟಿತಸುಧಾಧಾಮವಿಶದಂಯೋಯಸ್ಯ ತ್ರಿವರ್ಣಸಜಯತಿಚರಂಹುಃ
⁶⁴ಪವಿಘ್ನಃ || ಅಸ್ತು ಸ್ವಸ್ತಿ ಚರಾಯಮುಕ್ತಭವತೇ ತ್ರಿಜೈನಕೂಡಾಮುಖೇಭವ್ಯ ಪ್ರಾಣಸರೋಜಪಣ್ಣ ತರಣೀಶಾವಿಧ್ಯಾಯುಗವಾನ್ವಿಧೇ |
⁶⁵ಭೂಸ್ವದ್ವಿಷ್ಣುಕಾನಿಧೇವನಮತಕ್ಷೀರಾಬ್ಧಿ ಪೃಥ್ವಿ ಸ್ವಪೇನ್ಯೋದ್ಯುತೀ ತ್ರಿಪುತೂಮ್ನು ಜೋದರಲನದ್ವಾರಾಸಿವಾಬ್ಧಿ ಗ್ನವೇ || ತ್ರೀಗೋಮ್ನು
⁶⁶ಪ್ರಪುರದತಪ್ತೇ ಸುಂಕಪಲ್ಲಿತಕೇಯಜೇಽಪಿಂಗೇ ಅಂಪಮಂವೇಗೇಯಸ್ತು ಉಪ್ಪು..... ಗೆಬಿಸ್ಗೇ ಹನುಂವೇಗೋ
⁶⁷ಪಲಗಮೇಕಸುಜೇಽಪಿಂಗೇ ಬಳ್ಳಿಹನುಂವೇಗೇವದಾನಮುಖೇವದ್ವಾ ಯದಲ್ಲವಲೆಯು..... ಜಿಗಡಾಗಮೇಲೆಲೆ
⁶⁸ಅಂಗಾರದೇಹಿ ಕನಿತುಮಂತಮ್ಮ ಸುಂಕಪಥಕಾರದಂದುತುಮ್ಮಿಗಾತಿತಿತ್ಥಾಂಕರಪ್ರಾ..... ಪ್ರಧಾನಸಮ್ಮಾಧಿ
⁶⁹ಕಾರಿಹಿರಿದುಭಂಜಾರಮುಕ್ತಯ್ಯಂಗೇಕಾಹೇಗೇ ದೇಲಕ್ ಯುಂಗೇಕಾಹೇಗೇ ಹೇ..... ಹೋಯ್ಯಳನಾದಿಸುಂಹದೇ
⁷⁰ಪನಕಯ್ಯಪೇಡಿಕೋಡಬಟ್ಟರು ಇಪ್ಪತ್ತ ನಾಲ್ಕರಮನದಜಿಪ..... ತಾಂನುಡಿವದೇಸದ್ವಾ
⁷¹ನಿತನ್ನೇಳ್ವೆಂದಬೇಳಾಣ್ಣ ಕಡದೊಡದಮಾಗ್ಗೇ ಮೊಂದಡೆನಡೆದು..... ಕೇಯಿಂದಂಬರಮುಂದಿಂ
⁷²ತಿಗೋಕಂನೇತ್ರಂಗೇದಾನನಂಪೊನಮವಿಂಬನಮಿಂದ್ರನಿಂ ತ್ರಿವಿಪಮಾಣೀ..... ತೇತ್ರಿದೇವಮುನಿಯಂಸೈದ್ವಾ
⁷³ನೇತ್ರೇಕೇನಿಂದನೇಗಂಗೆ ಜಿನದಮ್ಮ ಮೊಂದಡೆಬೆಳ್ಳೇವಣ್ಣಿ ಪಂಬೇಣಿಪಂ |..... ತಾಲವ್ವಿಚಮೂನಾಯ
⁷⁴ಕಾಃ | ತ್ರೀಪುಷ್ಪವಣೇಜುಮೇವಮದದಾದಾಬ.....
⁷⁵ಪ್ತಾ ಮುದುಧಾರಾಪ್ತಾ ವ್ಯಾಕಮುದ್ವಗಾನ್ತು ತಿಪ್ಪು..... ತ್ರೀ ತ್ರೀ
⁷⁶ಭವ್ಯಾಂಭೋರಾಪುಷಾನ್ವ ರಸ್ಸರನೋನೀದಾರ..... ಪರಾತ್ಪರತ್ವಾ ಕ
⁷⁷ರಾಃ | ಸಿದ್ಧಾಂತಾಂಬುಧಿವರ್ಧನಾಮೃತಕರಕಂವರ್ವಕೈಶಾಣಿಸ್ಸೋ..... ಭೂತೇ ||

ಮಠದ ಉತ್ತರಭಾಗದಲ್ಲಿ.

- ¹ತೀಮತ್ಪರಮಗುಣೀರಗ್ಯದ್ವಾದಾವೋಫಲಾಂಘ
²ನಂ | ಪೇಯಾತ್ಪ್ರಕೋಕ್ಯನಾಭಸ್ಯವಾಸನಂಜಿನಕಾಸವಂ || ಸ್ಯ
³ಸ್ತ್ರೀವರ್ಧ್ಯಮಾನಸ್ಯವರ್ಧ್ಯಮಾನಸ್ಯಕಾಸವೇ | ತ್ರೀಕೋಡಕುಂದ
⁴ನಾವಾಭೂಚ್ಚ ತುರಂಗೇಶ್ವರಾಣಃ | ತಸ್ಯಾನ್ವಯೇವನಿ
⁵ಖ್ಯಾತೇವಿದ್ಯಾತೇದೇಶಿಕೇಗಣೇ | ಗುಣೇದೇವೇವಸಿದ್ಧಾಂತದೇವೋದೇವೋ
⁶ದ್ರವಂದಿತಃ || ಅಪರಸನ್ತಾ ನದೇಶ || ವೃ || ಪರವಾದಿಕ್ಷಿ
⁷ತಿಪ್ಪನ್ನಿ ಕಾಶಕುಗಣೇ ಮೂಲಗಂಧಂ ಪು || ಪುರಣಂ
⁸ಪುಸ್ತಕಗಾತ್ರದೇಶಿಗಣಪ್ರಖ್ಯಾತಯೋಗೀಶ್ವರಾಃ |
⁹ಭೂಕಂಮನ್ಯುಭವಂಜನಂವೇದೋದಂಖ್ಯಾತವಾಸಂ
¹⁰ದಿವಾ | ಕರಣಂದಿವಿಪ್ರಮಂಜಿನಾಗಮಸುಧಾಂಭೋ
¹¹ರಾಶಿಜಾರಾಧನಂ || ಅಂಕಿತಲಿಂಕನೈ ರಿಯನೈ
¹²ಪಾತ್ರ ದ್ವಾದಂಧ್ಯರವ್ಯಲಂ | ಪಂಕಜಮೃತಕೇಯವನ
¹³ವಿದ್ವಿ ಸಂಪದಕೇಯವನುಪಾಸಂ | ಶಂಕರಮಂದಿರಕ

- 14 ಆಗಮಿತುದಿವಾಕರನಂದಿದೇವಸ್ಯ | ದ್ವಾಂತಿಗ್ಗಂ
 15 ದೋಷೋದರಸನೋಕ್ತಿ ಯೋನದವೇತುಬಣ್ಣಿ ಪಂ ||
 16 ತತ್ಸಿದ್ಧಿರಪ್ಪ || ನೆಪಿಯತುತುಮ್ಹಿ ದವೊಲಿಜ್ಜ
 17 ಮಲಂತಿನಮಯೋನೋಮ್ಹಿಯುಂ | ತುರಿನುಮದಿಲ್ಲನಿ
 18 ದ್ವಿವರಮಗ್ಗು ಲನಿಕ್ಕು ಮದಿಲ್ಲನಾಗಿಲಂ | ಕಿಲುತೆಪ್ಪಿ
 19 ಯಂಬುದಿಲ್ಲಗುಳ್ಳದಿಲ್ಲಮುಲಂಗುಮದಿಲ್ಲನೀಂ
 20 ದ್ರನುಂ | ನೆಪಿವನೆಬಣ್ಣಿ ಸಲ್ಲಣಗಣವನೆಯುಂ
 21 ಮಳಧಾರಿದೇವರಾ || ಅವರೇವೈರ || ವೈ || ಕಂತುಮದಾ
 22 ಪಹಸ್ಸಕಳಜೀವದಯಾಪರಜೈನವಾಗ್ಗರಾ | ದ್ವಾಂ
 23 ತಪಯೋಧಿಗಳು ವಿಷಮವೈರಿಗುಳ್ಳದ್ಧತಕ
 24 ಮ್ಹಳಾಭಂಜನ | ಸ್ವಂತತಪವ್ಯಪದ್ಧದಿನೈತ್ಯಭರಂ ಕುಭ
 25 ಷಂಪ್ರದೇವನಿ | ದ್ವಾಂತಮುನೀಂದ್ರರಂ ಪೊಗ್ಗುವರಂಬು
 26 ಧಿವೇಷ್ವಿತಪೂರಿಭೂತಕಂ || ಇಂತಿವರಗುರುಗ
 27 ಕಪ್ಪಶ್ರೀಮದ್ವಿವಾಕರಣವಿಸಿದ್ಧಂತವೇವರು ||
 28 ವೈ || ಆ ಮುನಿದೀಕ್ಷೆಯಂಕಂಡೆಸಮಗ್ರತಪೋ
 29 ನಿಧಿಯಾಗಿರನಟಂ | ತಾಮಣಿಯಾಗಿಸದ್ಗು
 30 ಣಗಣಾಗ್ರಣಿಯಾಗಿ ದಯಾದಮಜ್ಜಮಾ | ಗ್ರಮು
 31 ಬಿಲಕ್ಷ್ಮಿಯಾಗಿ ವಿನಯಾಕ್ಷಿವತಂದ್ರಿಕೆಯಾಗಿಸಂ
 32 ತತಂ | ಶ್ರೀಮತಿಗಂತಿಯನ್ನೆಗಳ್ಳರುವ್ವಿಯೋಳುವೈ
 33 ರಕೂರ್ತುರೇತ್ತಿರಸಲ || ಶ್ರೀಮತಿಗಂತಿಯಜ್ಜತಕ
 34 ಪಾಯಿಗಳಗ್ರತವಂಗದಮಿಂ | ತೀಮಹಿಯೊ
 35 ಕಪ್ಪಶ್ರೀಮತಿಗಂತಿಗೋಂತುಸವಾಧಿಯಂಜಂ |
 36 ತ್ವಾಮಿಯನಿಪ್ಪವೆನಿನೆಂದ್ರನ ಪಾಪವಯೋಜ
 37 ಯುಗ್ಮಮಂ | ಪ್ರೇಮದಿಚಿತ್ತದೊನ್ನಿಲಿದೇವನಿವಾಸ
 38 ವಿಭೂತಿಗೆಯ್ದರಳ || ಸಕವರ್ಷಂ ಂಜಿನೆಯವಿ
 39 ಕಂಬಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಕುಬ್ಜಕುಂಜವಿವಾಬುಧ
 40 ವಾರದಂದುಸನ್ನೈಸನವಿಧಿಯಿಂಶ್ರೀಮತಿಗಂತಿಯಮ್ಹಳಾ
 41 ವಿದೇವಲೋಕಕ್ಕೆ ಸಂದರ || ಆಗಣಿತವೆನಿವಾರುತದಂ | ಪ್ರ
 42 ಗುಣಿತಗುಣಗೋವಿಭೂತವಾಕಂಶ್ರೀತಯಂ | ತಗಣಿತ
 43 ನಿವಾಗುರವಿನಿಸಿ | ಧೀಯಂಪೂಂಕಪ್ಪಗಂತಿಯಮ್ಹಳಾಡಿಸಿದರ ||
 44 ಕರುಣಂಪ್ರಾಣಿಗಣಂಕಳಿಕೆತತುತುತುಸಂಪತ್ತಿಸಿದ್ಧಾಸ್ತ
 45 ದೋಳ | ಪರಿತೋಪಂಗುಣೋವ್ಯಭವ್ಯಪೂಜದೋಳಿನಿಮ್ಹಳ
 46 ಶ್ವರತ್ವಂಮನೀ | ಶ್ವರೋಳಧಿರತೋರವಿರತವದೋ
 47 ಕಳಯ್ಣಿ ಪೂಜ್ಯವಿದಿವಾ | ಕರಣಂದಿವೈರವ
 48 ಸ್ತೋತಕದೋಯೋಗೋಪ್ರಾಪ್ತಂಪಂಗಕಳ ||

ಮುಖ್ಯವರ್ತನೆಯ ತಾಮ್ರಕಾಸನ.

- 1³ ಸ್ವಸ್ತಿ ಸ್ವಾತಿಪಾಪನಶಕವರುಷ
- 2⁴ ಸ್ವಾತಿಪಾಪನಶಕವರುಷ
- 3⁵ ದಶಪಾಪನಶಕವರುಷ
- 4⁶ ದ್ವಯೋಗದಲಸ್ಮಿಮುಮಹಾರಾಜಾ
- 5⁷ ರಾಜಾಜಾಪರಮೇಶ್ವರ ಅರಿರಾ
- 6⁸ ಯವಸ್ತು ಕೂಲಕರಣಾಗತವಜ್ರ
- 7⁹ ಪಂಜರಪರನಾರೀನೋದರ ಸತು
- 8¹⁰ ತ್ಯಾಗಕರಾಕ್ರಮಮುದ್ರಾಮುದ್ರಿತ
- 9¹¹ ಭುವನವಲ್ಲಭಸುಪಾರ್ಣಕಲಸ್ಯಾಪ
- 10¹² ನಾಚಾರ್ಯಾಪದ್ಮ ಮಾರ್ಕಕೇಶ್ವರರಾ
- 11¹³ ದ ಮಹೀನೂರವಟ್ಟಣಪುರವ
- 12¹⁴ ರಾಧೀಶ್ವರರಾದ ಚಾಮರಾಜಪುಣೆ
- 13¹⁵ ಯರಯ್ಯನವರು ದೇವರದೇವರು
- 14¹⁶ ಕದಗುಮಹೀನೂರವಟ್ಟಣಪುರವ
- 15¹⁷ ಅರ್ಚನಾವೃತ್ತಿ ಯವಸ್ವಿ ಯನುಸ್ಯಾನ
- 16¹⁸ ದವರುತಮತಮ ಅನುಪ
- 17¹⁹ ತ್ಯಾದಿಂದಾವರ್ತಕಗುರಸ್ತ ಲಗೀತ
- 18²⁰ ಮಹೋಗ್ಯಾದಿಯಾಗಿ ಕೊಟ್ಟ ಅಡ
- 19²¹ ಜುಗಾರರುಬಕುಲಾಲನು
- 20²² ಭವಿಸಿಬರುತ್ತಾ ಯರಲಾಗಿ ಚಾಮರಾಜ
- 21²³ ವೊಡೆಯರಯ್ಯನವರು ವಿಚಾರಿಸಿ
- 22²⁴ ಜಮಜೋಗ್ಯಾದಿಯ ಅನುಭವಿಸಿ
- 23²⁵ ರುತ್ತಾ ಯದ್ವಂತ ವರ್ತಕಗುರಸ್ತ ರನುಕರ
- 24²⁶ ಯಿಸಿ | ಸ್ಥಾನದವರಾಗಿದ್ದು ಕೊಟ್ಟಂಥಸಾಲ
- 25²⁷ ವನುಕರಿಸಿಕೊಡಿಸುವುದು ಜೀವಲಾಗಿದ
- 26²⁸ ತ್ತಕಗುರಸ್ತ ರುಅಡಿದಮಾತು ತಾವುಸ್ಯಾ
- 27²⁹ ನದವರಾಗಿಕೊಟ್ಟಂಥಸಾಲವು ತಮ
- 28³⁰ ತಂದೆತಾಯಿಗಳಿಗೆ ಪುಣ್ಯವಾಗಿ
- 29³¹ ಕರುಮುಖಾರಾಜತ ವಾಗಿದಾರನು
- 30³² ಯರಿಸಿಕೊಟ್ಟವುಮಂಥು ಸಮಸ್ತರು
- 31³³ ಅಡಲಾಗಿ | ಸ್ಥಾನದವರಾಗಿದ್ದು ಕೊಟ್ಟಂಥಸಾಲ
- 32³⁴ ಭವಿಸಿ ಕೊಟ್ಟಂಥ | ಗುರುಮಹೀನೂರವಟ್ಟಣಪುರವ

- ³⁸ ಮಿಯಸಂಧಿಯಲ್ಲಿದೇವರುಗುರುಸಾ
³⁹ ಕ್ಷಿಯಾಗಿದಾರೆಯನುಯಿಸಿ || ಅಹಂ
⁴⁰ ದ್ರಾಕ್ಷಾಸ್ಥಾಯಿಯಾಗಿದೇವತಾಗೇವೆಯನುವಾ
⁴¹ ದಿಕೊಂಡುಕುಬದ್ಧಯಾಹರು ಎಂಬು
⁴² ದಿಸಿಕೊಟ್ಟಧರ್ಮಾಹನ || ಮುಂದೆ
⁴³ ಕುಗುಳದಸ್ಥಾನದವರುಸ್ವಸ್ತಿ ಯನುಲ
⁴⁴ ವಾನಾನೊಬ್ಬನುಅಡಹುಂಡಿದಂತವ
⁴⁵ ರುಅಡವಳೊಟ್ಟಂತವರುದರುಕನಧರ್ಮ
⁴⁶ ಕ್ಷಯೊರುಗುಸ್ಥಾನಮಾನ್ಯಕೆಕಾರುಣ
⁴⁷ ವಿಲ್ಲ | ಯಿಷ್ಟಕ್ಕೂ ಮಿರಲಡವಳೊಟ್ಟಂತ
⁴⁸ ವರುಅಡಹುಂಡಿದಂತವನು ಕಾರುಣ್ಯ
⁴⁹ ಕ್ಷಯದಿಪತಿಯಾಗಿದ್ದಂಧದೊರೆಗಳುತ
⁵⁰ ದೇವರಧರ್ಮವನ್ನು ಭೂವರೇಗೆನಡೆಸಲಂಭ
⁵¹ ವರು || ಈಮೇರೆಗೆನಡೆಸಲಯವೆಲುವೆಲ್ಲೆ
⁵² ಯದೊರೆಗಳಿಗೆವಾರಣಾಸಿಯಲ್ಲಿನಡಸ್ರ
⁵³ ಕುಕುಲೆಯನುಬ್ರಾಹ್ಮಣರನ್ನು ಕೊಂದಮಾ
⁵⁴ ಪಕ್ಷಿ ಹೋದರುಯೆಂಬರುಕೊಟ್ಟ
⁵⁵ ಧರ್ಮಾಹನನಮಂಗಳಮಹಾಶ್ರೀ ||
⁵⁶ ಶ್ರೀ ಶ್ರೀ

ಮಹದಲ್ಲೆರುವ ಸನ್ನದು.

- ¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಮೋಘಲಾಘನಂ |
² ಜೀಯಾತ್ಪ್ರೀತೀಶ್ಯನಾಥಸ್ಯಜನನಂಜನಕಾನನಂ ||
³ ನಾನಾದೇವನೃಪಾಲಮಾಲಿವಲಸ್ಮಾಣಿಕ್ಯರತ್ನ ಪ್ರಭಾಭಾಸ್ವತ್ಪಾದಸರೋಜಯುಗ್ಮರುಚಿಶ್ರೀಕೃಷ್ಣ ರಾಜಪ್ರಭುಃ |
⁴ ಶ್ರೀಕರ್ಣಾಟಕದೇವಭಾಸುವದುಹೀಶೂರಸ್ಥ ಸಿಂಹಾಸನಃ ಶ್ರೀಕೂಮಕ್ಷಿತೀಪಾಲಸೂನುರವನಾಜೀಯಾತ್ಪ್ರಹಸ್ರಂಸಮಾಃ ||
⁵ ಸ್ವಸ್ತಿ ಶ್ರೀವರ್ಧನಾನಾಭೇಜನೇಮುಕ್ತಿಂಗತೇಸತಿ |
⁶ ವಹ್ನಿ ರಂಧ್ರಾಬ್ಧಿನೇತ್ರೈಶ್ಚ ಪಕ್ಷರೇಷುಮಿತೇಷುವೈ ||
⁷ ವಿಕ್ರಮಾಂಕಸಮಾಸ್ಥಿದುಗಜನಾಮಜಹಸ್ತಭೀಃ |
⁸ ಸತೀಪುಂಗವನೀಯಾಸುಗಣಿತಶ್ಚೈಶ್ಚಾಪ್ಪುರೈಶ್ಚ ||
⁹ ಕಾಲಿವಾಹನವರ್ಷೇಷುನೇತ್ರಬಾಣನುಗೇದುಭೀಃ |
¹⁰ ಪ್ರಮಿತೇಷುವಿಕ್ಯತ್ಯಶ್ಚೈಶ್ಚಾಪನೇಮಸಿಮಂಗಲೇಃ |
¹¹ ಕೃಷ್ಣ ಪಕ್ಷೇಜನಂಜನಮೃಂತಿಧಾಂಜಲಸ್ಯವಾಹನೇಃ |
¹² ದೋರ್ಧ್ರಾಂಜಲಂಜಿತಾರಾತಿಸ್ವಕೀರ್ತಿವ್ಯಾಧವಿಶ್ವತಃ ||
¹³ ಸೇಶೇವಾಕೃಷ್ಣ ರಾಜೇಂದ್ರಸ್ಯಯುಕ್ತೀನುಖಲಾಭಯೇಃ |

- 14 ಏತಸ್ಯ ನಿದಕ್ಷತೇ ಕಾಶೋನಗರೇ ಚಳ್ಳು ಉಪ್ಪಯೇ ||
 15 ವಿಂಧ್ಯಾದ್ರ್ಯಭಾಸಮಾನಸ್ಯ ಕ್ರಮತೋಗೋಮ್ನಾಟೇನಃ ||
 16 ಶ್ರೀಪಾದಪದ್ಮ ಪೂಜಾಯೈಕೇಪೂಜಾಂಜನವೇತ್ಯನಾಂ ||
 17 ಸೂರ್ಯಂಜೀವಮದ್ರಿ ಪಾಶ್ವೀಕಾಶಾರುಕ್ರೇಚೈತ್ಯವೇತ್ಯನಾ ||
 18 ದ್ವಾತ್ರಿಂಶತ್ಪ್ರಮಿತಾನಾಂ ಶ್ರೇಷ್ಠಯೋಃ ಪವಣೇತನೇ ||
 19 ಜನೇಂದ್ರಪುಷ್ಕಕಲ್ಯಾಣೋರಭೋತ್ಸವನಂಪದೇ ||
 20 ಶ್ರೀಹಾರುಕ್ಮಿಣಿಯೋಗೇಂದ್ರಮಂಠರಕ್ಷಣಕಾರಣಾತ್ ||
 21 ಆಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನಾದಿಸಂಪದೇ ||
 22 ಚಳ್ಳು ಉಪ್ಪುಮಹಾಗ್ರಾಮಂವಿಂಧ್ಯಚಂದ್ರಾದ್ರಿಭಾಸುರಂ ||
 23 ಭೂದೇವೀಮಂಗಲಾದರ್ಶಕಲ್ಯಾಣಾಪ್ಯುಪ್ಪಯೋಽಪ್ಪಿತಂ ||
 24 ಜನಾಲಯೈಸ್ತು ಲಲಿತೈವೈತ್ಯಂಧಿತಂಗೋಪುರಾಸ್ಥಿತೈಃ ||
 25 ಸತತಾಕಂಠಾಂಜನೇಯಂಜನಹೃದಮಾಪ್ನಯಂ ||
 26 ಈಶಾನದ್ವಿತ್ವಂ ಗ್ರಾಮಂಕಲ್ಯಾಣೈಶ್ಚೈತ್ಯಭಾಸುರಂ ||
 27 ಉತ್ತಮೈಶ್ಚೈವಿಖ್ಯಾತಂ ಪ್ರತೀಚ್ಯಾಂಕಕುಭಿಸ್ಥಿತಂ ||
 28 ಗ್ರಾಮಂಕಲ್ಯಾಣಾನಾಮಾಗ್ರಾಮಂಗೋಪಾಲಸಂಕುಲಂ ||
 29 ಪೂರ್ವಂಪೂರ್ವಾಯ್ಯುಗಸಂದತ್ತಂಕುಮಾರೇನೈವತಾನತಿ ||
 30 ಐತಿಗ್ರಾಮೋಚತುಸ್ಸಂಖ್ಯಾನದಮೌಘಶ್ಚಾಸ್ತಯಂಮುರಾ ||
 31 ಸ್ತುತಿಸ್ತೀಡೈಶ್ಚೇಮಾದ್ರಿಸುಧಾಂಗೋತನಾಮನು ||
 32 ತಥಾಸ್ವೇತಪುರಕ್ಷೇಮವೇಣುಪಳ್ಳುಕರೂಢಿಮು ||
 33 ಸಂಸಾರೋದಲಸತ್ಪಿದ್ಧಸಿಂಹೋಪವಿಭಾಸಿನಾಂ ||
 34 ಶ್ರೀಮಹಾಂಬಾರುಕ್ಮಿಣೀನಾಂ ಪಂಡಿತಾನಾಂ ಸತಾಂವಚಃ ||
 35 ಶಾಸನೋಕ್ತೈಶ್ಚಾನ್ಯಾಮಾನವಾಯಾಮಾನಸಾದರಂ ||
 36 ವಿವೇಕೈಶ್ಚೈವ ಭೂಪಾಲಪಾಲಿತಾಖಿಲಮಂಜಲಃ ||

ತಾವರೇಕೆಗೆ ಉತ್ತರ, ಬಂಥೆಯಮೇಲೆ.

- 1 ಶ್ರೀಕವರುಷ ಷಟ್ಪದೇನು
 2 ಶ್ರೀಮಲ್ಲಾರುನುಕೀರ್ತಿಪಂಡಿತಯ
 3 ತಿಃ ! ಸೋಭಾನುಸಂವತ್ಸರೇ | ಮಾನೇಪುಷ್ಯ
 4 ಚತುರ್ದಶೀತಿಥಿವರೇಶ್ವರೈಃ
 5 ಪಕ್ಷೇಮಾನ್ | ಮಧ್ಯಾಹ್ನೇವರ
 6 ಮೂಲಭೇಷಕರಣೇಭಾಗ್ಗ್ರಹೈಃ
 7 ವಾದೇಭ್ಯವೇ | ಯೋಗೇಶ್ವರೈಃ
 8 ರಂಜಿತಮುಪವಿವಾನ್ಶ್ರೀಮಿ

ಶ್ರೀಕವರುಷಃ || ೧ ||

ಉದಿಂದ ಪೂರ್ವಕ್ಕೆ ಬಾಣಾವರ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಕ್ರೀಮತ ತಳಕಾಡುಗೊಂಡು
- ² ಜಲವಿರಗಂಗವೊಯ್ಯದೇವರುಂಟಿ
- ³ ಯದಂಕನಾಯಕರುಂಟೊಲುತ ರೋತ್ತ
- ⁴ ರವಾಗ್ರೋಮಟ್ಟ ಸ್ವರವೇವರಬಲದವನೆಯ
- ⁵ ದೃವಕಂಡುಹೊಲದಂಕರಾವಹೆ
- ⁶ ಜಯಗವಜಿ ಸಟ್ಟಿಯಮಗಂ ಬಟ್ಟಸಟ್ಟಿಯ
- ⁷ ರಾವತಯಮಗಂವಹ ಸಟ್ಟ . . . ನೆ
- ⁸ ಟ್ಟಮಕ್ಕಳುಮರಿಸಟ್ಟ
- ⁹ ಯವರುತಲೆಯೊಳುಕ್ತ ಕೀ

ಜಿನನಾಥವರ ಅರೆಗಲ್ಲುಬಿಸಿಯ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

- ¹ ಕ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯದ್ವಾದೋಭಾಂಭನಂ | ಜೀಯಾತ್ಮರೋಕ್ತವಾಘಸ್ಯವಾಸನಂ ಜಿನಜನನಂ ||
- ² ಭದ್ರಮಸ್ತು ಜಿನಜನನಾಯಸಂಪದ್ಯತಾಂಪ್ರತಿವಿಧಾನಜೇತವೇ | ಅನ್ಯವಾದಿಮದಪ್ಪ ಮಸ್ತುಕ
- ³ ಸ್ಥಾಪಿತನಾಯಕುಟಿನೇಪಟೀಯನೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನ. ಕ್ರಯಂಪ್ರೀಪ್ರದ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ
- ⁴ ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಕ್ರಿಯಕುಲತಿಲಕಂಜಾಳುಕಾಭರಣಂಪ್ರೀಮತ್ತಿಭುವನಮ
- ⁵ ಫಲದೇವರಾಜ್ಯರಾಜ್ಯ ಮುಕ್ತ ರೋತ್ತ ರಾಭವೃದ್ಧಿ ಪ್ರವರ್ಧ್ಯ ಮಾನಮಾಜಂದ್ರಾಕ್ತ ಕಾರಂಜರಂಸಲ್ಲಂತ್ ಮಿರೆ ||
- ⁶ ವಿನಯಾದಿತೃಸ್ಯ ಪಾಳಂಜನನಿವಂತಂಪೊಯ್ಯಳಂಜರಾವೃದ್ಧಿಯದಿನವಂ | ಮಮವರ್ಗ ನೆನಿಸಿನೆಗ್ಧಂವನನಿಧಿಸುವು
- ⁷ ತಸಮಸ್ತ ಧಾತ್ರೀತಳದೊಳೆ || ತತ್ಪತ್ರ || ಎಜಿಯಂಭೊಯ್ಯಳಂತಲ್ಪ ಜಿಯಟ್ಟಿವಿರೋಧಿಭೂವರಂಭುದೇವಿಯೊ
- ⁸ ಕೆತಜಿನನಂಮಗಿಲ್ಲ ನೀರಕ್ಕೆ ಜಿವಟ್ಟಿಗಿಲ್ಲ ಸುಖದರಾಜ್ಯಂಗೆಯ್ದಂ || ಅನೇಗ್ಧಂಗೆವು ಪಂಚನೂನುಪು ಹವ್ಯೊರಮದ್ದರ್
- ⁹ ನಂಸಕಳಧಿಪ್ರೀನಾಥನತ್ಥಿ ಜನತಾಕಾ ನೀನಂಧರಗಿನೆಗ್ಧ ಬಿಜ್ಜಿಳಸ್ಯವಂ || ಆತನತಮ್ಮ || ಕೊಂಗೆಯಮರೆ
- ¹⁰ ಯೊಳುಮನಂಗೆಯ್ಯಳವಡಿಹಿತಾಕಿಗುಂಡಿವರಂದೇಶಂಗಳನಿಳ್ಳು ಗೋಂಡನ್ನಂಗಿಗ್ರೀವಿಪ್ಪು ವರ್ಧಗೋವ್ವೀರಾಳಂ ||
- ¹¹ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಜಮಹಾಕೃತ ಮಹಾನಂಜಳೇಶ್ವರಂಧ್ವಾರಾವತೀಪುರಪರಾಧೀಶ್ವರಂಯಾದವ
- ¹² ಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವ ಜೊಡಾಮಣಿಮಲಪರೋಕ್ಷಂಜರಾಜಮಾತ್ಮಂಜತಳಕಾಡುಕೊಂಗುನಂಗಿಲಿಕೊ
- ¹³ ಯತೂತ್ತರಯೋರಜ್ಜಂಗಿತಲೆಯೊಪ್ಪೊಂಬುಜ್ಜ ಮಂದಿಪ್ಪವೊದರಾಗೆದಲವುರುಗ್ಗಳಂಕೊಂಡುಂಗವಾ
- ¹⁴ ದಿತೊಂಬತ್ತ ಜುನಾಸುಮಂಪ್ರತಿಪಾಗಿಸುಖದಿರಾಜ್ಯಂಗೆಯುತ್ತು ಮಿರೆತತ್ಪಾದವಮ್ಮೊದವೇನಿಗೇ || ವೃ ||
- ¹⁵ ಜಿನಧಮ್ಮಾಗ್ರೇನಾಗವಮ್ಮ ಗನನುತಂತ್ರೀಮಾರಮಯ್ಯಂಜಗಿದ್ದಿಸುತಂಹತ್ತು ತನೇಬಿರಾಜನವು
- ¹⁶ ಕಂಕಾಂಡಿನೈನದೊತ್ತಾ | ತನಬಿತ್ತೊತ್ತನೆವೆಪೊಚಿಕಟ್ಟಿ ಅವಗ್ಗಳತ್ತು ತ್ತಾಹದಿಂಪಟ್ಟಿದಬ್ಬಮ್ಮ ಚಮೂಪನೆ
- ¹⁷ ಮನಫಟಂಗಂಗಂದಂಡಾಧಿಪಂ || ಅಸ್ತು || ಅಧಟಿಪ್ಪುಗ್ಗನ್ನ ತಿಸ್ತುಮುಣ್ಣು ಜಲಮಾಯುಃ ಸಾಜವನಾಧಾಯ್ಕ
- ¹⁸ ಮುಣ್ಣು ದಿಟಂತನ್ನ ತನಿನ್ನು ವೆಂಬುಗುಣಸಂಪೂತಂಗಳಂತಾಕ್ತ ರೋಕದವಂದಿಪ್ರತಿಗತಂಹಟ್ಟಿಧಿ | ಕೇನಾತ್ಥಿ
- ¹⁹ ಯಂದಿತ್ತು ಬುಗದವುಬಿವುದೆಂದೆಂತ ಜನಿಸಿದಂವಿತ್ಯಂಭರಾಜಾಳಮೊಳೆ || ತಳ ಕಾಡೆನ
- ²⁰ ಕದಸ್ತ ಕೊಂಗೆನೊಳಕೊಂಭಾಜಂ. ಯಂತೂತ್ತರೋಪ್ಪಳ ಕಂದಿರಗಿಯಂಕಳು ಪರಿಸಂಗಂಗಸ್ತ ಕಾ

- ²¹ ವಾಸಮಂನಿಳಯಂವೂದಿನಿವಿಚ್ಛಿವಿಚ್ಛು ಸ್ವಪನಾಪ್ನುಮಾಗ್ಗದಿಂಗಳಮಂಚಳಮಂಕೊಂಡನರಾ
²² ತಿಯೂಧಮಿಗುಂಗಳಂಗಳದಂದಾಧಿಪಂ || ಆತನಪಿರಿಯಣ್ಣ || ವ್ಯಾಪತದ್ವ್ಯಳಯಯ
²³ ಶ್ರೀಪತಿತರವನಿನೋದಪತಿಧನದತಿವಿದ್ಯಾಪತಿಯನಿವ್ವಬಮ್ಮ ಚಮೂಪತಿಜಿನದತಿವದಾ
²⁴ ಬ್ರಬ್ರಂಗನನಿಂದ್ಯಂ || ಆತನಗತಿ || ಪರಮಶ್ರೀಜಿನನಾಪ್ತಂ | ಗುರುಗಳಕ್ರೀಡಾನುತೀರ್ತಿ ದೇವರಲಕ್ಷ್ಮೀ | ಕರ
²⁵ ನನಿವ್ವಬಮ್ಮ ದೇವನ | ಪುರುಷನನಲೂಗಣಬ್ಬ ಪಡೆದಳಪನಮಂ || ಕಂ || ಆಸತಿಗೆಪ್ಪಣ್ಣವತಿಗೆ
²⁶ ವಿ | ಳಸದಳಕಳಸಕಳಭವ್ಯನೇವ್ಯಂಗಳ್ಬಾರ್ | ವಾಸದಿಸುದಯಿಸಿದಂಸು | ಭೂಸುರತರಕ್ರೀಡಯೇಚದಂದಾಧಿ
²⁷ ಕಂ || ವ್ಯ || ಮೂದಿನದಂಜಿನೇಂದ್ರಧವನಗಳನಾಕೊಪಣಾದಿತಿತ್ಥದಲು | ರೂಡಿಯನಳ್ಳಿವೆತ್ತ ಸವಳಳ್ಳಿಳದಲುಬಹು
²⁸ ಚಿತ್ರಭಿತ್ತಿಯಿಂ | ನೋಡಿದರಂಮನಂಗಳಿವುಂಜಿನಮೇಚಿತಮೂಪನತ್ಥಿಗಳ್ಳಿ | ನೋಡಿದರತ್ತೀಕೊಂಡುಕೊನರಾ
²⁹ ಡೆಜನಂನಲಿದಾಡಲೇಲೆಯಿಂ || ಅನ್ನು ದಾನವಿನೋದನುಂಜಿನಧಮ್ಮಾಳಭ್ಯುದಯಪ್ರವೋದನುಮಾಗಿದಲಕಾಲಗು
³⁰ ಬದಲಿಮ್ಮ ಬಳಕಸನ್ಯಾಸನವಿಧಿಯಂಕರೇರಮಂಜಿಟ್ಟು ಸುರಲೋಕನಿಮಾಸಿಯಾದನಿತ್ತ || ವ್ಯ || ಮಲವ
³¹ ತ್ತುಪ್ಪ ತದೇಕಂಟಕರನಾಟಂದಾಪ್ತ ಬಂಕೊಂಡುಡೊಬ್ಬಲದಿಂಕೊಂಗರನೊತ್ತಿ ವೈರನ್ಯ ಪರಪೆನ್ನಟ್ಟತೂಳ್ಳಿ
³² ದಿಸು | ತ್ರಸ್ತಮಂಚಳಮಂತತ್ವತಿಗೆಯ್ದ ಮೂಡಿಜಾಗದೊಳುಬೀರಕ್ಕೆ ತಾನಿಂತುಗುಂದಲೆಯಾದಂಕಲಿ
³³ ಗುಗನಗ್ರತನಯಂಶ್ರೀಬೊಪ್ಪದಂದಾಧಿಪಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತವಂಚಮಾಪಾಕಬ್ಬ ಮಹಾನಾಮಂ
³⁴ ತಾಧಿಪತಿಮಹಾಪ್ರಚಂದದಂದನಾಯಕವೈರಭಯದಾಯಕದೋಹಪರಟ್ಟಿಸಂಗ್ರಾಮಜ
³⁵ ತ್ತಲಟ್ಟ | ಪಯವತ್ಸರಾಜಂ | ಕಾಂತುಮನೊಜ | ಗೋತ್ರಪವಿತ್ರ | ಋಧಜನಮಿತ್ರಂ |
³⁶ ಶ್ರೀಮತುಬೊಪ್ಪದೇವದಂಜನಾಯಕಂ | ತಮ್ಮಣ್ಣ ನವ್ವಬಿಚರಾಜದಂಜನಾಯಕಂಗೆ
³⁷ ಪರೋಕ್ಷವಿನಯಂನಿಸಿದಿಗೆಯಂನಿಲಿಸಿಆತನಮೂದಿನದಲನದಿಗೆ | ಖಂಡಸ್ಥುಟತಕ್ಕೆ
³⁸ ವಾಹಾರದಾನಕ್ಕಂ | ಗಂಗೆಸಮುದ್ರದಲು ೧೦ ಖಂಡುಗಳಿದ್ದೆಯಂಕೂವಿನತೋಟಮುಂಬನದಿ
³⁹ ಯುಮೂಚಣಿಕುಂಜಿಯುಂ | ಪಕ್ಕನಳೆಜೆಯುಂಪೆದ್ದಲೆಯಂತಮ್ಮ ಗುರುಗಳಪ್ಪಕ್ರೀಮೂಲ
⁴⁰ ಸಂಘದದೇಗುಗಳಾದಪುಸ್ತಕಗಳ್ಳಿಶ್ರೀಮತುಸುಭೃಂದ್ರಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರಪ್ಪಮಾಧ [ವ]
⁴¹ ಚಂದ್ರದೇವಗ್ಗಧಾರಾಪೂರ್ವಕಂಮೂಡಿಕೊಟ್ಟದತ್ತಿ || ಕೋ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪ
⁴² ರೇತವಸುಂಧರಂ | ಪಟ್ಟವ್ವರ್ಪಸಪ್ರಾಣವಿಪ್ಪದಾಂಜಾಯತೇಕ್ರಮಿ || ಅಸಿತ . . ಕಾಂತಿಗರು . . ಮೃಣಗತಯೇ
⁴³ ಕನೇಚಿರಾಜನದ್ಧಿಂಗಳನೆಯಮೂಡಾದೊಪನಮಂಕಾಣಿಭೂತಳದೊಳಗೆಚಿಕಪ್ಪರ . . ರೂಪಂ || ದಾನದೊಳಭಮು
⁴⁴ ನದೊಳಮನಿನಿ ಯನ್ನು ಕುಮವಳಿದಾನಮನ್ನೇಚೆಬ್ಬ ಯತಿಮನ್ನೈತನಯವೊಲೆ || ಅನ್ನು ಪರಮ . . ರಾಜದಣ್ಣ ನಯನದಣ್ಣ
⁴⁵ ನಾಯಕಿಶ್ರೀಮತುಸುಭೃಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಗುಡ್ಡಿ ಬಿಚಿಕಪ್ಪಯುಂತಮ್ಮತ್ತಿ ಬಾಗಣಬ್ಬ ಯುಂಕಾಸನಮಂನಿಲಿಸಿಮಹಾಪೂಜಾ
⁴⁶ ಪೂಜಾಮಹಾದಾನಂಗೆಯ್ದೊಂದಿನ ಮದಳು || ಕ್ರೀ ||

ADDENDA ET CORRIGENDA.

Introduction.

- | Page. | Line. | |
|--------------|-------|---|
| 9, | 32, | For "be blinded" read "be taught blinded." |
| | | The story of the blinding of Kunāla is thus related in the Rishimanḍala-prakarana as given by Dr. Bhandarkar (Report on Sans. Mus. for 1893-4, p. 135). "Aśokaśrī's son was Kunāla, who was living at Ujjayini when he was 8 years old. Seeing him old enough for study, Aśokaśrī wrote to him <i>Kuṇālā adhiyatām</i> . His step-mother, who wanted the kingdom for her son, put unobserved an anusvara over the letter <i>a</i> with collyrium, and thus changed <i>adhiyatām</i> to <i>anādiyatām</i> . Kunāla obeyed what he thought were his father's orders and put out his own eyes."! |
| 18, | 1, | after "bottom" insert "and the bottom one at the top." |
| 19, note 10, | | top of column 2, after "bhramara" read "nava-Trinētra, nanne-veḍeṅga, vana-gajamalla-rachchega." |
| 21, | 38, | after "about" insert "the time." |
| 34, | 5, | after "vapāa" insert "Also that he was Vira Mārttāṇḍa Dēva, the hero who pursued after Gōvindarasa, unfit for his kingdom; and who slew Rāchayya within the walls of his fort." |
| 44, | 27, | after "grammar" insert "by Gaṅgēsa." |
| 60, | 27, | for "executed by" read "executed for." |
| 65, | 23, | after "illustration" insert "(p. 114)." |

Roman Text.

- | | | |
|-----|--|---|
| 3, | 9, | after "punar-bhavakk" add "ere āgi." |
| 7, | 24, | for "nivāsa-datta" read "nivāsad atta." |
| 42, | 19, | for "mahimāsa" read "mahimā sa." |
| " | 40, | for "avāṅghri" read "ivāṅghri." |
| 41, | 30,31, | carry to outer margin. |
| " | 33, | for "pātavaḥ" read "pāntu vaḥ." |
| 47, | 18, | omit "(probably either Taila or Satyāśraya)." |
| 50, | 9, | for "south" read "north." |
| 58, | 25, | read "saralgaḥ indida Kakk-auraya." |
| " | 37, | read "Māduvaram Dēyamman embar vesarim." |
| 59, | 1, | for "avaraja" read "avar oḍa." |
| " | 2, | for "Gutti" read "Gunti." |
| 13, | for "appa" read "abbe." | |
| " | after "Sōyibbe" continue "E'ri Gunti." | |
| 21, | for "padman" read "padma." | |
| 27, | for "Sita" read "Siti." | |
| 33, | read "yā Yācā vacchā Jārchana" &c. | |

Roman Text.

Page.	Line.	
60,	14,	read "danan ele māḍisīdam. "
62,	16,	for "paṭṭalam" read "paṭalam. "
77,	25,	for "sā" read "sa. "
	26,	read "jāyamāna-dvāśētarālpikaraṇīya. "
	27,	for "bīdham" read "bhīdam. "
	28,	for "kudṛitsaḥ" read "kudṛik saḥ. "
	29,	for "bhīdhājushi" read "bhīdhājushi. "
78,	39,	for "vikṛīḍad" read "dik kṛīḍad. "
	40,	read "vēdyāvēdyādy-avidyā. "
80,	17,	read "āśānāchchha mukuri-kṛita. "
102,	3,	for "sarppa-darppad-" read "sarppad-darppa. "
113,	12,	for "cṛevattāgīḍa" read "cṛevattāgīḍu. "
	18,	for "elum" read "ēlum" and for "yoḷuma" read "yēḷuma. "
	19,	for "tīkigand ivaram" read "Lōkiguṇḍi varam. "
	35,	for "Vēṅgiyam" read "Bēṅgiriyaṃ. "
114,	11,	for "vittiyim" read "bhittiyim. "
	17,	after "tūld" insert "ōḍisutā. "
	18,	for "bīrado" read "bīrakke. "
	21,	for "dāya" read "dāyaka. "
		for "manuja" read "Manoḷa. "
	24,	for "khaṇḍu" read "khaṇḍuga. "
118,		at head of No. 25 insert " (Date ? about A.D. 980). "
134,	28,	for "desire" read "appetite. "
137,	35,	read "Only by two has Vāṇī, the light of the three worlds, gone forth here below,— the one Jinarāja, the other Vāḍirāja. "
167,	10,	read "by the visit to Jina in Vidēha ; through the virtue of " &c.

Kannada Text.

ಪುಟ.	ಪದ್ಯ.	ಅನುವಾದ.	ಕುವರ್ತ.
1	16	ದ್ವಿಪ	ದ್ವಿಪ
3	11	—	ಸತ್ವೇನೋತ್ಪತ್ತಿವತ್ಸತ್ವತಿ
19	17	ಸಿತಕಯಕ	ಸಿತಯಕ
27	29	ಬಲಭಾಗ	ಪೂರ್ವಭಾಗ
29	6	ಸುಖೇಂದ್ರ	ಸುಖೇಂದ್ರ
33	24	ಸಮ್ಯಕ್ಸಿದ್ಧನಾಗಮಾ	ಸಮ್ಯಕ್ಸಿದ್ಧನಾಗಮಾ
50	30	ಲೋಕಿ ಗುಂಡಿ	ಲೋಕಿ ಗುಂಡಿ
69		57ನೇಶಾಸನದಲ್ಲಿ ಉತ್ತರಮುಖ ಮೊವಲನೇದು, ಪೂರ್ವಮುಖ ಯೆರಡನೇದು, ದಕ್ಷಿಣಮುಖ ಮೂರನೇದು, ಪಶ್ಚಿಮಮುಖ ನಾಲ್ಕನೇದು.	
77	23	—	ಯದೇವೋಪಲಂಮಾದುವರಂದೇಯಿಲವ್ವನಂಬಿಕವಸ್ಥಾಂ
	24	ಅವರೋಳ	ಅವರೋಳ
		ಗುತ್ತಿ	ಗಂತಿ
	32	ವಿದ್ಯಾಧರನದ್ವ	ವಿದ್ಯಾಧರನದ್ವ
		ಸೋಯಿವ್ವೇತ್ತ	ಸೋಯಿವ್ವೇತ್ತಗುಂಡಿ

Kannada Text.

ಪುಟ.	ಪಂಕ್ತಿ.	ಅಕುಧ್ಯ.	ಕುಧ್ಯ.
78	10	ಪದ್ಯಂ ಯಾಸ್ತೀತಾ	ಪದ್ಯಂ ಯಾಸ್ತೀತಾ
	19	ನಾಮನದಿತೋ	ನಾಮನದಿತೋ
82	22	ಗಭಸ್ತುಕರಾ . . .	ಗಭಸ್ತು ಸಮುಕ್ತಿಕಾಂವುಲಪ್ರಾಸ್ತು ಸಮಸ್ತದ್ವಸ್ತು ರತನು ಪಟಲಂಜನಧಮ್ಮಾ
91	2	ತೋಳಗಿಹದ	ತೋಳಗ್ಗದ
104	29	ಸಾ ಜಾಯಮಾನಾದ್ಯೇವೇತರಾಕಲ್ವೀ	ಸ ಜಾಯಮಾನಾದ್ಯೇವೇತರಾಲ್ವೀ
	31	ಬೋಧಂ ಕುದ್ಯತ್ನಃ	ಬೋಧಂ ಕುದ್ಯತ್ನಃ
106	9	ದಿಕ್ರೀಡ	ದಿಕ್ರೀಡ
108	15	ನಿಜೋದ್ಯತಾಂಕೆ	ನಿಜೋದ್ಯತಾಂಕೆ
	17	ನುರಯು	ನುರಯು
113	24	ಕುಳೋಕರಾ	ಕುಳೋಕರಾ
114	12	ಭಾಗದ	ಭಾಗದ
116	21	ವಿಭುರವೊ	ವಿಭುವೆ
123	15	ಮಾಪ್ತಹಂ	ಮಾಪಹಂ
	16	ಪಿಶ್ಯಯುತೋ	ಪಿಶ್ಯಪತೇ
	19	ರಾಯನಸ್ವಸ್ಥ	ರಾಯನುಸ್ವಸ್ಥ
131	32	ಸರ್ವದರ್ಪದ್ವಾವಾನಕ	ಸರ್ವದರ್ಪದ್ವಾವಾನಕ
133	3	ಕಲ್ಪಂಗೀಪಿ	ಕಲ್ಪಂಗೀಪಿ
137	26	ರಾಹುರ್ವ್ಯಂಗೀ	ರಾಹುರ್ವ್ಯಂಗೀ
138	33	ಜನ್ನಮರ	ಜನ್ನಪುರ
144	21	ತಾಕಿಗುಂಡಿ	ಲೋಕಿಗುಂಡಿ
	28	ಸತ್ಯಮಾಣ್ಡ	ಸತ್ಯಮಾಣ್ಡ
	29	ಸಂಭೂತಂ	ಸಂಭೂತಂ
	30	ಭಾಗದಮೆಂದಮೆಂದಗದಜ	ಭಾಗದಮೆಂದಮೆಂದಗರಾಜ
	31	ವೇಗಿಯಂ	ವೇಗಿರಿಯಂ

INDEX TO INTRODUCTION.

	Page.
Abd-ur-Razzāk ...	63
Abhayachandra ...	62
Alhaya-chandrikā ...	37
Abhayamandī ...	36, 58
Abhayasūri ...	62
Abhinava Chārukhitti paṇḍita ...	60
Abhinava Marga Rāja ...	63
Abhinava Pampa ...	42
Abhinava Paṇḍita Dēva Sūri ...	63
Abhinava Srutāmuni ...	62
abhishēka ...	30
Abul Fazl ...	7
Āchala Dēvi ...	57
āchāra ...	4
Āchārāṅgas ...	61
āchārya ...	4
Achcha Gannaḷa ...	3
Āchīakka ...	57
Adhyātmi-Bālaachandra ...	57
Ādi Brahma ...	25
Ādi-dēva ...	58
Ādi Purāṇa ...	25
Ādis'vara basti ...	38
Ādi-tīrtha ...	64
Ādijama ...	48, 51, 56
Afghan Boundary Commission ...	28
āgama ...	42
āghāṭi karma ...	42
Āhava-malla ...	14, 47
Āibole ...	47
Ām-i-Akharī ...	7
Ājñakṛitti ...	64
Ājñastū ...	34, 47
Ājñastū-bhaṭṭāraka ...	20
Ākalātka ...	25, 37, 45, 46, 47, 53, 54, 62, 63
Ākālā-varsha ...	18, 47
Ākara basti ...	57
Ākharva ...	57
Ākha-Sravaka ...	3
Ālāgar ...	17

	Page.
Albīrūni ...	12
Alexander the Great ...	24
Allahabad ...	42
Amāgha-varsha ...	20, 21, 52
amṛitas ...	26
amṛana-baṇḍa ...	20
antarāvaranī ...	42
Anurādhāpura ...	37
anuyōga ...	4
apachchima ...	6
Aparājita ...	3, 6
Aracadres ...	24
Aravattu-kamlhada basti ...	52
archaka ...	28
Ardha-Māgadhi ...	23
Ardhapāla, Ardhapāśaka ...	6, 10
Arhadbali ...	62, 63
Arhad-dāsa ...	61, 63
Arhad dvija ...	45
Arhan ...	27
Arhats ...	27, 28
Ariṭto Nēmi ...	29
Arrian ...	7
ārsham ...	23
Āryakhaṇḍa ...	4
Āryya Dēva ...	47
Ash(āpāhuda ...	4
Ashvasuhari ...	4
Asōka ...	1, 7, 9, 10, 12, 14, 23, 43
Athenicus ...	8
Ātkār ...	19, 21
Avanti ...	11
avidha-karand ...	53
Avidha-karand Padmasandī ...	53
Avintā ...	44
Āyita-varma ...	15
ayakya ...	42
Ayyāvole ...	47
Babylonia ...	50
Bāhikabha ...	51

	Page.
Bādāmi	14, 88
Bāgalūr	84
Bāginād-expettuvam	21
Bāhubali	25, 29, 32, 33, 50
Bāhubali basti	20
Bālachandra	36, 37, 51, 55, 56, 57
Bala Déva	51
Balagāmi	37
Balagāṇṇe	14
Balāka-rājiccha	36, 40, 53, 61
Bālamitra	11
Bāla Sarasvatī	37
Baleya paṭṇa	41
Balipura	37
Ballāja	50, 62, 63
balli-vāḍava	63
Bāmiyān	28
Bamma Déva	54, 55
Bamma Setti	55
Bammeyanahalli	57
Bāṇa	43, 44
Banavāsi	14, 15, 19, 21, 43, 52, 63
Bandhu	8
Bangalore	1, 48
Bankāpura	20, 37, 52
Barbiera	52
Bardes	24
Basavi Setti	57, 58
bastis	1, 38, 39, 41, 50, 51, 52, 56, 59, 60, 64
Bauddha	1, 8, 45
Baudhis	25, 37, 45, 46, 47
Bāyiga	20
Beal, Mr.	24, 27, 28
Bed-dore	20
Behar	68
Behistan	24
Bekka	57
bel	1
Belagula	1, 23, 40, 56, 57, 58, 59, 60, 62
Belgaum district	51
Belgoja	1, 5, 6, 19, 26, 29, 41, 47, 49, 50, 51, 54, 59, 63, 64
Belgula	1, 26, 32, 33, 49, 52, 57, 59, 64, 65
Bellary district	41, 48
Belligola	22
belliya gola	26
Beja-Gannada	3

	Page.
Belagula	1, 23, 40, 56, 57, 58, 59, 60, 62
Belukero	59
Belūr	48
Belvoja-mu-nūrup	21
Benares	42
Bengalis	30
Bengi Rāja	48
Bettadpūr	63
Bhābra edict	7
Bhadrabāhu	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 17, 25, 35, 41, 52, 64
Bhagavad dāsa	45
Bhāgarata	8
Bhairavāndra	32
bhaktas	59
bhaṇḍārī	51
Bhāṇḍārī basti, Bhāṇḍāra basti	51, 53, 56
Bhandarkar, Dr.	42
Bhānukīrti	53
Bhānūmitra	11
Bhāra'na	25, 33, 41, 50, 53, 54
Bharata khaṇḍa	3
Bharata kshētra	4
Bharatamayya	54, 63
Bhāravi	37
Bhāskara	5
bhasmaka	61
bhaṇḍā	84
bhaṇḍā-Māri	84
Bhattakalanika	44, 53, 62
Bhāṭṭarakas	10
Bhāva Rāja, Pergade,	35
Bhavya-chūdāmanī	52
bhavya jana	59, 63
Bhima līnga	62
Bhōja Rāja	38
Bhū-dēvi-mangalādarsa-kalyāṇi	1
Bhujabala Vira Ganga	41
Bhujabali	25, 26, 32
Bhujā-vikrama	34
Bhūtabali	32
Bhuvanika-walla	52
Bhū-Vikrama	14
Bihār	12, 37, 42
Bija-ganita	4
Biliga	33
limba	33

	Page.		Page.
Aśvamedhagāra	...	Chāmunda Rāya, Chāvunda Rāya	22, 23, 25, 26, 29, 32, 33, 34, 35, 37, 50, 55, 62
Bitṭi Dēva	...	Chāmunda Rāya basti	34, 38, 49, 50
Bōgāra Rāja	...	Chāmunda Rāya Purāṇa	22, 34, 61
Bōgāras	...	Chāmunda Setti	...
Bōgra	...	Chānakya	...
Bōkimayya	...	Chandāmbikā	...
Boppa	...	Chandānane	...
Boppa Dēva dāṇḍanāyaka	...	Chandra	...
Bo-tree	...	Chandra-giri	...
Brachmanas	...	Chandra Gupta	1, 2, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 17, 41, 42, 53
Brahma	...	Chandra Gupta I,	...
Brahmachāri	...	Chandra Gupta II,	...
Brahma Dēva mantapa	...	Chandra Gupta basti	2, 17, 18, 20, 38, 55
Brahma-Kaṣātra vams'a	...	Chandra Gupta vams'a	...
Brahman	...	Chandra Gupta (vīṇā)	...
Brahma Sūri S'āstri	...	Chandrakirtti	...
Būchana	...	Chandraseuḷi	...
Buchanan	...	Chandrapralha, Chandraprabha-svāmi,	42, 48, 61, 62
Būchimayya	...	Chandraproḷḷāpti	...
Būchi Rāja	...	Chāṅgūla Dēva	...
Buddha	7, 27, 28, 29, 33, 45, 46	Channa Bommarasa	...
Buddhism	...	Channappa	...
Buddhist, Buddhists,	...27, 28, 43, 45, 46	Channappaṭṭa	...
Budha	...	Channarāyapaṭṭa	...
Budha Gupta	...	Charaṇānuyōga	...
Budhamitra	...	Chārakirtti, Chārakirtti Paṇḍita,	61, 62, 63, 65
Bühler, Dr.,	...	Chārakirtti Dēva	...
Bukka Rāya	...	Chārakirtti-muni	...
Burnell, Dr.,	15, 21, 31	Chārakirtti-paṇḍita-yāsi	...
Būt-i-Bānīan	...	Chaturmukha-dēva	...
Bātuga	...	Chaudadāmpur	...
Calicut	...	chaula	...
Cambyes	...	Chaupda Setti	...
Caṭraṅjaya Māhātmyam	...	Chellakēṭana family	...
Ceylon	37, 43, 45, 46	Chēra	...
Chaddikabbe	...	chhāgada kambha	...
Chaiaba	...	Chikka basti	...
Chaitanyas	5, 14, 26, 40	Chikka beṭṭa	...
Chakragoṭṭi, Chakragoṭṭa,	41, 48, 51	China	...
Chaladanka-Ganga, Chhaladanka-Ganga	...	Chinese	...
Chalad-anikakāra	...	Chinghiz Khān	...
Chaladanka-rāva	...	Chintāmagi	...
Chālakya	14, 15, 37, 39, 47, 52	Chintānapi muni	...
Chālukyas	49, 56	Chitaldroog District	...
Chamara	...	Chōla, Chōlas,	19, 20, 21, 37, 39, 48, 51, 52, 58
Chama Rāja Wodeyar	...		
Chāmanāgar taluq	...		

	Page
Chôla country, Chôla-maṇḍala ...	5, 57
Chôlântaka king ...	19
Chovvira-tirthaṅkara basti ...	64
<i>Chôḍamari</i> ...	44
<i>chûrnis</i> ...	41, 42
City of Gommatā ...	1
City of the gods ...	1
clear Kannaḍa ...	3
Cock's-foot-mountain ...	27
Coinbatore ...	41, 48, 52
Colebrooke ...	7, 8
Coujeveram ...	42
Cunningham, General, ...	3, 27
Cyrus ...	24
Dakṣiṇa Madhura ...	25
Dalla ...	19
Dāman ...	56
Dāmanandi ...	37, 40
Dāmōdara ...	56
<i>dāna-sāle</i> ...	54
<i>dandanāyaka</i> ...	47
Dandān ...	44
Derada ...	27
Darda ...	27
Dard country ...	27
Darius Hystaspes ...	24
<i>dars'andavarāṇi</i> ...	42
<i>Dars'Anuḍḍaga</i> ...	4
Dasapura ...	42
Das'apūrvadharas ...	61
Das'apūrvīs ...	6, 10
Dāsōja ...	17, 18
Datta Dēvi ...	12
Dayāpāla ...	47
Delhi ...	59, 60, 63
Dēmiyakka ...	40
Dēsi-gana, Dēsi-gana ...	36, 45, 62
Dēva ...	62
Dēva-chandra ...	3, 53
Dēvakirtti muni ...	53, 54
Dēvānāmpiya Piyadāsi ...	7
Dēvanandi ...	58, 62
Dēvarāṇi arasa ...	65
Dēva Rāi ...	63
Dēva Rāya ...	63
Dēva saṅgha ...	62
Dēvēndra ...	36, 37, 40
Dēvramma ...	3

	Page
Dowan Pūrnaiya ...	65
Dōyilamma ...	20
Dhārā ...	36, 51
<i>dharma</i> ...	5
Dharwar ...	37, 48, 52, 65
Dhavaḷa-sarasa ...	1
Dhavaḷa-sarōvara ...	1, 47
Dhir ...	27
Dhruva Dēvi ...	12
<i>dhyā</i> ...	1
<i>dhyāna</i> ...	4
Digambaras ...	4, 8, 10, 29
<i>dikshe</i> ...	3, 4, 5, 36, 39, 45, 53, 61, 62
Dilli ...	65
Divākara-nandi ...	39, 40, 41
<i>doḍa-betta</i> ...	1
Dōrasamudra ...	50
Dowson ...	48
Drāviḍa ...	25
Dravidian ...	50
Durvinita ...	44, 53
Dvāpara yuga ...	34
Earth-goddess ...	1
Eastern Ghāṭa ...	48
Eastern Vidēha ...	42
Ēcha ...	38, 39, 40, 49
Ēchana ...	49, 50
Ēchi Rāja ...	38, 39, 49, 50
Ēchi Rāja dandanāyaka ...	49
Edicts of Aśōka ...	1
Egypt ...	31
Egyptian statues ...	31
Ekādasaṅgadharas ...	10, 61
ole-Gannada ...	3
Ellora ...	50
English ...	29
Eradu-katte basti ...	37, 38, 39
Ereyanga ...	41, 48, 51, 52, 62
Ereyappa ...	21
European expedition... ..	63
Europeans ...	31, 63
Fah Hian ...	24, 27
Ferguson, Dr., ...	24, 30, 38, 41, 50
Fleet, Mr., ...	12, 13, 21
Foulkes, T., Revd., ...	43
French ...	28

	Page
<i>gachcha</i> ...	46
<i>Gacrtnera racemosa</i> ...	38
Ganadharna ...	23, 61
Ganadhara Gautama... ..	8
Gaṇḍa-vimukta ...	37, 53
Gaṇḍa-vimukta Maladhūri ...	41
Gaṇḍavimukta Vādi-chaturmukha Rāma- chandra ...	51
Gaṇḍīvi ...	34
Gaṅga, Gaṅgas, ...	34, 39, 12, 13, 52, 56
Gaṅga-chūḍāmanī ...	19
Gaṅga Gāṅgōya ...	21
Gaṅga kings ...	2, 18, 21, 22, 29, 36, 53
Gaṅga-kula-chūḍāmanī ...	34
Gaṅgāṇa ...	51
Gaṅga Rāja, Gaṅga Rāya ...	10, 22, 23, 34, 35, 36, 37, 38, 39, 40, 41, 47, 49, 50, 52, 54, 55, 56
Gaṅgavāḍi ...	36, 39, 41, 48, 51, 55, 56
Gaṅga-vamśa-lalāma ...	25
Gaṅgavati ...	63
Ganges ...	12, 42
<i>garbha-griham</i> ...	50
Gardabhilla ...	11
Gaula ...	37, 57
Gaumāta ...	24
Gautama ...	6, 10, 35, 40, 41, 53, 62
Gautama Buddha ...	8
Gautama kahōtra ...	2, 7
Gayā ...	27
Gerasoppe ...	1, 64
Germanen ...	7
<i>ghaṭa kupa</i> ...	46
Ghāṭa ...	48, 51, 55, 56
<i>ghāṭi karma</i> ...	42
<i>ghāṭi mala</i> ...	42
Ghaṭōṭkache ...	12
Giridurga-malla ...	57
Gōḍāyeri ...	39
gō ...	24
gola ...	1
Gollāchārya ...	7, 36, 58
Golla country ...	53
Golla Dēva ...	36
Golla Rāja ...	7
Gōmatā ...	39
Gōmatāra ...	2

	Page
Gomates ...	24
Gōmati ...	24
Gomata, Gōmata, ...	1, 24, 29, 53, 54, 56, 58, 63
Gomata Dēva ...	39, 54, 55, 56
Gomata Jina, Gōmata Jina, ...	26, 64
Gomataṇna ...	64
Gomata-nātha ...	55, 56, 58
Gomataṇapura ...	1, 29, 53
Gominata Setṭi ...	54
Gommatā svāmi ...	63
Gommatōśa, Gōmatōśa, ...	23, 65
Gommatōśvara, Gomatōśvara, ...	1, 22, 26, 29, 30, 31, 37, 47, 53, 54, 65
Gommatōśvara basti... ..	20
Gōṅka chief ...	20
Gopār ...	18, 34
Gōpanandi ...	36, 37
<i>gōtra</i> ...	42
Gōvardhana-svāmi ...	3, 4, 6
Government of India... ..	60
Gōvinda ...	14, 34
Gōyindavāḍi ...	48
Greek, Greeks ...	1, 2, 42
Gṛiddhra-piṭṭhha ...	56, 40, 58, 61
<i>guḍḍa</i> ...	85, 40
Gujaratis ...	80
<i>gulla-kāyi</i> ...	26, 55
Gummatā, Gummatōśvara, ...	24, 25, 59
Gummatā Rāya ...	59
Gunti ...	24
Gunabhadra ...	62
Gunachandra ...	87, 54, 56
Gupanandi ...	36, 37
Gunasōna ...	47
<i>gunavam kava</i> ...	34
Gunti ...	20
Gupta ...	14
Gupta kings ...	12
Gurjara ...	57
Gurpur (river) ...	32
Gurū-pāda-parvata ...	27
Gurvāvali ...	11
Gutta-kula, Gutta family, ...	13, 14
Guttal ...	14
Guttarasa ...	14
Guttavāḍi ...	14
Gutṭiya Gaṅga ...	19, 57

	Page.
Gwalior	24
Hajavalli	65
Hala	23
Hale Belgola	1
Halebid	13, 14, 23, 48, 49, 50
Hale Kamada	2, 3
Hamilton, Colonel	59
Hanugal	51
Hanungai	48
Hara	57
Haribar	49, 52
Harihara II,	63
Harihara Rāya	63
Harivamsa	63
Harivamsa-purāṇa	4
Hari-Varmā	15
Hariyana	63
Harshavardhana	13
Harvest Field	50
Hārāra tribes	28
Hobbur	53
Heggade Kama	33
Hōmachandra	11, 12, 23, 37
Hōmachandra kirtti-dēva	60
Hōmādri	65
Hōmasaṇa	47
Hōṇṇaru	48
Himasitāla	25, 45
Hindu, Hindus,	23, 31, 40, 41, 46, 49, 53
Hiresāvo	64
Hri Aryya	64
Hirisāi	64
Huen-Tsiang	27, 28
Hote Kamada	3
Hote lasti	61
Hote Kamada	3
Hoyala, Hoyalas,	2, 23, 29, 35, 37, 40, 41, 48, 49, 50, 51, 52, 53, 54, 57, 58, 59, 60, 62
Hoyala Setti	47
Hoyasēśvara	48
Hulla	34, 51, 52, 54, 55, 56
Hullanayya	58
Hullana	52
Hullapa	52
Hulla Rāya	53, 54
Humcha	25, 41, 48
Hūṇa	18

	Page.
Ikkēri	32
Iival	29
India	1, 24, 27, 29, 30, 31, 37, 41, 44, 46, 50, 59, 61, 62
Indragiri	1, 81
Indramatdi	47
Indra Rāya	19, 21, 32, 33
Indus	24, 27
Ingulēśvara line	62
Interpretation of 16 dreams	4
Iragaya	59
Irunḡola	51, 54
Iśācandra	20
Itihāsa	4
Jālayya	20
Jacobi, Professor,	6, 8, 10, 11, 28
Jagad Dēva	5
Jagadōlavira	33, 34
Jaita	1, 2, 3, 5, 6, 26, 28, 30, 31, 33, 35, 36, 37, 39, 40, 45, 46, 47, 49, 54, 55, 61, 63, 64, 65
Jaiuendra	37
Jaiuendra grammar	53
Jahisa	3, 7, 43
Jajips	2, 4, 6, 8, 10, 16, 17, 22, 23, 24, 27, 29, 31, 32, 38, 36, 37, 42, 45, 46, 48, 50, 59, 63, 65
Jākale	21
Jākala Dēvi	21
Jakkāṇāmlē	40
Jakki	64
Jakki Rāya, Jakki Rāja	52, 54
Jambuvāni	8, 6
Jarāsandha	24
Jayantipura	63
Jayatipura	63
Jerusalem	24
Jews	24
Jina	29, 34, 56, 39, 41, 44, 52, 55
Jinachandra	10, 35, 37
Jinadāsa	45
Jinadatta Rāya	25
Jināgama-purāṇas	62
Jinālayas	5, 25, 26
Jinamati	45
Jināṇṭha	43
Jināṇṭhapura	49, 54, 55
Jināṇṭha	39

	Page.		Page.
Jina Siddha ...	45	Handy ...	46
Jinendra-buddhi ...	58	Kama ...	55
Jinendras ...	16	Kamedja ...	52, 54
Jivita Gupta ...	18	Kamedja-gavi-happa ...	54
Jidna ...	4	Kannara Dēva ...	21
Jīnāvaranī ...	42	Kannōgāla ...	39
Jīāta ...	8	Kanva ...	43
Jīāti ...	8	Kānyakubja ...	10
Jīāti Kshatriya ...	8	Kāpālikas ...	47
Jīāti-putra ...	8	Kapāla ...	9
Jōgamūla ...	4	Kāpālas... ..	47
Jōgāmbā ...	54	Karnabāṭaka ...	42
Jōtisha-sūtra ...	4	Karka ...	20
Jōyi Dēva ...	14	Kārkala ...	5, 25, 29, 31, 32, 33
Julien ...	28	karma ...	42
Jumna ...	42	Karmānuyōga ...	4
Jupiter ...	46	Karmma-prakṛiti ...	47
Kabul ...	28	Karnāta, Karnāṭaka... ..	5, 25, 42, 53
Kāda aṇṭa gāḍḍi ...	33	Karnāṭaka Saikhānūsūrah ...	44, 53
Kadamba king ...	44, 51	Kōrya ...	18
Kadambas ...	15	Kashmir ...	7
Kaītabhēśvara ...	48	Kāshita saṅgha ...	35
Kaīśēśvara ...	48	Kasnyā ...	43
Kaivalya ...	42	Kāśnyā ...	27
Kakka ...	20, 31	Katavapra ...	3
Kakkala ...	20	Katbiāwād ...	29
Kālachōrya king ...	14	Kattale basti ...	18, 37
Kaladhautā ...	54	Kaumāra dēva ...	53
Kaladhautā-randi ...	36, 40	Kaundinya gōtra ...	39
Kalādgi district ...	47, 51	Kausāmbi ...	42, 62
Kallappa ...	3	Kāvēri ...	2, 39, 41, 48
Kalleppu ...	3	Kavi-jana-sikhara ...	54
Kālha pu-giri ...	2, 7	Kaviparamēshṭi ...	42
Kalbappu-tirtha ...	2	Kavi Rāja ...	54
Kālika Dēvi ...	17	Kavirājamārgāṇkāra ...	52
Kālikāmbā ...	25	Kavitā kāuta ...	47
Kājīga ...	21, 51	Kāḍrēśvara ...	48
Kāli-vita, Kali-vitta... ..	52	Kellangers ...	52, 54
Kali-yuga ...	34	Kern, Professor, ...	7
Kāṇya-sūtra ...	10, 28	Kēsā lāṇ ...	54
Kāyāṇa-kṛtī ...	37	Kēvala ...	6, 25, 61
Kāma ...	34	Khēḍaga ...	34
Kāma Dēva ...	53, 57	Khoten ...	23
Kamālabhadra ...	47	Kirtti-Nārāṇa ...	21
Kamālānta-mā-pura ...	54	Kirtti-varmma ...	13
Kamālānta ...	55	Kīrkkāḍ-ṭṭapattum ...	21
Kamālānta ...	54	Kīrtce, Major, ...	27
Kāṇḍa ...	42, 47, 51, 54, 51	Kōdi Belgols ...	1

	Page.		Page.
Kōla ...	1	Kumāra-sēna ...	44, 47
Kōlāla ...	41	Kumati ...	24
Kolar ...	41, 43	Kunāla ...	9
Kolhapur ...	42	Kōna Pāṇṇiyan ...	47
Kolhāpūr svāmi ...	30	Kuṇḍakunda ...	61
Kolhāpura ...	52, 53, 54	Kurak-vihār ...	27
Kondakunda, Kondakundacharya, ...	36, 39, 40, 41, 42, 53, 62	Kurkihār ...	27
Kondakundacharya ...	62	Kōshmandāraṇya ...	25
Kongā dōṣa-rājukha ...	43	Kōshmandīni, Kōshmandīni Dēvi, ...	17, 26, 45, 55
Kongali ...	11	Kuvalāla ...	43
Kongā Rājapura ...	51	Kyāsanūr ...	52
Kongā, Kongas ...	48	Lakkala ...	40
Kongu ...	41	Lakkala-Dēnati ...	35
Kongu d Varmma ...	42, 43	Lakkavva ...	40
Konkapa ...	13	Lakkundi ...	48
Kōṇḍa ...	52	Lakshmi Dēvi ...	52
Kōrayya ...	54	Lakshmantirtha ...	20
Kōṭika-pura ...	3	Lakshmēśvara ...	18, 19
Kōṭṭayya ...	58	Lakshmi ...	35, 38, 40, 49
Kōṭṭiga ...	19	Lakshmi Dēvi ...	52
Koyatūru, Koyatūr, ...	41, 48, 51, 52	Lakshmināti ...	35, 36
Krishna ...	14, 24, 52	Lakumā Dēvi ...	49, 52
Krishna (river) ...	51	Lāla ...	57
Krishna Gupta ...	13	Lalitakīrtti ...	5, 31, 32
Krishna Rāja ...	18, 19, 21, 47	Lāmluśa ...	42
Krishna Rāja Wodeyar ...	65	Lassen ...	28, 61
Krishna Rāja ...	54	Lecky, Mr., ...	17
Krishna Varmma ...	15, 44	Lēkhanandi ...	53
Krishna-sēni ...	51	M ...	27, 28
Krita-yuga ...	34	Licchavi family ...	12
Kahōravēnu ...	65	Lingajit, Lingayita, ...	32, 47
Kēhōtrapāla ...	17	Literature of Digambaras ...	4
Kubēra ...	8, 55	Little Vehicle ...	28
Kuhja ...	47	Local Kannada ...	3
Kudaro-mukh mountain ...	52	Local Government ...	60
Kūge Brahmadēva pillar ...	17, 18	Lōkāmāko ...	52, 54
Kukkuta-pāda-giri ...	27	Lōkapāla ...	10
Kukkuta-pāda-vihāra ...	27	Lōka-Vidyādhara ...	30
Kukkutarāma ...	27	Loekkigundi ...	48
Kukkutāsana-Maladhāri ...	52, 56	Lunar race ...	52
Kukkuta-sarga ...	26	Mabbarisi ...	39
Kukkāśēvara ...	25, 26, 27	Māchikābe ...	41, 48, 49
Kulabhūshana ...	53	MacKenzie, Colonel, ...	26, 30, 59
Kulachandra ...	53	Madara-sankara ...	36
Kuṭigere ...	29	Mādha ...	15, 53
Kunāra Dēvi ...	12	Mādhavachandra ...	53
Kunāra Gupta ...	12, 13	Mādhavi ...	53
		Madras ...	45

	Page.
Madura ...	25
Madura sthala-purāṇa ...	25
Māduvara ...	20
Magadha ...	12, 13, 23
Māgadhi ...	23
Magajūr ...	54
magandir ...	14
Māghanandi ...	35, 37, 53, 54, 62
Māghanandi-siddhānta-chakravartī ...	68
Magi ...	24
Magian ...	24
Mago-phonia ...	24
Mahā Bhārata ...	54
Mahādēva ...	14
Mahākūṭa ...	13
mahā-Kopānu-nagara ...	52
Mahā-kōśala ...	13
mahā-maṇḍalōśvara ...	13
Mahāpahārini ...	51
Mahārāṣṭra ...	25
Mahārāṣṭri ...	23
mahā-sāmantā ...	25
Mahāsthān ...	3
Mahāvali ...	44
Mahāvira ...	6, 8, 10, 11, 12, 23, 35, 40, 53, 54
Mahawaso ...	15
Mahōśvara-muni ...	45
Mahisha-maṇḍala ...	43
Maitland, Captain, ...	28
Maitrēya Bhōdhisatva ...	27
Mākapāmba ...	39
Maladhāri, Maladhāri Dēva, ...	37, 40, 47, 52
Maladhāri Nāmachandra ...	59
Malāpahāri ...	51
Malaya ...	41
Mālava ...	42, 51
Malavalli ...	29
Malayāla Saṅkara ...	58
Malayūr ...	3, 56, 65
Māṅgi ...	48, 52
Mākhād ...	19
Mālinātā ...	54
Māliśāna muni, Māliśāna ...	41, 47
Māncathā ...	47, 51
Māra ...	42
Māra ...	54
Māra ...	18, 19
Māra ...	18

	Page.
Maṇḍalika ...	13
Maṇḍōdari ...	26
Mānga Rāja ...	63
Mānga Rāja Nighaṇṭa ...	63
Māngāyi ...	60
Māngāyi hasti ...	60, 61
Mānikya Dēva ...	63
Māñjarābhād ghāt ...	1
Mānakabbe Ganti ...	39
Maṇuvakaholli ...	61
Mānyakhōṭa ...	19, 21
Māra ...	39
Mārasīṃha ...	18, 19, 21, 22
Mārasīṅga ...	48
Mārasīṅha ...	19, 41
Marddimayya, Hoggade, ...	41
Māri ...	48
Mariyāla Perumadi Nāyaka ...	56
Mariyāna ...	50, 54
Mariyāna dandamayaka ...	50
Māringere tirtha ...	51
Mārttāṇḍa ...	25
Māsavadi nād ...	57
maṭha ...	1
Matāṅgāra ...	47
Matāra vāpā ...	19
Maukhari kings ...	18
Maurya emperor ...	2
Mauryya-nirijit ...	13
Mauryya-niryyāpa-hēṭuḥ ...	13
Mauryas ...	11, 13
māvana gandhu-hasti ...	22
Māyappa ...	63
Media ...	24
Moga'shenes ...	7
Mēghachandra ...	35, 36, 37, 41, 49, 51
Mēghachandra-traividya-dēva ...	35
Meguti temple ...	47
Melagani ...	18
Mercury ...	46
Mērutunga ...	11
Midas ...	63
Mihindu ...	37
Mihirakula ...	13
Miraj ...	13
modern Kaundya ...	3
māhārāṇi ...	42
māhārāṇa ...	45

		Page			Page
monastery	...	...	Narasimha-varimāśā	...	48, 58
Mosali	...	...	Nava-Chōka	...	14
<i>mudippidar</i>	...	...	Nava-Kāma	...	14
Mudrā-Rākṣasa	...	...	Nava Lōka	...	14
Mōḍu Bidari	...	...	Nava-sabda-vāchya	...	44
Mudu Rāchayya	...	...	Nava-stōtra	...	44
Mukhara kings	...	...	Nayakirtti	...	53, 54, 55, 56, 57, 58
mukti	...	...	Nāyaputta	...	7
Mūla Brāhmins	...	...	Nelson, Mr.	...	25
<i>Mādhara</i>	...	...	Nēmichaudra	...	58, 62
Mūla-saṅgha	...	...	Nerūr	...	15
Mulgunda	...	...	New Kamaḍa	...	3
Mullūru	...	...	<i>nidus</i>	...	8
Musakaans	...	...	Nigaṇṭha Nātaputta	...	8
Mysore	3, 13, 21, 29, 41, 43, 44, 48, 64, 65		Nigaṇṭha-Nātha	...	8
Mysore Rājās	...	...	Nigaṇṭhas	...	8
Mysore State	...	...	Nihkalanka	...	45
Nābhi	...	...	Nilagiri, Nilagiris	...	5, 41, 48
Nabhōvāhara	...	...	Nimba Dēva	...	53
Nadīr Shāh	...	...	Nirgrantha	...	7, 10
Nāga	...	...	<i>nirmama</i>	...	10
Nāgachaudra	...	...	Nirupama	...	18
Nāga Dēva	...	51, 54, 55, 57	Nirvāhana	...	16
Nāgala Dēvi	...	...	nirvāna	...	16, 28
Nāgamangala plates	...	...	nisidige, nisidhige	...	35, 40
Nagara Jinālaya	...	57, 58, 63	Nisara	...	24
Nāgasamudra	...	...	nisiddhi	...	25
Nāga-varimāśā	...	34, 39	<i>Niti kanda</i>	...	11
Nakshatra	...	...	Niti-anārgga	...	20
nāma	...	...	Nitya varsha	...	19
Nānamālva Bhāṇṭika	...	...	Nolamla-kulāntaka-Dēva	...	18
Nanda	...	...	Nolamta Rāja	...	33
Nandas	...	...	Nolambavādī	...	19, 48
Nandi gāṇa	...	...	Nolamba	...	25
Nandimitra	...	...	Nolamla-kulāntaka	...	25
Nandi saṅgha	...	...	Nolamla-kulāntaka-dēva	...	34
Nandīvara	...	...	North India	...	27
Nandīvara bhakti	...	...	North Kanara	...	45, 65
Nāṅgali	...	...	Nṛpatunga	...	52
Nau Gāṅgi	...	...	Nṛsiṃha-Dēva	...	34, 62
Nāñjarāyapaṭṇa	...	...	Nātna-chandira	...	36
Nāraga	...	...	Odayarasa	...	57
Narasiṃha	...	49, 51, 52, 53, 56	oḷa-dēsa Kamaḍa	...	8
Nār. s' p'ha	...	52, 55, 57	old Kamaḍa	...	...
Narasimha III,	...	...	Orissa	...	...
Narasimha Dēva	...	52, 54	Oudh	...	...
Narasimha-varimāśā	...	...	Ormazd	...	...
Nārasimha	...	...	pāda pōja	...	...

	Page.
padmī-tāle ...	51
Padmanābha ...	47
Padmananda-pachohāi ...	4
Padmanandi ...	36, 40, 42, 53, 59
Padmanandi-dēva ...	60
Padmaratha ...	3
Padmasri ...	3
Padmāvati ...	17, 25, 26, 44, 55
Padmāvati basti ...	38
Pagan Empire ...	17
Pālaka ...	11
Palibōthra ...	42
Pālitana ...	29
Pallava, Pallavas ...	15, 19, 45, 48, 56, 57
Pampa ...	39, 54
Pampa Rānāyana ...	42, 54
pañcāṅgita-anāna ...	26
Pāṇḍavas ...	51
Pāṇḍita ...	62, 63
Pāṇḍita dēva ...	60
Pāṇḍya ..	5, 19, 25, 32, 47, 48, 57
Pāṇḍyaka mahādēvi ...	32
Panjab ...	42, 59
Pannirbara-guṇḍa ...	13
Pantheons ...	50
Parana ...	39
Paravādi-malla ...	47
Pari Shah ...	36
Parvīṣṭa-parvan ...	11
Pārisva ...	56
Pārśva Dēva ...	55, 57
Pārśvanātha ...	8, 17, 24, 44, 53, 56
Pārśvanātha basti ...	18, 57
Pāsupatas ...	47
Patañjali ..	61
Pāṭāla malla ...	33
Pāṭālipuravarādhīsvaya ...	13
Pāṭāliputra ...	4, 7, 8, 12, 13, 27, 42
Patna ...	12, 27, 42
Pātra-kēsari ...	44
Patī Peramāla ...	48
Patī Pombuchapura ...	25
Pāvāpura ...	10
Pāyana ...	4
Pāyana ...	24, 46
Pāyana ...	53
Pāyana ...	22
Pāyana ...	24

	Page.
Pōchāmbikā ...	38, 40
Pōchavve ...	38
Pōchikabbe ...	39, 40
Pōḍanāpura ...	25, 26, 27
Pombuchoha ...	41, 48
Ponātaga ...	45
Poma ...	39, 54
Poomāh ...	65
Porphyrius ...	7
Pora-Gamāda ...	3
Poyala ...	41, 47, 48
Prabhāchandra ...	7, 36, 37, 41, 49, 51, 53
Prajāvatī ...	10
prajñāni ...	4
prajñapti ...	4
Prākṛit ...	23
Pramēya kamala-mārtāṇḍa ...	4
prasāda ...	61
Prathamānuyōga ...	4
pratipakṣa-rākahasa ...	34
Pravuchanasāra ...	4
prīyāśchilla ...	5
Pseudo-Bardes ...	24
Pseudo-Suerdis ...	24
Ptolemy ...	15
Puhna ...	3
Pūjyapāda ...	15, 37, 42, 44, 53, 61, 62, 63
Pulikēsi II ...	13
Pullappa ...	52
Pundra Varddhapa ...	3
Purāpas ...	4
Pura-vamāsa ...	47
pure Kanāda ...	3
Puri ...	18
Pungere ...	19
Pūrpūryya ...	65
Puru ...	56
Puru Paṇḍita ...	63
Pūrvāda Hale Kanāda ...	15
Pushpadanta ...	62
Pushpūḥa ...	46
Pushyamitra ...	11
Pustaka-gacheha ...	46, 62
Paṭṭa Dēvarājai arasa ...	64
Rācha-malla ...	20, 21, 22, 25, 54, 52
Rāghava-Pāṇḍaviya ...	53
Rahats ...	27
Rāja-chōḍamapi ...	21, 22
Rājāditya ...	19, 21

	Page		Page
Rāja-malla ...	22	S'aka ...	11, 15, 21, 39, 40, 41, 42, 44, 45, 47, 48, 49, 51, 52, 53, 54, 57, 58, 59, 60, 61, 63, 64, 65
Rāja-mārttāṇḍa ...	21	Sakalachandra ...	36
Rāja-tarangini ...	7	Sakalēndu ...	36
Rājāvali-kathe 3, 6, 8, 10, 25, 41, 44, 45, 46, 61		S'aktāṇḍa ...	8, 9
Rājavārttika ...	4	S'aktāyana ...	44
Rakkasamani ...	20	S'ākini ...	37
Rāma ...	26, 34, 53	S'akti ...	46
Rāma Dēva Nāyaka ...	58	S'ākya Buddha ...	28
Rāmānuja, Rāmānujāchāri ...	36, 37, 59	S'ākya muni ...	33
Rāmāyana ...	51	Sala ...	41
Rāma Līlā ...	60	Saleu ...	48
Rana-ranga-siṅha ...	34	saṁlākhana ..	2, 15, 16, 17, 40, 48, 61, 64
Rāna Siṅha ...	33	Sai Sāl ...	28
Raṅgasvāmi Nāgarēśvara ...	52	Samādhi-sātsaka ...	53
Rāshtrakūṭa king ...	18, 20, 47	Samantana ...	7
Ratha jātra ...	60	Samantabhadra, Samantabhadra svāmi	41, 42, 58, 61, 62
Ratna Keraṇḍaka ...	15, 62	Samara-Parasūrama ..	34
Ratnamūla ...	61	Samarilana ...	24
Ratnanandi ...	5, 6, 10	S'ambhu Dēva ..	57
Ratta family ...	14, 21	Samyakara ...	14
Ratta kaudarpa ...	21	Samyāna chandra ...	40, 54
Ratta king ...	18, 20, 21, 47, 52	Samudragupta ...	12
Rāvapa ...	25, 26	sanvat ...	35
Rawlin on ...	24	samyag-darśana-jñāna	45
Rāya ...	25, 52	Samyaktva-ratnākara	34
Rāya-kuvāra ...	32	samyana ...	4
Royal Asiatic Society ...	59	Sanda O'eyar ...	37
Rāyarāyapana ...	48, 52	Sandrakoptus ...	8
Rāmusa ...	27, 28	Sandrokottos ...	2, 7, 8, 13
Residence ...	29	Sangha ...	2
Rig Vēda ...	46	Sanghārāma ...	24
Rishabha ...	29	sāṅgini ...	4
Rishimandala-sūtra ...	6	Sāṅgita ...	55
Rōpa Nārāyana ...	11	S'ānivāra siddi ...	57
Rōpa Nārāyana basadi ...	12	Sāṅkama ...	14
S'abara minister ...	19	Sāṅkha ...	36
S'abda-chaturmukha ...	47	S'āntala Dēvi ...	22, 41, 48, 49, 51, 53
S'abdamani-darpana ...	54	S'ānti Dēva ...	47
S'abdāvatāra ...	53	S'ānti Jina ...	41
Sabbū Dēva ...	56	S'āntiāṭha ...	47
sadharmma ...	35, 53	S'ānti ...	37
Sāgara ...	37	S'āntivāra ...	41
Sāhasatunga ...	45	Sapta bhāgis ...	36
Sahasra-kṛtī ...	41	sapta-saṁlākh	48
saiddhāntika ...	53		
Saiva, Saivas ...	47, 48, 49, 52, 58		

	Page.		Page.
a apta-vādīa	36	Sindigere	50
Āraogis	59, 60	Singhara	14
Ārmanes	1, 7	Singhara Nājaka	58
aravādhikārti	51	Sīgamayya	51
Sarvajña	61	Sitāmbaras	62
Sarvārtha-siddhi	53	S'iva	57, 61
Sāsana besti	38, 39	Sivagaṅga	48, 49
Sāsana Dēvi	42, 44	Sivakōṭi mahārāja	61
S'atruñjaya	29	Sivakōṭi Śārī	61
Satyāśraya	47	Sivakōṭy āchārya	61
Satya-Yudhishtīra	34	S'iva mūra	14
Satya-Vākya	19, 21	Skandagupta	12, 13
Satya-Vākya-Permanadigaḷ	18	Smara-durandhara	34
Satya-Vākya Konguni-Varama-dharma- mahārājadhīrāja	18	Smith, Mr. Vincent, A.,	12
S'audāharana	34	Snowy mountains	27
Saudharmēndra	20	Sode	45, 65
Saurāshtri	23	Sōma	46, 57
Savapūra	53	Sōma Dēva	36
Savati-gandha-vārana	22, 41, 49	Sōmasarmā	3
Savati-gandha-vārana besti	49	Sōmaśrī	3
Sāvimale	48	Sōma-varṇa	13
Saxen	51	Sōmēśvara	47, 52, 58
Seaton	30	South Canara	29, 31, 32, 48, 65
Secretary of State	60	South India	28
Sōma saṅgha	62	South Mahratta country	42, 58
Seeringapatam	2, 7, 31	Sōyibbe	20
Sētubandha	23	S'ramana	1
Shāh Mamah	28	S'ravakas	5
Shanmukha	34	S'ravana	1
Shimoga District	25, 37, 41, 48	S'ravana Belgola 1, 2, 7, 14, 25, 26, 29, 31, 32, 34, 39, 43, 50, 59, 60, 61, 64	
Sicachotes	24	S'ravana-guṭṭa	29
siddha	29	S'ravanappa-guṭṭa	29
siddhanta	42	S'ravan Bellacull	1
Siddhēśvara	52	S'ri-Balabha	14
Silāhāras	13	S'ridhara	40
silā-stāmi ham	35, 40, 43	S'rikantha	61
Sin hale	37	S'ri-Mārasūpha	19
Sircha nandi	67	S'ripāla	47
Sircha-nandi-nishipa	43	S'rivaishnavas	59
Sircha-nandi-munipa	43	S'ri-Vallabha	14
Sirchanāryya	62	S'rivalabha Dēva	58, 59
Sircha saṅgha	62	S'rivardha Dēva	44
Sirchaśena	5	S'rivijaya	47
Sircha-varṇa	15	śrīva-kēralis 2, 3, 6, 10, 14, 15, 41, 53, 61	
Sitā	42	S'rutakṛtti	53, 54, 62
Sitā	42	S'rutamani	62, 63

	Page.
Sūśālabhadra muni ...	5, 6
Strabo ...	7
Sūtaudhu ...	8
S'ubhachandra, S'ubhachandra-dēva ...	38, 40, 41, 56, 59
S'ubhachandra-siddhānta-dēva ...	35
S'ubhachandra yati ...	7, 54
S'ubha-kirtti ...	37, 51
Subhāhita ...	3
Subhāṭa-chāḍāmanī ...	34
Sudhā ...	65
Sudhāpura ...	45
Sudharmanīa ...	6
Sugata ...	27
Sugatgarh ...	27
Sujanōttamasam ...	54
Sumati-dēva ...	44
Sumati-saptakam ...	41
Sumōru ...	28
Suzando ...	25
Sundara Pāṇḍya ...	47
Saradhēsupura ...	14
Sura-nagara ...	1
Surapura ...	1
Surāshṭra ...	23, 29
Sūris ...	51
Sōryaprajñapti ...	4
suttālayam ...	23, 37
S'āmi ...	47
Svātāmbaras ...	6, 10, 11, 20, 62
Svētapura ...	65
Svēta-sarōvara ...	1
syāt vāda ...	36, 37, 52
Syāt-vādis ...	36
Talla ...	20, 21, 47
Tal (river) ...	27
tāla ...	46
Talvana-pura ...	51, 52
Talakād, Talakād, Talakāda ...	15, 41, 48, 52, 55, 56
Taleyūru ...	41
tāli ...	46
Tamil ...	30, 43, 56
Tāmra Bhārati ...	46
tapas ...	4
Tārū ...	45, 46
Tāri ...	46
Tāhagata ...	47
Tāvārtas-mahāśāstra ...	44
Tāvārtas-sūtra ...	51
Tharūnda ...	25

	Page.
Taylor, W., Revd., ...	43, 44
Teln Gannada ...	3
Tennāla Rāmākriahna ...	54
Tereyūru ...	41, 46
Tērima basti ...	20, 21, 22
Thakka ...	42
thēra ...	6
Thērāvalis ...	6
Thomas, Mr., ...	7, 8
Tigula, Tigulas ...	39, 56
Tippur ...	29, 56
Tirhut ...	42, 63
trtha ...	1, 53
Tirihankaras ...	4, 22, 23, 29, 32, 41, 42, 44, 50, 52, 53, 54, 55, 56, 57, 58, 61
tirul ...	52
Tirumale ...	59
To-li ...	27
tombhattāru-sūstramam ...	21
Tonlamandala chief... ..	48
Toramāna ...	13
Traikālyā yōgi ...	36, 53
Traikōkya-malla ...	47
Traividya-chakrōśvara ...	64
Traividya dēva ...	60
transparent Kannada ...	8
Trētā yuga ...	34
Tribhavana-chōḍāmanī chaityālaya ...	60
Tribhuvana Dēva ...	53
tribhuvana-malla ...	47
Tribhuvana-malla ...	41, 49, 54
Tribhuvana-malla Permmēdi Dēva ...	39
Tribhuvana Vira ...	34
Trichinopoly ...	48
tri-lakshana ...	44
Trilōkabhūshana ...	4
Trilōhasāra ...	4, 20
Trimushṭi ...	37
Tripati ...	59
Trivaraśāstra ...	4
Tsung Ling ...	27
Tuluva, Tuluvas ...	48, 52
Tumbulār ...	44
Tumbulār-śāhārya ...	44
Tungabhadra ...	44
Turkistan ...	34, 38
Tuḥita Heavens ...	33
Tyāgada Brahma Dēva kambla ...	33, 55

	Page
Twelve years' famine ...	5
Uchohangi, Uchohangi durga ...	19, 34, 41, 48, 58, 57
Udaya Vidyādhara ...	20
Ujjani-puravarādhīvēra ...	13
Ujjayini ...	3, 10, 13, 42
Ulwar ...	24
Umāsvāti ...	36, 40, 53, 61
upaśāsa ...	5
uyanayana ...	3
Uppattāya ...	52
Utkalikā grāma ...	61
Vaḍḍa byavahāri ...	58
Vādi-kōlāhala ...	47
Vādi-rāja ...	47
Vairi-kula-Kāladanḍa ...	34
Vairōhana ...	20
Vaishnavas ...	37, 48, 59, 60
Vaishnav tātas ...	59
Vajra-mudi ...	44
Vāji-samsa ...	52, 54
Vajjala Dēva ...	33, 34
Vakra-gaccha ...	36
Vakra-griva ...	44
Valabhi ...	23
vala-Gannaḍa ...	3
Vallabhipara ...	10
Vallōr ...	51
Vānāra ...	42
Vasavāsi ...	51
Vandhāsura-chauka ...	41
Vararuchi ...	8
Vardhamāna ...	22, 29, 36, 41, 62, 65
Vardhamānāchāri ...	39, 41
Vardhamāna Mahāvira Nātaputia ...	8
Vardhamāna-svāmī ...	60
Varmā ...	13
Vāsava-chandra ...	37
Vasoo de Gama ...	63
Vaux ...	24
Vēdānta ...	36
Vēdas ...	4
Vēlāya ...	42
Vengiri ...	31
Venketachalam Aija, B., ...	30
Vishāsvānti ...	11
Vidāsa ...	68
Vidyanagara ...	32
Vidya ...	5

	Page
Vijayabāhu ...	37
Vijayanagar ...	54, 59, 63
Vikrama ...	35, 51, 52
Vikramāditya ...	10, 13, 14, 39
Vikramārka ...	65
vira ...	1
Vimalachandra ...	47
Vimāna ...	50
Vinayāditya ...	41, 47, 48, 50
Vindhya-giri ...	1
Vindhya mountains ...	5, 51
Vira Ballāla ...	48, 55, 56, 57
Vira Bakka Rāya ...	59
Vira Ganga ...	36, 56
Vira Ganga Poyala ...	47
Vira-mārtāṇḍa Dēva ...	25, 34
Viranandi ...	36, 51
Vira Pallava Rāya ...	58
Vira Pāṇḍya ...	25
Vira Pāṇḍyēs'in ...	82
Virāṭa ...	51
Vira Saiva sect ...	45
Vira Vardhamāna ...	10
Vis'ākhaśāhārya ...	5, 8, 10
Vis'ākhaśāhārya ...	8
Viśāla ...	3
Vishnu ...	3, 6, 34, 41, 49, 51, 52, 59
Vishnu Bhaṭṭa ...	37
Vishnu Gōpa ...	44
Vishnu-vardhana ...	23, 29, 35, 37, 39, 40, 41, 47, 48, 49, 50, 51, 52, 54, 55, 56, 62
Vishnu-varma ...	15
Vrihatkathā ...	8
Vrishabhānātha ...	32
Vyantara ...	88
Walhouse, Mr., ...	31, 32
Weber, Professor ...	29, 36
Wollesley, Sir, Arthur, ...	31
Wellington, Duke of, ...	31
Western Gauda ...	13
Western Ghats ...	24, 32
White Kanuḍa ...	3
Wilks ...	15
Williams, Sir, Monier, ...	8, 10
Wilson ...	6, 7, 8, 22, 25, 27, 36, 45
Yādava king ...	14
Yadu ...	25, 41
Yaksha ...	54, 55

xvi

			Page.				Page.
Yaksha Rāja	...	...	54	Yaiwal	...	...	29
Yakshi dēvati	55	Yānūr	29, 31, 32, 33
Yas'ahkirtti	37	yōga	61
Yas'asvati	25	yōgini	4

— 25 —

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